Śrīla Sanātana Gosvāmī's

Śrī Bṛhad Bhāgavatāmṛtam

Volume One

(Part One)

And Dig-darśinī-ṭīkā

(A Commentary to Illuminate A Specific Direction)

With

Dig-darśinī-ṭīkā (bhāvānuvāda)

By

Śrī Śrīmad
Bhaktivedānta Nārāyana Gosvāmī Mahārāj

Śrīla Sanātana Gosvāmī's Śrī Bṛhad Bhāgavatāmṛtam, Part One
by Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

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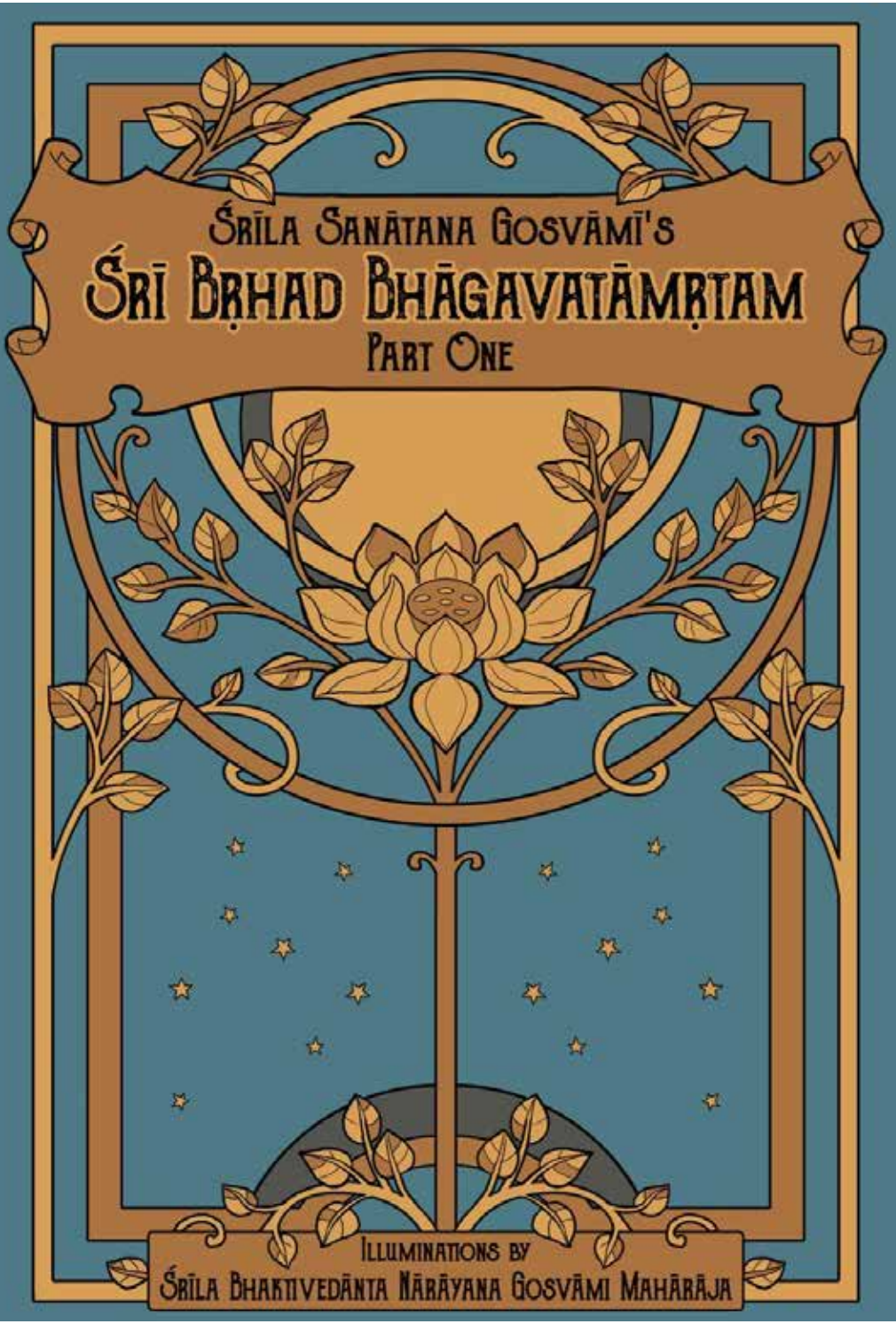
Part One



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Śrī Bṛhad Bhāgavatāmṛtam

(Volume One, Part One)

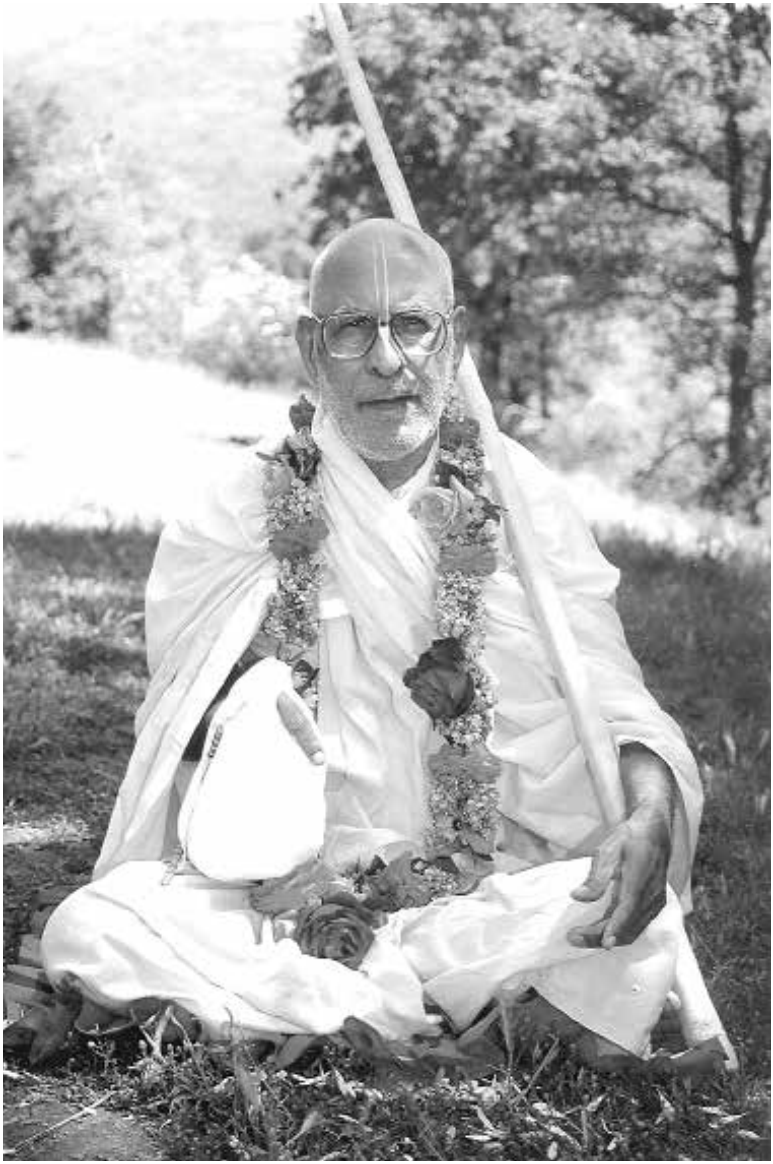
is dedicated to

nitya-līlā praviṣṭa oṁ viṣṇupāda ācārya keśarī
Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja

by

Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja
who so earnestly desired to see this

Śrī Bṛhad Bhāgavatāmṛtam with its natural commentary of *Dig-darśini-ṭīkā* by Śrīla Sanātana Gosvāmī himself
be published and distributed
throughout the world.



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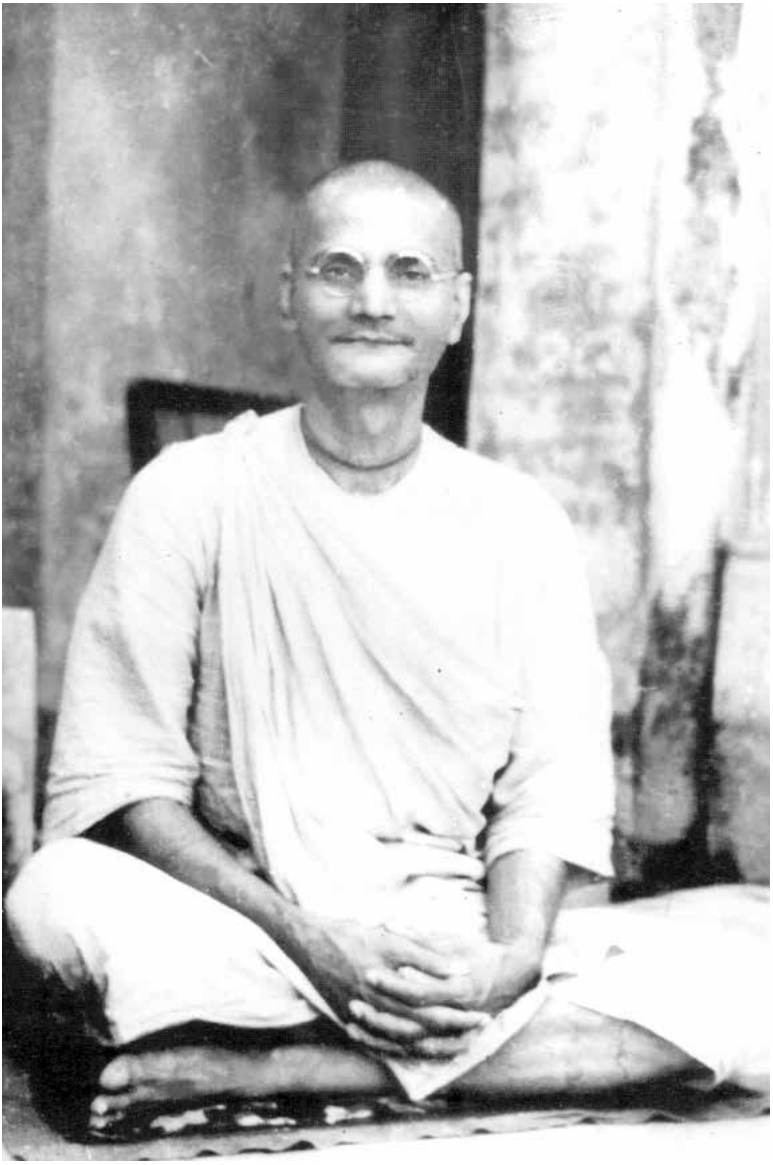

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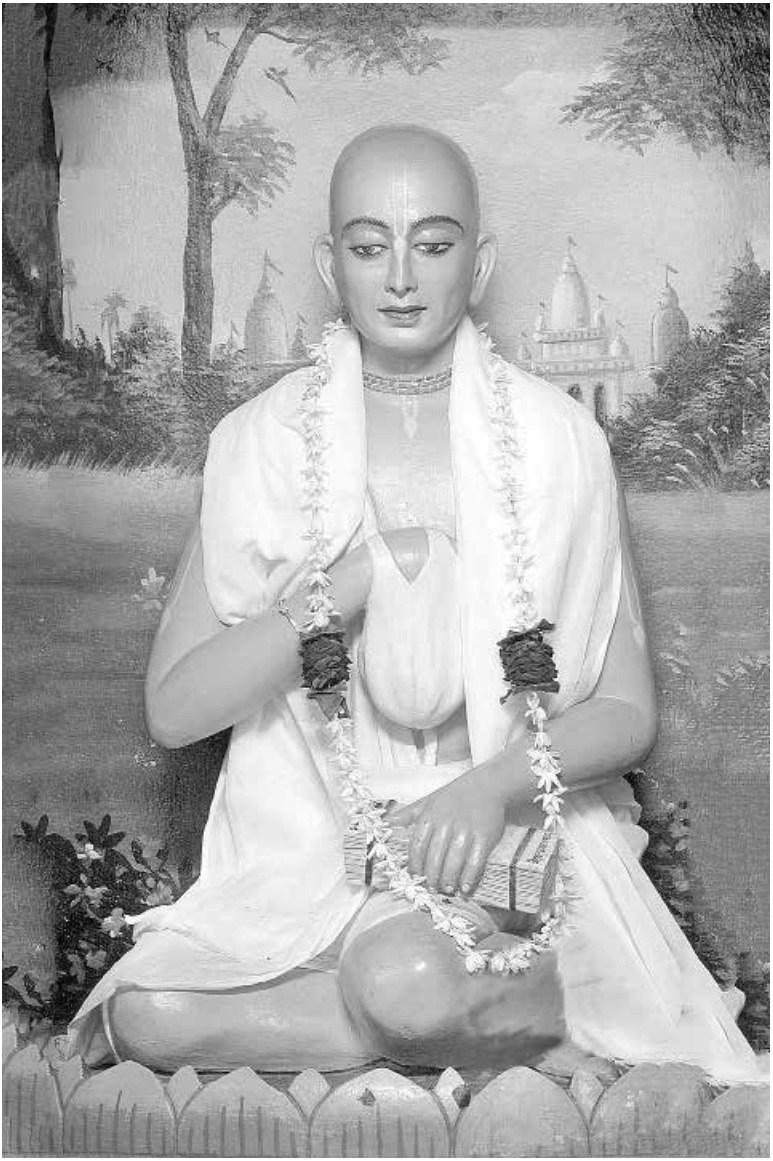

Śrīla Sanātana Gosvāmī

gauḍa-rāṣṭra-sacīvatvaṁ hitvā gaura-padāśrayāt
sanātanaṁ numastaṁ yo jīva-tattvaṁ aśikṣayat

I offer innumerable obeisances unto Śrīla Sanātana Gosvāmī, who renounced his royal position as treasurer to the king of Gauḍa-deśa and thus accepted the shelter of Śrī Gaurāṅga who taught him the complete science and truth of the living entity. (Śrīla Bhaktivinoda Ṭhākura)

Śrī Śrī Rādhā Madana-mohana in Karauli, India
(Śrīla Sanātana Gosvāmī's Original Deities)

"The quality of mercy is not strain'd;
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blest:
It blesseth him that gives and him that takes.
'Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown;
His sceptre shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above this sceptred sway,
It is enthroned in the hearts of kings,
It is an attribute to God himself;
And earthly power doth then show likest God's
When mercy seasons justice."

— *The Merchant of Venice,*
William Shakespeare

All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Bṛhad Bhāgavatāmṛtam

Śrīla Sanātana Gosvāmīpāda

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Devarṣī Śrī Nārada's timid embarrassment and Śrī Kṛṣṇa's insistence on granting him a boon for performing the great favor done by him; no one is able to be fully satisfied by the *prema* of Bhagavān; Śrī Nārada's desire to travel throughout the entire *brahmaṇḍa* while being intoxicated on singing the sweet names connected with Vraja; the boon that devotees obtain *vraja-prema* by hearing, singing and remembering the sweet pastimes of Vraja and also by visiting those pastime places; the prayer by Śrī Nārada to obtain those three boons; the acceptance of Śrī Nārada's prayers by Bhagavān; Śrī Nārada's departure towards Prayāg after finishing lunch with Śrī Kṛṣṇa and Balarāma; the description of His experience in the assembly of sages; the sages settle on the essence of Bhagavān's mercy by Śrī Nārada's words; Śrī Parīkṣit instructs Śrī Uttara-devī to serve Śrī Madana-gopāla by following the Vraja *gopīs* and engaging in śrī *nama-kīrtana*.

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Introduction
(from the Hindi Edition)

By the causeless mercy and divine inspiration of our founder-*ācārya* of Śrī Gauḍīya Vedānta Samiti, *ācārya-keśarī nitya-līlā praviṣṭa oṁ viṣṇupāda aṣṭṭotara-śata* Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja and for his transcendental pleasure, we feel great satisfaction in publishing this present scripture entitled *Śrī Bṛhad-Bhāgavatāmṛtam*, composed by the compassionate benefactor and eternal associate of Śrī Śacīnandana Gaurahari, *bhaktisiddhānta cakravartī* Śrīla Sanātana Gosvāmī, along with his own commentary.

The ancestry of Śrīla Sanātana Gosvāmī resided in the Karṇaṭaka region of south India. They ruled there for an extensive period of time. For some reason, their forefathers left that region and settled in Bengal. Śrī Sanātana took birth in a family of *brāhmaṇas* in a *yajur-vedīya bhāradvāja gotra* in Śaka 1410 (1488 CE). His father's name was Śrī Kumāra-deva. His childhood was spent in Fateyabada near Bakla Candradvīpa in East Bengal. There were three brothers: Amara, Santoṣa and Anupama. Later on their names, respectively, became Śrī Sanātana, Śrī Rūpa and Śrī Vallabha. Śrī Jīva Gosvāmī was the son of the youngest brother, Śrī Vallabha. Śrīla Sanātana Gosvāmi is among the principal branches of Śrī Caitanya Mahāprabhu. In his previous *manifest-līlā* he is Sanātana among the Four Kumāras, and in *śrī kṛṣṇa-līlā* he is Lavaṅga *maňjarī*.

In only a short time he expertly studied all the scriptures under Vidyavacaśpati and thus developed a deep adoration for *Śrīmad-Bhāgavatam*. Seeing his vast learning, sharp intelligence and providential qualities, the king of Gauḍa, Husain Shah, appointed the youthful Sanātana to be Prime Minister and his younger brother, Śrī Rūpa, to be the Deputy Minister. These two persons had such a strong affection for the *Bhāgavata* that despite being the Prime Minister and Deputy Minister, they would constantly devote themselves to the study of such books of devotion as *Śrīmad-Bhāgavatam* while residing in their homes. When Śrīman Mahāprabhu first came to the village of Ramakeli, at that time these two brothers gave up their royal attire and appeared for a *darśana* at His lotus feet in humble dress.

By the mercy of Mahāprabhu their life became fully successful and from then on their detachment from sense gratification, although perfect from the beginning, became stronger and their attachment towards Bhagavān more intense. They performed the *puraścarana* (purificatory ceremony) with the Kṛṣṇa *mantra* twice and they became absorbed in remembrance day and night to achieve the lotus feet of Śrī Gauracandra. On being acquainted with the news of Śrī Caitanya Mahāprabhu's journey to Vṛndāvana, Śrīla Rūpa Gosvāmī traveled with Anupama to Vṛndāvana and met Him in Prayāg. Śrī Caitanya Mahāprabhu, after staying there for ten days, gave Śrīla Rūpa Gosvāmī instructions on *rasa-bhakti, prema-tattva* and so on and after empowering him, sent him to Vṛndāvana.

With the event of Śrīla Rūpa Gosvāmī's relinquishing his royal duties, Śrīla Sanātana Gosvāmī also began to follow the sacred *Bhagavata* exclusively and pass his days discussing Mahāprabhu's teachings by making excuses of illness and in this way he neglected his royal duties. In spite of countless attempts by the king of Gauḍa, Husain Shah, to persuade Śrīla Sanātana to return to his post, he would not accept. When Śrīla Sanātana did not accept the appointment for royal work, he was arrested and incarcerated. With great ingenuity, he freed himself from the prison and approached Śrīman Mahāprabhu while walking alone in Kaśī *dhama*. In that particular place Śrīman Mahāprabhu gave him shelter at His lotus feet for two months and gave him instructions on *tattva* about one's divine relationship, practice and ultimate goal of life. He thus empowered Śrīla Sanātana and installed him in the position of *ācārya*. He gave the special responsibilities of these four activities to Śrīla Sanātana Gosvāmī: 1) to establish pure devotional conclusions (*bhaktisiddhānta*) in the world; 2) to reveal the hidden *tīrthas* of *vraja-maṇḍala*; 3) to illuminate the service of the deity of Śrī Kṛṣṇa; and 4) to propagate the *vaiṣṇava smṛtī-śāstras*.

Moreover, Śrīman Mahāprabhu directed him by composing the *sutras* Himself in relation to the *vaiṣṇava smṛtī*. Thereafter, Śrīla Sanātana Gosvāmī appeared in Vṛndāvana. At that time Vṛndāvana was only a forest, there were no temples there. He began to reside on the bank of the Yamunā by making a hut at Madana-tera. He would travel to Govardhana everyday, perform His circumambulation and from there, having accepted alms in Mathurā, he would return to Vṛndāvana.

One day He saw Śrī Madana-mohanajī playing with the son of a Chaube's wife. The deity of Śrī Madana-mohanajī thereupon insisted on going with him to Vṛndāvana. Śrīla Sanātana Gosvāmī regretfully said, "I eat only a little ball of heated wheat with no salt, so I would not be able to satisfy you by feeding you this dry bread."

However, Bhagavān is hungry only for love. He accepted the words of Sanātana Gosvāmī and that night orderd the wife of the Chaube by dream. The next day, Śrīla Sanātana Gosvāmī, on the request of the wife of the Chaube, brought Śrī Madana-mohanajī to Vṛndāvana with him and installed him in a hut. Shortly after this, the deity of Śrī Madana-mohana began to say, "I cannot eat bread without salt, please bring some salt at least." Śrīla Sanātana Gosvāmī said, "I told you previously that you would have to eat the same *roti* without salt. If you want something else then you should arrange it yourself."

No sooner than Śrīla Sanātana Gosvāmī said this, the Thakurajī made arrangements. Suddenly, at that time a jewelry merchant named Kṛṣṇadāsa from the city of Mulatana was passing down the Yamunājī toward Vṛndāvana and his boat became stuck in the sand near the shore of Yamunājī. Despite trying laboriously, the boat would not budge at all. Seeing the situation, Śī Madana-mohana presented Himself near the shore of the Yamunā in the form of a child and said, "Here one great soul named Sanātana Gosāñī lives. If you receive his grace, then your boat can come out."

Upon Hearing these words, Kṛṣṇadāsa approached Śrīla Sanātana Gosvāmī and began to beg for his mercy. Śrīla Sanātana Gosvāmī said that he would have to pray to Śrī Madana-mohana and only by His grace will His boat become dislodged and free. Thereafter Kṛṣṇadāsa prayed to Śrī Madana-mohana for this. The boat quickly came dislodged from the sand and thereupon he received great wealth for selling his boatload of jewelry. The merchant returned to Vṛndāvana and offered everything at the feet of Śrīla Sanātana Gosvāmī. However, he did not accept anything. In the end, understanding the desire of Śrī Madana-mohana, Śrīla Sanātana Goswāmī ordered the merchant to construct a temple for the Deity. Kṛṣṇadāsa made a beautiful temple for Śrī Madana-mohana and also arranged for its offerings. (That temple is still famous as the old temple of Śrī Madana-mohana.)

While Śrīla Sanātana Gosvāmī lived in Govardhana, he would circumambulate Śrī Govardhana daily. However, due to old age he

began to have trouble with his daily circumambulation. Śrī Kṛṣṇa could not tolerate his trouble. Thus He appeared in front of Him in the form of a cowherd boy and granted Him a *govardhana śīla* marked with His foot impressions and insisted that by performing four circumambulations of this *śīla*, the entire circumambulation of Girirāja would be accomplished. Thereafter, Śrīla Sanātana Gosvāmī began to circumambulate that same *śīla* four times daily. Nowadays that *śīla* is being kept in Śrī Rādhā-Damodara temple in Śrīdhāma Vṛndāvana.

Once upon a time a *brāhmaṇa* worshiped Śrī Śiva in order to obtain the blessings of the marriage of his daughter. By that worship Mahādevajī was pleased and ordered him to approach Śrīla Sanātana Gosvāmī in Vṛndāvana and his desire would be fulfilled. Walking some distance, that *brāhmaṇa* reached Śrīla Sanātana Gosvāmī in Vṛndāvana and revealed to him the order of Mahādevajī. On hearing the entire account, Śrīla Sanātana Gosvāmī replied, "Yes, a touchstone had appeared to me and I discarded it in the sand at that same place. You should search that place and if you find it, thus your desire will be fulfilled."

The *brāhmaṇa* removed the sand from that place and discovered the touchstone. Upon discovering the touchstone, the *brāhmaṇa* became exuberant. However, he thought that despite having obtained such a priceless jewel, Sanātana Gosvāmī has thrown it away. Thus he thought it seems that he possesses a more valuable jewel than this. Therefore, he went back to Śrīla Sanātana Gosvāmī. Understanding the desire of the *brāhmaṇa*, Śrīla Sanātana Gosvāmī explained that if you desire an even more precious jewel than this, then throw this touchstone in the Yamunā. Then Śrīla Sanātana Gosvāmī ordered him to bathe in the Yamunā and granted him the devotional wealth of *harināma*. His life henceforth became completely successful.

Śrīla Sanātana Gosvāmī resided for some time at Pāvana Sarovara in Nanda-gaon. He used to become so fixed in *bhajana* that he never came out for *madhukari* or to beg a little food cooked by the *vraja-vāsīs*. Once when this happened, Śrī Kṛṣṇa Himself took the dress of a cowherd boy and approached him with milk and He insisted that he should accept the milk. On the departure of the boy, he drank the milk and became fully immersed in ecstatic love for Kṛṣṇa. From this he could realize that the boy wearing the dress of a cowherd boy was Śrī Kṛṣṇa Himself.

In this way, Śrīla Sanātana Gosvāmī had many wonderful pastimes. Fearing that this introduction may become too extensive, not all of them are mentioned here. Śrīla Sanātana Gosvāmī entered into his unmanifest pastimes in 1558 CE at about 70 years of age. Śrīla Sanātana Gosvāmī composed the following books:

(1) *Śrī Bṛhad-Bhāgavatāmṛta* (with the *Dig-darśinī-ṭīkā*)
(2) *Śrī Hari-bhakti-vilāsa* (with the *Dig-darśinī-ṭīkā*)
(3) The commentary on *Śrīmad-Bhāgavatam*, Tenth Canto, entitled *Bṛhad Vaiṣṇava-toṣaṇī*
(4) *Śrī Kṛṣṇa-līlā-stava*
(5) *Śrī Laghu-harināmāmṛta vyākaraṇa* (a grammar)

The present scripture of *Śrī Bṛhad-Bhāgavatāmṛta* is divided into two parts: *purva* or former and *uttara* or latter. Part One is entitled: "Search for the Essence of Śrī Bhagavān's Mercy"; and Part Two is entitled: "Search for the Glories of Śrī Goloka."

There are seven chapters in Part One: 1) *Bhauma*; 2) *Divya*; 3) *Prapañcatīta*; 4) *Bhakta*; 5) *Priya*; 6) *Priyatama*; and 7) *Pūrṇa*. And there are seven chapters in Part Two: 1) *Vairāgya*; 2) *Jñāna*; 3) *Bhajana*; 4) *Vaikuṇṭha*; 5) *Prema*; 6) *Abhīṣṭa-lābha;* and 7) *Jagadānanda*.

The essence of all scriptures such as the Vedas, Vedānta-sūtras, Purāṇas, Itihāsas and so on is *Śrīmad-Bhāgavatam*. By the churning of this *Śrīmad-Bhāgavatam* the present book has manifested. Therefore, its name is *Śrī Bṛhad-Bhāgavatāmṛta*. In this book, the subject matters pertaining to devotional service are manifest in every place.

The setting is based on a conversation between Śrī Jaimini and Śrī Janamejaya and Śrī Parīkṣit and Śrī Uttara. On hearing *Śrīmad-Bhāgavatam* from the mouth of Śrī Śukadeva Gosvāmī and before the arrival of the Takṣaka serpent, the mother of King Parīkṣit, Śrī Uttara-devī, asked him a question, "O Son, whatever you have heard from Śrī Śukadeva Gosvāmī, tell me its essence in a simple, easy-to-understand language." This book begins with that same question.

This book has two parts. In each part there is one history. The author has not only written these two histories, but through these he has fully analyzed the true nature of worship of the divine couple, Śrī Śrī Rādhā-Kṛṣṇa.

In the First Canto, while describing the truth of the nature of Śrī Rādhikāji, this history has begun like this. Śrī Nārada initially

appeared in Prayāga in order to determine who the recipient of Śrī Bhagavān's topmost mercy is and to broadcast that devotee's glories throughout the universe. At that time many saintly persons, great souls and a multitude of common people gathered in Prayāga on account of bathing in the months of Māgha, or January-February. Among them one great *brāhmaṇa* had also arrived and in a timely and appropiate manner he worshipped *śālagrāma bhagavān* with great festivity. Then he offerered *prasādam* and faithfullly distributed it to the *brāhmaṇas*, the saintly persons, the great souls and even to the birds and animals.

Upon observing this behavior, Śrī Nārada became very pleased and began to say to the *brāhmaṇa*, "You are the recipient of Bhagavān's mercy." Hearing his glories, the *brāhmaṇa* began to speak humbly, "How am I fit for this? What service can I render to the Lord? If you want to see the recipient of the mercy of the Lord, then take *darśana* of the devotee king of the region of South India." Hearing this, Śrī Nārada went to South India and seeing the way of services by the king and seeing the opulence of his festivals, he began to similarly glorify him. However, despite being a sincere devotee, the king did not show any symptom of being the recipient of mercy in himself. He began to say, "In the celestial plane the devotee Bhagavān Upendra, or Indra, is the recipient of Bhagavān's mercy. You should receive his *darśana*." Upon hearing this Śrī Nārada went to the celestial plane.

Śrī Nārada began to glorify Lord Indra as he had heard glorified before. Indra humbly presented his frailities and did not accept himself to be the recipient of Bhagavān's mercy. Thereafter, on the instruction of Indra, Śrī Nārada went to Satyaloka to Śrī Brahmā. He was worshipping with great pomp His worshipable Bhagavān Śrī Sahasra-śīrṣā (thousand-headed Bhagavān). When Śrī Nārada began to glorify him, Brahmājī did not accept himself as the recipient of Bhagavān's mercy. Rather, in humble words, he manifested the signs of being devoid of the mercy of Bhagavān by describing his offenses in the *brahma-vimohana-līlā*. He then described Śrī Śaṅkara to be the only recipient of Bhagavān's mercy.

On hearing the words of Śrī Brahmā, Śrī Nārada went to Śiva-loka. At that time, Śrī Śiva danced the *taṇḍava* dance in the presence of his worshipable deity, Saṅkarṣana, while performing Saṅkīrtana. Though Śrī Nārada glorified Śrī Śiva, still Śiva also did not accept

himself to be the recipient of the mercy of the Lord. He sent Śrī Nārada to the abode of Sutala to receive *darśana* of Śrī Prahlāda.

On going to Sutala, when Śrī Nārada began to glorify Śrī Prahlāda Mahārāja and describe him to be the recipient of Bhagavān's mercy, then he humbly said, "O Prabhu, why do you say so? The recipient of the Lord's mercy is he who serves the Lord. The Lord saved me from so many calamities; actually He even served me in one divine form; therefore, how am I such a devotee?" Then he described Śrī Hanumānjī as a more superior recipient of mercy than himself.

By his order Śrī Nārada went to Śrī Hanumānjī in Kimpuruṣa-varṣa. Also out of deep humility he did not accept himself to be the recipient of Bhagavān's mercy and described Śrī Yudhiṣṭhira and the other Paṇḍavas to be the topmost recipients of Bhagavān's mercy.

Then Śrī Nārada went to the Paṇḍavas; however, they also in deep humility remarked "We have made the Lord perform so many different activities such as being our messenger, our charioteer and so on. Are these the characteristics of the true recipient of Bhagavān's mercy?"

In the end Śrī Nārada was told by them, "If you want to receive *darśana* of the true recipient of the Lord's mercy, then receive the *darśana* of the Yādavas in the city of Dvārakā." Śrī Nārada also reached Dvārakā and first all of he met Ugrasena and others who were present in the assembly.

Following His instructions Śrī Kṛṣṇa met Śrī Uddhava in Śrī Kṛṣṇa's palace. When Śrī Nārada announced that Śrī Uddhava is the topmost recipient of Bhagavān's mercy, Śrī Uddhava, with a choked voice said "Where is the mercy of Bhagavān on me? Factually, the *gopīs* of Vraja are the topmost recipients of Bhagavān's mercy. Therefore, again and again I prayed to receive their footdust."

That same day due to the remembrance of the associates of Vraja, Śrī Krsna became very agitated. When he could not keep his patience, Brahmāji created an artificial or New Vṛndāvana near Dvārakā and Śrī Kṛṣṇa was brought there. There the replicas of all the associates of Vraja were present. Śrī Krsna Himself in the ecstasy of Vraja as usual entered for grazing the cows and then on seeing the ocean his ecstasy was somewhat reduced, He then asked Śrī Baladevaji, "Where are we?" Śrī Baladeva described the account of events in full. Seeing this pastime, Śrī Nārada was convinced that, despite being *ātmārāma* and *pūrṇa-kāma*, the Lord forgets the bliss of His *svarūpa*

or original nature and becomes submerged in the ecstasy of the love of the associates of Vraja. The love of the *gopīs* is the topmost among these associates. Therefore, it is said that the *gopīs* are the pinnacle or standard of divine love. Among the *gopīs* of Vraja, the daughter of Vṛṣabhānu Śrīmatī Rādhikā is the most prominent. Śrī Kṛṣṇa, being controlled by her love, always worships her. In the *Śrī Rādhopaniṣad* there is this description, *tāsyā hlādinī varīyasī paramāntaraṇgābhūta rādhā kṛṣṇeṇa ārādhyate.*

While elaborating upon the excellence of the *brāhmaṇa* worshipping *śrī śālagrāma* and the excellence of the love of other devotees, the author gradually proceeds to the description of the *prema* of Śrī Rādhikā. She who possesses *mahābhava* is of the essence of the pleasure potency. It is not only the description, rather through history he has indicated the *svarūpa* of Śrī Rādhikājī. In other words, whatever *prema-bhakti* a devotee possesses, that *prema-bhakti* of his is a portion of the pleasure potency. Therefore, in this Canto Śrī Rādhājī's nature only is narrated.

In the Second Canto the author has analyzed all the forms and incarnations of Bhagavān from *śrī śālagrām bhagavān* to Śrī Nanda-nandana. This history is begun by Gopa-kumāra. He is one who has obtained the *gopāla mantra* from guru, and by whose influence received the most direct way to go and come from all the planets without hindrance. Gopa-kumāra, on receiving *darśana* of all the forms of Bhagavān – *śrī śalagram bhagavān*, the Deity form situated in that palace and the worshipable Deities situated in Śrī Jagannātha and other temples - gradually describes their glories. Then by the influence of these *mantras* he went to the Svarga, Mahar, Jana, Tapa and Satya planetary systems, and from those planetary systems gradually also experienced their excellence on receiving the *darśana* of the worshipable forms of Bhagavān.

However, he did not experience complete happiness in those places. Thereafter, on taking *darśana* of the forms of Bhagavān in the eight layers, he went to the abode of liberation. There he had the *darśana* of the unlimited Supreme Personality of Godhead; however, he also did not feel happiness there. Then, with proper procedure he executed the *nāma-sankīrtana*, which is the most prominent of the ninefold limbs of devotional service. By the influence of *nāma-saṅkīrtana,* he gradually went to Vaikuṇṭha, Ayodhya and Dvārakā-purī. However, due to the prominence of opulence in all those planets, he did not receive a chance to behave without hesitation. In the end Gopa-kumāra, having come to

the manifest Vṛndāvana by becoming the follower of the associates of Vraja, executed the *rāgānugā* process of spontaneous devotional service and by such influence reached Goloka Vṛndāvana. There, having received the opportunity to serve Vrajendra-nandana Śrī Kṛṣṇa, his desires were fulfilled.

From the description of these histories it should be understood that there is no difference in the truth about the various forms of Bhagavān. The forms of Bhagavān from *śrī śālagrām bhagavān* to Śrī Nanda-nandana are all complete and one in truth. However, from the consideration of transcendental mellows, Śrī Nanda-nandana is the most excellent among all the forms of Bhagavān for two reasons: 1) the speciality of His associates; and 2) the super-excellence of the transcendental mellow.

(1) *tāratamyaś ca tac-chakti-vaktavyakti-kṛtam bhavet* (*Prameya-ratnāvalī* 1.21)

(2) *parikara-vaiśiṣṭena āvirbhāva vaiśiṣṭyam* (*Bhakti-rasāmṛta-sindhu*)

(3) *siddhāntas tva bhede 'pi śrīśa-kṛṣṇa-svarūpayoḥ rasenokṛṣyate kṛṣṇa-rūpam eṣā rasa-sthithiḥ* (*Bhakti-rasāmṛta-sindhu, purva* 2.59)

Although there is no difference among the different forms of Bhagavān according to *tattva*, wherever the scripture describes the plenary portions, portion of the plenary portions and so on, the analysis is made from the point of view of the manifestation of the *śakti* of Bhagavān only. That power manifests according to the associates of the Lord.

Just as someone may be expert in the art of singing the six scriptures and so on, all those potencies are manifest according to the ability of the receptive audience. Similarly, all the forms of Bhagavān are full of all qualities and complete, still His potencies manifest according to the ability of His associates. There are no such associates anywhere other than the associates of Śrī Nanda-nandana. Therefore, only in that *svarūpa* all His potency is manifest. In the other forms of Bhagavān the complete potency is not manifest. Therefore, the associates of Vraja are the best. This is described in the First Canto itself. Among them also Śrī Rādhikājī is the most prominent. She always resides on the left side of Śrī Nanda-nandana.

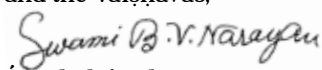
Secondly, concerning the excellence of mellows, or the specialty of tasting the mellows; wherever Śrī Gopa-kumāra went, in all the various forms of Bhagavān, *aiśvarya* or the opulence mood prevailed. Therefore, he could not taste the complete mellow without abandoning

the propriety of the opulent nature of Bhagavān. However, on meeting Śrī Nanda-nandana all the desires of Gopa-kumāra were fulfilled. Therefore, among all the forms of Bhagavān the excellence of Śrī Nanda-nandana is the most supreme. By these two histories, while glorifying the excellence of the *svarūpa* of Śrī Śrī Rādhā-Kṛṣṇa, it is the intention of the author to give the order to worship them.

Śrīla Sanātana Gosvāmīpāda himself has written the commentary on this book named *Dig-darśinī-ṭīkā*. The endeavor has been made here to present the *bhāvānuvāda* or deep purport of that commentary. According to the *bhāvānuvāda* style of the commentary, by raising an objection, its solution has been shown. By understanding the relationship of every verse before and after it, the reader is able to understand the entire book as a linked chain. Even though the attempt has been made to keep the language simple and easily understandable, however at some places, due to fear of loss of the *bhāva* or sentiment, some difficult vocabulary has been included. For the ease of the readers at the end of this book, their simple meanings have been given through the glossary.

The original book is in the Sanskrit language and Bengali script. Śrīman Bhaktivedānta Tīrtha Mahārāja presented the commentary in the devanāgarī script. Śrīman Kṛṣṇa-kṛpā, Śrīman Sundara-gopala, Śrīman Subala-sakhā, Śrīman Uttama-kṛṣṇa, Śrīman Madhumangala, Śrīmatī Vṛnda and Bhakta Sanjīva have done the composing. Śrīman Bhaktivedānta Mādhava Mahārāja, Śrīman Oṁ Prakāśa Vraja-vāsī and Śrīman Vijaya-kṛṣṇa have performed the arduous tasks of proofreading. Śrīmatī Santi with her untiring service performed the layout services. Śrīman Mādhava Priya, Śrīman Kṛṣṇa-karuṇya and Śrīman Amala-kṛṣṇa contributed also towards various services for publication. The endeavor of service of all these devotees is extremely commendable and noteworthy to mention. May Śrī Guru-Gaurāṅga-Gandharvikā-Giridhārīś shower an abundance of mercy and blessings upon my request at their lotus feet. *Alam iti viṣṭareṇa.*

Akṣaya Tṛtiya, Candana Yatra of Śrī Jagannātha-deva,
Wednesday, 11 May 2005, 519 Gaurabda
Aspiring for a drop of mercy from Śrī Guru
and the Vaiṣṇavas,



Śrī Bhaktivedānta Nārāyaṇa

Prathama Khaṇḍam

Part One

Śrī Bhagavata
Kṛpā-Sāra Nirdhāraṇa

Search for the Essence of Śrī Bhagavān's Mercy

CHAPTER ONE

Bhauma — The Earthly Plane

namaḥ śrī-kṛṣṇāya bhagavate śrī-rādhikā-ramaṇāya
(Obeisances to Bhagavān Śrī Kṛṣṇa and Śrī Rādhikā-Ramaṇa)

TEXT 1

जयति निजपदाब्ज-प्रेमदानावतीर्णो
विविधमधुरिमाब्धिः कोऽपि कैशोरगन्धिः।
गतपरमदशान्तं यस्य चैतन्यरूपा-
दनुभवपदमाप्तं प्रेम गोपीषु नित्यम्॥ १॥

jayati nija-padābja-prema-dānāvatīrno
vividha madhurimābdhiḥ ko 'pi kaiśora-gandhiḥ
gata-parama-daśāntam yasya caitanya-rūpā-
danubhava-padam āptam prema gopīṣu nityam

All glories to the Supreme Personality, Śrī Kṛṣṇa, who is ever-youthful and full of all excellent qualities. He is an ocean of variegated sweetness, and His divine prema reaches the point of highest development in the beautiful cowherd damsels of Vraja. The prema of the gopīs has become the object and support of everyone in His original form as Śrī Caitanya, who descended to bestow that sweetest service to His own lotus feet.

MAṄGALĀCARAṆA
Invocation

namaḥ oṁ viṣṇupādāya ācārya-siṁha-rūpiṇe
śrī śrīmad bhakti-prajñāna keśava iti nāmine
ati-martya-caritrāya sva-śritānāñca-pāline
jīva-duḥkhe sadārttāya śrī nāma-prema dāyine

First, I offer my obeisances unto the lotus feet of my most worshipable Gurudeva, *nitya-līlā-praviṣṭa oṁ viṣṇupāda aṣṭottara-śāta* Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja. Although inept at heart, by a drop of his causeless mercy I have translated the original verses of this book, *Śrī Bṛhad-Bhāgavatāmṛtam*, composed by Śrīla Sanātana Gosvāmī, whose lotus feet are revered. I have also presented a considerate elucidation (*bhāvanuvāda*) on his own

Sanskrit commentary entitled *Dig-darśinī-ṭīkā*. Thereafter, praying with great eagerness for his causeless mercy, I humbly bow down to the revered lotus feet of Śrīla Sanātana Gosvāmī, the author and commentator of his own book.

Śrīla Sanātana Gosvāmī's Dig-darśinī-ṭīkā: Illuminations in One Specific Direction

bhaktir yā nikhilārtha-varga-jananī yā brahma-sākṣāt-kṛter
ānandātiśaya-pradā viṣaya-jāt saukhyādi-vimuktir yayā
śrī-rādhā-ramaṇaṁ padāmbuja-yugaṁ yasyā mahān-āśrayo
yā kāryā vrajaloka-vat gurutar-premnaiva tasyai namaḥ
namaś caitanya-candrāya sva-nāmāmṛta-sevine
yad rūpāśrayaṇād yasya bhaje bhaktimayaṁ janaḥ
abhipretārtha-vargānām-eka-deśāsya darśanāt
dig-darśinīti-nāmnīyaṁ svayaṁ ṭīkāpi likhyate

Dig-darśinī-ṭīkā — A '*bhāvānuvāda*' translation following the mood of the author

I offer my obeisances unto Śrī Bhaktidevī, who is the mother of the ultimate pursuits of human life (*purusārtha-varga*). She bestows happiness far exceeding realizing the impersonal Brahman. It is by her causeless mercy that one easily casts out the desire for the fleeting pleasures of sensuality.

The lotus feet of Śrī Rādhā-Ramaṇa are our only refuge, and the cultivation of devotion to Them must be enacted with deep, intense affection like that of the *vraja-vāsīs*.

I offer my obeisances unto the moonlike Śrī Caitanya who relishes the nectar of His own names. By taking shelter of *śrī-rūpa* or His divine beautiful form (or Śrī Rūpa Gosvāmī, the dearmost associate of Śrī Caitanya-candra), even a person like me obtains devotion to Śrī Caitanya-candra.

In this scripture, and each and every verse, varieties of exquisite meanings can be found. However, in accordance with the specific precept of the *dig-darśana nyāya*, only one viewpoint (*eka-deśāsya*) has been expounded upon in this commentary, which has been written by the author himself. This exposition is thus entitled *Dig-darśinī-ṭīkā* (Illuminations in One Specific Direction).

This scripture describes devotional service to the Supreme Person (*śrī-bhagavad-bhakti*) above the granting of mundane religiosity (*dharma*), economic gain (*artha*), sense gratification (*kāma*) and impersonal liberation (*mokṣa*). By the cultivation of *bhakti*, one attains bliss even superior to that of the passive plane of impersonal liberation (*brahmānanda*). This supreme selfless *bhakti* is in accordance with the highest love to the lotus feet of Śrī Gopīnātha, which is possessed by Śrī Nanda Mahārāja and the eternal residents of Vraja. Those who perform loving devotional service like this receive the ultimate result of eternally sporting freely with Śrī Nanda-kiśora in that Śrī Goloka far above Vaikuṇṭha. This scripture also analyzes the four correlatives of *vraja-bhakti*, which consists of the qualified candidate (*adhikārī*), as well as one's eternal relationship (*sambandha*), the practical means to achieve the goal (*abhidheya*) and the ultimate goal of life (*prayojana*). These four aspects will be explained accordingly.

In order that nothing impede the completion of this book, the author first invokes auspiciousness with the *maṅgalācaraṇa* beginning with the word *jayati*. In this invocation, he earnestly begs to receive the wonderful mercy of his dearmost object of desire that is Śrī Rādhā-Ramaṇadeva's topmost merits in this endeavor. The word *jayati* or "triumphant" here refers to one whose excellence shines forth in every way (*utkarṣa*), but in the purport it is conveyed in an augmented way of having reached the ultimate limits of all excellences, free from any reservation (*sarvotkarṣa*). Thus, having reached the ultimate limits of all excellences, the ineffable Supreme Person is triumphant in comparison to all other incarnations. He easily bestows loving devotion to His own lotus feet onto the destitute and fallen people that attracts the hearts of all, through the sweetness (*mādhurī*) of His extraordinary beauty (*rūpa*), transcendental qualities (*guṇa*), His divine pastimes (*līlā*) and so on.

The phrase "He alone is the inexpressible Supreme Person" (*anirvacanīya purūṣa*) means that no one can ever *adequately* define His divine mercy, beauty and nectarean qualities. Thereafter, in the original verse, a variegated (*vividha*) number of attributes have been articulated — He is an ocean of variegated kinds of sweet attributes related to His beautiful form and transcendental qualities. Just as an ocean is the shelter of an incalculable, constant, boundless, profound body of water, similarly Śrī Nanda-kiśora also possesses incalculable, constant, boundless and profound sweet atrributes.

Describing His sweet, beautiful form (*rūpa-mādhurī*), the author uses the word *kaiśora*. His beautiful form is always decorated with an everfresh youthful adolescence. He always remains endowed with the most exquisite youthful luster in all stages of maturity, inclusive of childhood and youth. He never becomes subjected to relentless time. He forever remains adorned in His *nitya-kaiśora-rūpa*, or eternally beautiful adolescent form. Thus Śrī Kapiladeva says in *Śrīmad-Bhāgavatam* (3.28.17): *santaṁ vayasi kaiśore bhṛtyānugraha-kātaram*, "Śrī Bhagavān is forever youthful and always eager to bestow His favor and benediction upon His devotees."

An ensuing doubt arises: "The eternally youthful Bhagavān Śrī Kṛṣṇa-candra, who is always eager to bestow mercy on His devotees, enjoys pastimes in Śrī Goloka far above Vaikuṇṭha. Since it is most difficult to achieve Him there, it must also be extremely difficult to obtain His divine mercy and describe the glories of *bhakti*. Consequently, is it not a futile effort to glorify *bhakti*?"

Anticipating such reservations, the author first describes His sweet magnanimity (*audārya-mādhurī*) with the words beginning with *nija*. The word *nija* indicates that He descended from Śrī Goloka to Śrī Mathurā *maṇḍala*, located on the earthly plane (*bhūloka*), to bestow *prema* to *His own lotus feet*. Thus His mercy became readily available. Although one purpose of His descent is to remove the burden of earth by killing such demons as Kaṁsa, nevertheless it is the secondary cause for His appearance (*gauṇa kāraṇa*). The supreme essential goal of tasting and distributing that unique *prema* (*unnatojjvala-rasam*) is the primary reason for His descent (*mukhya kāraṇa*). The First Canto (*Bhāg.* 1.8.20, prayers of Śrīmatī Kuntī-devī) puts forth this question:

> *tathā paramahaṁsānāṁ munīnām amalātmanām*
> *bhakti-yoga-vidhānārthaṁ kathaṁ paśyema hi striyaḥ*

O Kṛṣṇa, You have personally descended to propagate *bhakti-yoga* unto the wise and pure-hearted *paramahaṁsas*, the advanced transcendentalists. How then are we, as ordinary womenfolk, to know You?

Śrīdhara Svāmīpāda expounds further: *ātmārāmān api sva-gunair ākṛṣya, bhakti-yogaṁ kārayitum avatīrṇaṁ tvaṁ, kathaṁ vayaṁ striyaḥ paśyema*? "O Kṛṣṇa, You descended to attract the *ātmārāmas*, the self-satisfied, by Your own divine qualities, engaging

them in the cultivation of *bhakti-yoga*. How then can we women perceive you?"

Thus after the benedictory phrase, *nija-padābja-prema-dānāvatīrnaḥ*, "descended to bestow *prema* to His lotus feet," the text mentions various sweet mellows by *vividha madhurimābdhi* that suggest the means to distribute that *prema*. To point out again such uncommon characteristics, he begins to describe the line beginning with *gata*, which is contained in the sweet, transcendental pastimes (*līlā-mādhurī*) with the *gopīs*. Śrī Kṛṣṇa eternally loves the *gopīs*, the cowherd damsels of Vraja (*śrī-vraja-vallabhī-gaṇa*), and is also their dearmost beloved one — this is indicated by the excellent and preeminent ten-syllable *gopāla-mantra*. In the beginning of the narration of *śrī-goloka-māhātmya*, "The Glories of Śrī Goloka" (Volume Two of *Śrī Bṛhad-Bhāgavatāmṛtam*), the purport of this excellent ten-syllable *mantra* will be revealed in the description of the illustrious glories of *gopī-prema*.

What is the nature of *gopī-prema*? The *prema* of the *gopīs* has reached the utmost limit of elevated state imaginable. Besides this, *nija-padābja-prema-dānāvatīrṇa* suggests that He bestows the same love and mercy unto all common people, even the most wretched of souls. This is His proclamation here. The words *prema gopīsu nityam*, the everfresh, everlasting love of the *gopīs* indicates the supreme glories of that *gopī-prema*.

Although the *premika bhakta* is the sole object of Śrī Bhagavān's *prema*, still Śrī Bhagavān reciprocates with that devotee according to the degree that the devotee loves Him. The *gopīs* are Śrī Bhagavān's eternally beloved associates, thus being the object of that eternally perfect, absolute *bhagavata-prema*, their glories are especially self-evident. Furthermore, by the additional word *nityam* we can see that the *gopīs* are never even slightly disregarded by Śrī Bhagavān. Śrī Nārada will further elucidate upon this topic in *śrī-goloka-māhātmya*.

You may ask how the glories of this confidential subject matter can be ascertained when the exalted *prema* of the *gopīs* is imperceptible to our mundane mind and intelligence? It is true that *gopī-prema* is beyond the minds of even the great sages, but this becomes manifest itself by the special potency of the distinct incarnation of Śrī Rādhā-Ramaṇa-deva, that is, although Śrī Caitanya-deva is personally Śrī Kṛṣṇa, nonetheless He especially descended to reveal *prema-bhakti*. Accordingly, He made the mood of the *gopīs* become naturally evident, indicating that His mercy

extends this *gopī-prema* unto everyone. Śrī Caitanya's continuous, manifest love for Śrī Kṛṣṇa made the *gopīs*' love for Śrī Kṛṣṇa also understandable. In other words, Bhagavān Śrī Kṛṣṇa as Śrī Caitanya became influenced by the mood of the *gopīs*, and after personally tasting that *gopī-prema*, disseminated it throughout the world.

In this way, by the influence of the profound mercy of Śrī Caitanya-deva, who is the only friend of the poor and fallen souls, all the most desolate people of modern times have become opportune candidates to experience directly the *gopīs*' love for Śrī Kṛṣṇa. Thus when the *gopīs*' topmost glories are shown, the superexcellent glories of their dearmost Śrī Bhagavān are also established. This also is the topic discussed in this book.

Now, while ascertaining who the fit recipient of Bhagavān's mercy is, Śrī Bhagavān and His eternal associates and their exalted love will be introduced alongside the glories of the *gopīs*. (Śrī Nārada roamed from the holy place of Prayāga to Dvārakā and held conversations with many great souls. It is to be understood that all the desires of each of these great souls were satisfied by Śrī Bhagavān's mercy. Therefore, this automatically establishes also the supreme glories of the *gopīs*.)

According to this consideration, this is the elucidation on the phrase *dig-darśana*. In this way, no grounds remain for apprehension or doubt in beginning with the description of the above-mentioned *prema* of the *gopīs*, that is perceivable by the mercy of Śrī Kṛṣṇa Caitanya-deva. Therefore, this book is suitable for all elevated Vaiṣṇavas blessed by their faithful listening.

ŚRĪ DIG-DARŚINĪ PRAKĀŚIKĀ VṚTTI
A brief elucidation on Śrī Dig-darśinī-ṭīkā

In this verse the author described four subjects: (1) *adhikārī* — persons who are qualified to study this book; (2) *abhidheya* — the *sādhana* or spiritual practices; (3) *sambandha* — one's relationship with the Supreme; (4) the *prayojana* — the ultimate goal of spiritual life.

1. *Adhikārī*: Only those who are eager to drink the honey from the lotus feet of Śrī Rādhā-Ramaṇa are qualified to critically examine this book.

2. *Abhidheya*: The *abhidheya*, or *sādhana*, is the process by which one performs *bhakti* with the desire to obtain the servitorship (*dāsya*) of the *gopas* and *gopīs* of Vraja. Only *rāgānugā-bhakti sādhana*,

spontaneous loving devotion, is the most excellent means to obtain the desired goal. There is no chance of perfecting this goal by the process of *vaidhī-bhakti*, calculative devotion. The servitorship of the Vraja *gopas* and *gopīs* is not obtained without the intense greed (*laulyam*) for obtaining that most rare object. Such hankering arises due to the faithful recitation of this transcendental book, and at that time the taste for only that *sādhana* arises.

3. *Sambandha*: One's eternal relationship with Śrī Kṛṣṇa; the *vācaka* or divine narrator of each pastime, along with the stories that reveal the sweetness of Śrī Kṛṣṇa and His associates who also give voice as the *vācya*, that is, their sacred and humble expressions.

4. *Prayojana*: The ultimate goal of spiritual life. The goal is to obtain to the above-mentioned loving service at the lotus feet of Śrī Rādhā-Ramaṇa.

One particular sentiment (*bhāva*) is hidden in the present verse. The living entities could not achieve this *prema* for a long time without the ocean of mercy, Śrī Kṛṣṇa, granting this most rare and effulgent mellow of devotion unto His own self that is difficult for such persons as Lord Brahmā to obtain. Therefore, He appeared in the divine form of Śrī Gaurāṅga Mahāprabhu, having accepted the heart and halo of Śrī Rādhā. The reason being no one can grant this *prema* other than Śrī Kṛṣṇa who comes well-adorned with the sentiment and the complexion of Śrī Rādhā as Śrī Gaurāṅga Mahāprabhu.

There is also one other deep secret: This most rare *vraja-prema* is easily obtained by the unbridled mercy of Śrī Rūpa Gosvāmī, who is the special recipient of Śrī Kṛṣṇa Caitanya Mahāprabhu's mercy and the inaugurator of His innermost desire. Therefore, in order to obtain this *gopī-prema*, there is no way other than to surrender to Śrī Gaurasundara and His associates such as Śrī Rūpa Gosvāmī, the recipient of His mercy.

TEXT 2

श्रीराधिकाप्रभृतयो नितरां जयन्ति
गोप्यो नितान्तभगवत्प्रियताप्रसिद्धाः।
यासां हरौ परमसौहृदमाधुरीणां
निर्वक्तुमीषदपि जातु न कोऽपि शक्तः॥ २॥

śrī-rādhikā-prabhṛtayo nitarāṁ jayanti
gopyo nitānta-bhagavat-priyatā-prasiddhaḥ

yasāṁ harau parama-sauhṛda-madhuriṇāṁ
nirvaktum īṣad api jātu na ko'pi śaktaḥ

The Vraja gopīs are especially celebrated as the dearmost of Śrī Bhagavān. No one has ever come close to ascertaining the sweetness of their supreme affection towards Śrī Hari. All these celebrated, eternally beloved gopīs of Śrī Kṛṣṇa such as Śrī Rādhikā are shining forth with all types of super-excellence. All glories unto them!

DIG-DARŚINĪ-ṬĪKĀ: To achieve Śrī Bhagavān's profound mercy one has to receive the mercy of His beloved devotees. Therefore, His most beloved devotees are also present with topmost excellences like Him. He is narrating this notion through the verse beginning with Śrī Rādhikā. Amongst all the devotees of Śrī Kṛṣṇa, the *gopīs* are the best, and amongst all the *gopīs* Śrī Rādhikā is the most superb. Therefore, Śrī Rādhā's name is mentioned most prominently.

The intent of using the word *nitarām* is that devotees are especially dear to Bhagavān. Although, from our mundane vision Bhagavān may disregard a devotee ever so slightly, that apparent neglect does not necessarily detract them from their pristine excellence. Regardless, this does not happen in the case of the *gopīs*. In other words, one can never imagine any type of neglect of Śrī Bhagavān towards the *gopīs*. The *gopīs'* unique quality of incomparable distinction, an apparent neglect by Bhagavān to others, has been favorably accepted by all great personalities everywhere. Śrī Bhagavān has personally described the esoteric love of the *gopīs* by His own mouth in *Śrīmad-Bhāgavatam* (10.32.22):

na pāraye 'haṁ niravadya-saṁyujāṁ
sva-sādhu-kṛtyaṁ vibhudhāyuṣāpi vaḥ
yā mābhajan durjara-geha-śṛṅkhalāḥ
saṁvṛścya tad vaḥ pratiyātu sādhunā

O endearing Vraja *gopīs*, you have severed the difficult shackles of home and family life to meet Me. Having done this, I will not be able to repay you even slightly in a long lifespan of the demigods. Therefore your own glorious deeds have become repayment for that debt, in otherwords, I am forever indebted by your love.

In this way, the glories of the *gopīs*' love have been sung in so many places, because the *gopīs* are famous as the refuge of the most

intense and highest limits of love of Bhagavān. Although *prasiddha* means "that which is celebrated," there is no need to search for any other validation of their prominence. Still the author indicates it for the pleasure of the devotees by beginning the line with *yāsām*. All these *gopīs*, including Śrī Rādhikā, possess sweetness of the topmost intimate love towards Śrī Hari, or all-attractive Śrī Kṛṣṇa. No one, including Śrī Hari, is ever capable of describing even a small fragment of their sweetness. All these *gopīs* are effulgently present in all their excellence. In this way, the mutul eternal love between Śrī Bhagavān and the lovely *gopīs* has indeed been shown.

The *gopīs* are distinguished by their unique endeavors to achieve their position of *bhagavat-prema*. One other implication of the word *prasiddha* is that any other conclusion we may conceive in this matter is not definite. Still, the reason for the divine bliss of devotees is suggested here by the line beginning with *yāsām*, "whose *prema* in Śrī Hari (*parama manohara* Śrī Kṛṣṇa) is also full of deep affection and charm." That all-attractive, sweet *prema* with Śrī Rādhikā and the other *gopīs* is never even slightly constrained — like this, Śrī Bhagavān and the *gopīs*' mutual *prema* is eternally being exchanged.

Śrī Dig-darśinī Prakāśikā vṛtti: Those who perform devotional service to Śrī Vrajendra-nandana Kṛṣṇa without doing *bhajana* to His internal pleasure potency, Śrī Rādhājī, are futilely doing *bhajana*. Rather, their *bhajana* to Śrī Kṛṣṇa is like sharp darts piercing His divine soft limbs — *kṛṣṇāśrayaḥ sa na vraja-ramānugaḥ sva-hṛdi sapta-śalyāni me*, "A person who accepts Kṛṣṇa's shelter without following in the footsteps of the lovely *gopīs* of Vraja is like one of seven thorns that penetrate my heart." Those persons are like hypocrites who serve and worship Śrī Govinda, yet do not serve and worship His devotees, remaining always cheated of His mercy. Just as the existence of the sun cannot be perceived without heat and light, similarly the devotional service of Mādhava is futile without Śrī Rādhikā.

Therefore Śrī Uddhavajī, who is the best of devotees, also prayed to the footdust of the divine damsels of Vraja, *vande nanda-vraja-strīṇāṁ, pāda-reṇum abhīkṣṇaśaḥ*: "I repeatedly offer my respects to the footdust of the *gopīs* of Śrī Nanda's Vraja." (*Bhāg.* 10.47.63) Here the word *śtrīṇām* (women) is in the Sanskrit plural number (*bahu-vacana*), whereas the word *pāda-reṇum* (footdust) is in the singular number (*eka-vacana*), indicating the deep confidential meaning that it

is only one particle of footdust of Śrīmatī Rādhikājī that Śrī Uddhavajī is truly aspiring for.

Śrī-rāgānugā-bhakti, spontaneous devotional service, is achievable by the mercy of the Supreme Personality or by the mercy of the devotee. The deep, confidential meaning hidden here is that *bhakti* (devotional service), *bhagavat-kṛpā* (Bhagavān's mercy) and *bhakta-kṛpā* (devotees' mercy) are *anugāminī*, or followers of the eternal associates. Therefore, without the moods of the *nitya-parikaras* or eternal associates, one's spontaneous devotional mood (*rāgānugātya*) is not perfected. Thus by severe austerities alone, one cannot enter the *rāsa-līlā* of Śrī Vṛndāvana without being under the guidance of the *gopīs*. Rather, the *śrutis* and the sages of Daṇḍaka forest achieved their desires by performing *rāgānugā-bhajana* following in the moods of the *gopīs* and thus obtained both the moods and spiritual forms of *gopīs*.

Therefore, it is indeed beneficial for the *sādhakas* of *rāgānugā-bhakti* to perform their *sādhana-bhajana* only under the guidance of the eternal associates such as Śrīmatī Rādhikā, Śrī Lalita, Śrī Viśakha and the other *vraja-ramanī gopīs*, and under the guidance of other *vraja-vāsīs* (residents of Vraja) such as Śrī Svarūpa, Śrī Rūpa, Śrī Sanātana, and Dāsa Raghunātha. Independent *bhajana* would only become a source of unwanted troubles.

TEXT 3

स्वदयितनिजभावं यो विभाव्य स्वभावात्
सुमधुरमवतीर्णो भक्तरूपेन लोभात्।
जयति कनकधामा कृष्णचैतन्यनामा
हरिरिह यतिवेशः श्रीशचीसूनुरेषः ॥ ३ ॥

sva-dayita-nija-bhāvaṁ yo vibhāvya sva-bhāvāt
su-madhuram avatīrṇo bhakta-rūpena lobhāt
jayati kanaka-dhāmā kṛṣṇa-caitanya-nāmā
harir iha yati veśaḥ śrī-śacī-sūnur eṣaḥ

As Śrī Kṛṣṇa thought, 'the pure devotion which My devotees possess towards Me is sweeter than My love for them,' He descended in Śrī Navadvīpa-dhāma, in Gauḍadeśa, out of greed to taste the sweet prema of His devotees. Śrī Gaurahari, who has accepted the golden effulgent dress of a renunciant with the divine name of Śrī Kṛṣṇa Caitanya, is radiantly present in all excellence!

DIG-DARŚINĪ-ṬĪKĀ: One might wonder here whether anyone is capable of describing even a small particle of the sweetness of the love of the *gopīs*. In spite of realizing this, why then are you engaged in describing it? To settle this doubt the author says that although the answer to this question was given in the first verse's commentary, still he is now describing the sought-after meaning of the previously mentioned reply. He is describing the super-excellence of Śrī Kṛṣṇa Caitanya-deva with the lines beginning with *sva-dayita* to obtain the mercy of the dearmost *avatāra* of Śrī Bhagavān, who is the grand spiritual master that delivers all low and destitute persons, and preaches *bhakti-rasa* endowed with the pre-eminence of *nāma-saṅkīrtana*.

Nija-bhāva indicates here that the ecstatic *prema* that Śrī Hari possesses towards His own devotees is indeed sweet and most excellent. The love that the devotees have for Śrī Hari is remarkably sweeter and more excellent than Śrī Hari's love for the devotees. Considering this, Śrī Hari descended in the form of a devotee or beloved servant with the greed of obtaining that same mood. In what place did he descend? He descended in Śrī Navadvīpa of *bhūloka* that is within Gauḍa *maṇḍala*. That same Śrī Sacīnandana Hari is effulgently present with the topmost excellence. How did Śrī Hari descend? With a luster of molten gold (*kanaka-kānti*), namely, He is Gaurāṅga-sundara. In the original text beginning with *śrī-śacī-sūnur eṣaḥ*, the author's use of the word *eṣaḥ* suggests that the author directly experienced His presence at the time of composing this book—this is what is being conveyed here.

In the previous age at the closure of Dvāpara-yuga, Śrī Hari could not describe personally the sweetness of the *gopīs*' love. However, at this time He personally tastes that *prema* through the medium of the *saṅkīrtana* of His own names. This proves the great excellence of the *avatāra* of Śrī Kṛṣṇa Caitanya. Śrī Bhagavān has personally stated (*Bhāg.* 11.14.16):

> *nirapekṣaṁ muniṁ śāntaṁ nirvairaṁ sama-darśanam*
> *anuvrajāmy ahaṁ nityaṁ pūyeyety aṅghri-reṇubhiḥ*

I shall sanctify the universe by the footdust of My devotees. One cannot obtain *bhakti* without first accepting the dust of the lotus feet of My devotees, and My sweetness cannot be experienced without that devotion. Indeed, I will personally inaugurate such a decree. Therefore

just like My own devotees, I shall become submerged in My own sweet mellows through devotional service. Considering this, I shall become a follower of the devotees who are possessionless, who meditate on My form and other attributes, who are peaceful, devoid of enmity and possessed of impartial vision.

By these words, Śrī Bhagavān personally declares in the most complete way the eminence of His devotees as greater than His own eminence. The purport is that, "I cannot repay the devotees who render causeless devotional service unto Me…how shall I become sanctified and free from this debt? Thinking like this, I shall follow the devotees and become decorated by their footdust…"

Such a yearning by the Lord only began to sprout during the *avatāra* of Śrī Kṛṣṇa. Now in the beautiful form of Śrī Gaurasundara, He personally followed and showed that just as much as devotees possess devotion for Bhagavān, similarly Bhagavān also possesses devotion for His devotees. Therefore, the use of the word *nitarām* in the previous verse is especially appropriate.

Another meaning to be extracted from this exposition is from the phrase *bhakta-rūpena* (beautiful appearance of a devotee) in the original verse, "He has descended with Śrī Rūpa, who belongs to Gauḍadeśa and who is the foremost of Vaiṣṇavas." Śrī Rūpa is the son of the great soul Śrī Kumāra who belongs to Karnāṭaka, who is an *ācārya* in the lineage of twice-born *brāhmaṇas*, a family lineage of world famous preceptors. Here, *yati veśaḥ* has been appended as a relative to the context, but He descended only as *bhakta-rūpa*, a devotee in divine form only, not in the form of a *sannyāsī* (*yati-rūpa*) or a *sannyāsī* by dress only—this is the underlying meaning. The reason for this is as follows: By assuming the dress and leading role of a *sannyāsī*, Śrī Śacīnandana Gaurahari personally engaged in *nāma-saṅkīrtana* and offered prayers like a devotee for distributing the mellows of His own devotional service. Therefore, He is to be celebrated as a *bhakta*. Śrī Śacīnandana especially distributed everywhere this rare, loving devotional service of Bhagavān in Kali-yuga. For this reason, it is told that He is the *avatāra* of Bhagavān.

Regarding this, Śrīpāda Sarvabhauma Bhaṭṭācārya says (*Śrī Caitanya-candrodaya-naṭaka* 6.43):

kālān naṣṭaṁ bhakti-yogaṁ nijaṁ yaḥ
praduṣkartuṁ kṛṣṇa-caitanya-nāmā

avirbhūtas tasya pādāravinde
gāḍhaṁ gāḍhaṁ līyatāṁ citta-bhṛṅgaḥ

By the influence of time, the process of devotional service unto Him almost disappeared and to revitalize that *bhakti-yoga* He descended, accepting the name of Śrī Kṛṣṇa Caitanya. Let the bumblebee of my heart become absorbed in His beautiful lotus feet.

TEXT 4

जयति मथुरादेवी श्रेष्ठा पुरीषु मनोरमा
परमदयिता कंसारातेर्जनिस्थितिरञ्जिता।
दूरितहरणान्मुक्तेर्भक्तेरपि प्रतिपादना-
ज्जगति महिता तत्तत्क्रीड़ाकथास्तु विदूरतः॥४॥

jayati mathurā-devi śreṣṭhā purīṣu manoramā
parama-dayitā kaṁsārāter jani-sthiti-rañjitā
dūrita-haraṇān mukter bhakter api pratipādanā-
jjagati mahitā tat-tat-krīḍā-kathāstu vidūrataḥ

Śrī Mathurā-devī is best among all holy cities and is renowned as "manoramā," because she steals away the hearts and minds of everyone. Not to speak of all other enchanting pastimes of Śrī Kṛṣṇa (Kaṁsāri) performed here, she is decorated by His divine birth and residence. She destroys all sins, bestows liberation and devotion upon everyone, and is therefore revered by the entire world. Glories to Śrī Mathurā-devī, the most beloved of Śrī Kṛṣṇa, who is present in topmost excellence!

DIG-DARŚINĪ-ṬĪKĀ: One can achieve loving devotion (*prema-bhakti*), bestowing all perfections, only in *bhagavatī* Śrī Mathurā *maṇḍala*, which is decorated by the continuous pastimes of Śrī Kṛṣṇa and is the support of supreme love. Therefore, only to obtain the mercy of Śrī Mathurā-devī, the author describes her glories beginning with the words *jayati*. Śrī Mathurā-devī is radiantly present in all excellence. The expression *devī* means one who is always lustrous or effulgent. Or, being the pastime place of Bhagavān, she is also known as Parameśvarī. Śrī Bhagavān constantly sports in this area of Śrī Mathurā *maṇḍala*. Therefore, due to His continuous presence, it is indicated that Śrī Mathurā-purī is devoid of the fear of the element of time. Thus she is the best amongst the seven sacred cities such as Kāśī and even among

all other cities of Śrī Bhagavān, cities of upper, lower and intermediate planetary systems. She is known as *manoramā*, in other words she fulfills everyone's desires completely. Therefore Śrī Mathurā is most enchanting. In this connection, the *Padma Purāṇa* mentions:

tri-varga-dā kāminām yā
mumukṣuṇāṁ ca mokṣa-dā
bhaktīc-chor bhakti-dā kas tāṁ
mathurāṁ nāśrayed budhaḥ

Śrī Mathurā bestows upon materialistic persons the trifold group of religiosity (*dharma*), wealth (*artha*) and sense gratification (*kāma*). And unto others she bestows liberation (*mokṣa*) and devotional service (*bhakti*). Who is that intelligent person that will not accept the shelter of Śrī Mathurā-purī?

Therefore, she is the most beloved of Śrī Kṛṣṇa. The word *kaṁsāri* distinguishes her as the *parama-dayitā* or supreme beloved who can vanquish all fear, distress and so forth from the residents of Mathurā. *Mathurā bhagavān yatra, nityaṁ sannihito hari*: "Śrī Hari appears in Mathurā especially, and makes His eternal residence there. Indeed, Śrī Hari Himself always resides within Mathurā." (*Bhāg.* 10.1.28) This and other scriptural proofs delineate that Śrī Mathurā adorns the eternal residence of Śrī Bhagavān. Thus she is the supreme beloved of Śrī Kṛṣṇa, the enemy of Kaṁsa, and is worshipable in this world because she abolishes all sin, bestows liberation and blesses the world with *bhakti*, moreover, with the celebrated, unparalleled *rāsa-līlā* and other pastimes of Śrī Kṛṣṇa. For that reason, who can describe the sweetness of such pastimes?

On the other hand, Śrī Mathurā's glories as the destroyer of all sins have been profusely proclaimed throughout the universe. The *Varāha Purāṇa* (165.57-58, 176.71-72) glorifies her as taking away all sins in this way:

anyatra yat kṛtaṁ pāpaṁ, tīrtham āsādya naśyati
tīrthe tu yat kṛtaṁ pāpaṁ, vajra-lepo bhaviṣyati
mathurāyāṁ kṛtaṁ pāpaṁ, mathurāyāṁ vinaśyati
eṣā purī mahā-puṇyā, yatra pāpaṁ na tiṣṭhati

And: *jñanato 'jñanato 'vāpi, yat papaṁ samuparjitaṁ; sukṛtaṁ duṣkṛtaṁ vāpi, mathurayaṁ pranaśyati* —

Reaction from a sin committed at any place can be dissolved just by visiting a holy pilgrimage place; however, if one engages in sin after visiting that pilgrimage place, then certainly those sins become steadfast and hard as solidified mortar…

But, if one happens to sin in the holy place of Mathurā, that sin will be abolished in Mathurā, that is, whatever kind of mundane pious or impious act one performs is naturally destroyed in Mathurā. The reason is that Śrī Mathurā-purī has no resort for sins that manifest from ignorance or vain erudition, because she is the divine playground (*vilāsa-sthalī*) of existential potency known as the *sandhinī-śakti*.

In the *Skanda Purāṇa* (*vai.kh.* 5.17.44) Śrī Mathurā-purī is glorified like this:

kaśy-adi-puryo yadi santi loke
tasaṁ tu madhye mathuraiva dhanya
ya janma-mauñjī-vrata-mṛtyu-dahair
nṛnaṁ caturdha vidadhati mokṣam

In this world there are innumerable holy cities like Kāśi; nonetheless, among them Śrī Mathurā is the most excellent because this *dhāma* bestows liberation, moreso than the *janma saṁskāra* (birth), *upanayana* (twice-born investiture), *mṛtyu* (final rites) and the *dāha saṁskara* (crematory rites).

The *Padma Purāṇa* proclaims also:

anyeṣu puṇya-tīrtheṣu muktir eva mahā-phalam
muktaiḥ prārthyā harer bhaktir mathurāyāṁ tu labhyate

The culmination of liberation (*mukti*) is achieved by residing in other holy places other than Mathurā, whereas one who has even an ordinary connection achieves devotion to Śrī Hari here, which is prayed to by *mukti* herself.

TEXT 5

जयति जयति वृन्दारण्यमेतन्मुरारेः
प्रियतममतिसाधुस्वान्तवैकुण्ठवासात्।
रमयति स सदा गाः पालयन् यत्र गोपीः
स्वरितमधुरवेणुर्वर्द्धयन् प्रेम रासे॥५॥

jayati jayati vṛndāraṇyam etan murāreḥ
priya-tamam ati-sādhu-svānta-vaikuṇṭha-vāsāt
ramayati sa sadā gāḥ pālayan yatra gopīḥ
svarita-madhura-veṇur vardhayan prema rāse

Śrī Vṛndāvana is the abode of residence dearer to Śrī Murāri than the lotus hearts of saintly persons, or Śrī Vaikuṇṭha. Here, Śrī Kṛṣṇa personally watches over and grazes every cow, resonating sweet melodies on His flute and forever increasing the love of all the gopīs with pastimes like rāsa-līlā. All glories to this Śrī Vṛndāvana in all her excellence!

DIG-DARŚINĪ-ṬĪKĀ: Śrī Vrajabhūmi within Śrī Mathurā *maṇḍala* is the place of Śrī Bhagavān's extraordinarily sweet pastimes. And even within this Vrajabhūmi Śrī Vṛndāvana, Govardhana and the banks of the Yamunā are indeed celebrated for their transcendental *līlās*. In *Śrīmad-Bhāgavatam* (10.11.36) it is stated:

vṛndāvanaṁ govardhanaṁ yamunā-pulināni ca
vīkṣyāsīd uttamā prītī rāma-mādhavayor nṛpa

O King Parīkṣit, Śrī Kṛṣṇa (Mādhava) and Balarāma (Rāma) became extremely joyful to see Śrī Vṛndāvana, Govardhana and the banks of the Yamunā!

Therefore, these three pure places are extremely dear to Śrī Bhagavān. In order to receive their mercy, the author is describing the topmost excellence of Śrī Vṛndāvana with the words beginning with *jayati jayati*. Śrī Vṛndāvana is present in all her excellence. Due to exceptional joy, he repeats *jayati* twice. Moreover, the word *etan* (pl. for *etat*, this) indicates that at the time of composing the book the author was residing here in Śrī Vṛndāvana.

To Bhagavān, Śrī Vṛndāvana appears as a place more sacred than the spotless hearts of devoted *sādhus* that have become purified due to their devotional service and even more dearer than residence in Vaikuṇṭha. In other words, residence in Śrī Vṛndāvana is indeed more beloved to Śrī Kṛṣṇa than residence in Vaikuṇṭha. The reason is that in this Vṛndāvana, Śrī Bhagavān, by His own free will, undulates with various types of waves of sweet nectarlike pastimes that are always manifest, whereas in other holy places such as Śrī Vaikuṇṭha *dhāma*

such carefree pastimes are impossible. For this reason alone, Śrī Bhagavān sometimes remains hidden in Śrī Vaikuṇṭha *dhāma*, but He always shines brilliantly forth in Śrī Vṛndāvana.

Thus *Śrīmad-Bhāgavatam* (10.1.28, 10.44.13) proclaims, *nityaṁ sannihito hariḥ* and:

> *puṇya bata vraja-bhuvo yad ayaṁ nṛ-liṅga*
> *gūḍha purāṇa-puruṣo vana-citra-mālyaḥ*
> *gaḥ pālayan saha-balaḥ kvaṇayaṁś ca veṇuṁ*
> *vikrīḍayāñcati giritra-ramārcitāṅghṛiḥ*

> Śrī Hari eternally resides in Śrī Vṛndāvana. Therefore Vraja-bhumi is extremely sacred. The reason is as follows. That original personality Śrī Kṛṣṇa, whose divine feet are worshiped by Śrī Śiva and Lakṣmī also, accepts humanlike characteristics, while wearing the charming Vaijayantī garland. Playing on His flute, He wanders about in the company of Śrī Balarāma on the pretext of tending the cows.

In the verse quoted above, the verb *añcati* (wander about) employs the present tense and establishes that Śrī Kṛṣṇa's pastimes are eternal. Similarly in the original verse also, the verb *ramayati* indicates the present tense has been used. In this way, Śrī Murāri always tends the cows in Śrī Vṛndāvana, and He plays on His flute to increase the *prema* during the pastimes of the *rāsa-līlā*, giving happiness to Śrī Rādhika and the other *gopīs*.

To increase the *prema* of the *gopīs* in the pastimes of *rāsa*, He personally becomes intent upon resonating sweet melodies on His flute, and nourishing and protecting the cows. Though by His flute He often tends to the cows and enacts various other creative pastimes of enjoying with the *gopīs*, it is understandable that the main purpose of His flute is increasing the *gopīs*' *prema* during *rasa*. Therefore, Śrī Kṛṣṇa plays on His flute which can attract the entire world, enhancing the *śṛṅgāra-rasa* in the hearts of the *gopīs*. For this reason, it is understandable that He descends simply to augment and distribute that *prema*. Therefore, such activities as giving nourishment to the cows (*gopāla-pālana*) and sporting with the *gopīs* (*gopī-ramaṇa*) are instrumental to the above-mentioned *prema*.

TEXT 6

जयति तरणिपुत्री धर्मराजस्वसा या
कलयति मथुरायाः सख्यमत्येति गङ्गाम्।
मुरहरदयिता तत्पादपद्मप्रसूतं
वहति च मकरन्दं नीरपूरच्छलेन॥ ६॥

jayati taraṇi-putrī dharma-rāja-svasā yā
kalayati mathurāyāḥ sakhyam atyeti gaṅgām
mura-hara-dayitā tat-pāda-padma-prasūtaṁ
vahati ca makarandaṁ nīra-pūra-cchalena

Śrī Yamunā, being a friend of Śrī Mathurā, excels the glories of even Śrī Gaṅgā. Assuming the guise of a flowing river, she becomes the carrier of sweet nectar that emanates from the lotus feet of Śrī Kṛṣṇa. She is the beloved of the "Slayer of the Mura demon" (Śrī Kṛṣṇa-priyā), daughter of Sūrya the sungod and sister of Dharmarāja. Glories to Śrī Yamunā who is splendidly present in all excellence!

DIG-DARŚINĪ-ṬĪKĀ: Here, beginning with *jayati*, the author is extolling the excellence of Śrī Yamunā, the ornament of Śrī Vṛndāvana. *Taraṇi-putrī* (daughter of Sūrya the sungod) Śrī Yamunā is enchantingly present. *Taraṇi-putrī* indicates that just as *taraṇi* (*Sūrya*) lights up the world, similarly, Śrī Yamunā rescues the living entities of this world from the darkness of ignorance and brings them into the light of devotion. Thus she is the light-giver for entire spiritual life. The adjective *dharma-rāja-svasā* (sister of Yamarāja) implies that Śrī Yamunā nourishes all types of religious duties. In other words, she guards and nourishes all *dharmic* or spiritual persons in the world.

Śrī Yamunā is known as *parama-tīrtha*, the primary supreme pilgrimage place, because she is the granter of all goals of human life (even up to the fifth goal of human life, *kṛṣṇa-prema*). Therefore, she is an intimate friend of Mathurā and she flows gracefully through Mathurā *maṇḍala*, and with so many kinds of divine pastimes she has become more glorious than even the Gaṅgā. The unique glories of Śrī Yamunā are self-evident, surpassing even the greatness of Śrī Gaṅgā.

Śrī Varāha Purāṇa says (152.30-31) (Śrī Varāhadeva to mother Earth):

gaṅgā śata-guṇā proktā māthure mama maṇḍale
yamunā viśrutā devi nātra kāryā vicāraṇā

tasyaḥ śata-guṇā proktā yatra keśi nipātitaḥ
keśyāḥ śata-guṇā proktā yatra viśramito hariḥ

O Devī, Śrī Yamunā in My Mathurā *maṇḍala* is one hundred times more celebrated than the Gaṅgā. There is no arguing this. Moreover, the place where the demon Keśī was slain is a hundred times more blessed than the Gaṅgā, and Viśrāma *ghāṭa* is a hundred times more glorious than this Keśi *ghāṭa*.

Why is this so? Being the beloved of Śrī Kṛṣṇa, Śrī Yamunā performs wonderful pastimes in Gokula, Mathurā and Dvārakā, and under the guise of flowing river water, carries honeylike nectar that emanates from the lotus feet of Śrī Kṛṣṇa. In other words, she carries the sweet nectar of devotional service to Śrī Kṛṣṇa. Therefore, if anyone somehow or other touches even a little of the water of this Yamunā, endless sins and miseries are destroyed instantly.

TEXT 7

गोवर्द्धनो जयति शैलकुलाधिराजो
यो गोपिकाभिरुदितो हरिदासवर्यः।
कृष्णेन शक्रमखभंगकृतार्चितो यः
सप्ताहमस्य करपद्मतलेऽप्यवात्सीत्॥ ७॥

govardhano jayati śaila-kulādhirājo
yo gopikābhir udito hari-dāsa-varyaḥ
kṛṣṇena śakra-makha-bhaṅga-kṛtārcito yaḥ
saptāham asya kara-padma-tale 'py avātsīt

Glories to Girirāja Govardhana, whom the gopīs proclaim as Haridāsa-varya, the superexcellent servant of Śrī Hari, who is present in all splendor! By worshipping Śrī Govardhana, Śrī Kṛṣṇa spoiled the yajña of Indra. And having a sovereignty more than Mount Sumeru and other mountains, Śrī Govardhana has been graced with the good fortune of resting continuously on Śrī Kṛṣṇa's lotus hand for an entire week.

DIG-DARŚINĪ-ṬĪKĀ: Now in the present verse of *govardhano*, the author describes the supreme glories of Śrī Govardhana. Śrī Govardhana possesses more glories than the Himālaya, the King of mountain ranges (*śaila-kulādhirāja*), Mount Sumeru and other mountains. Because he is

the best among the servants of Śrī Kṛṣṇa, always affectionately serving his Prabhu in various ways, he generates *prīti*, divine love. In the Tenth Canto (*Bhāg.* 10.21.18) the charming *gopīs* proclaimed:

hantāyam adrir abalā hari-dāsa-varyo
yad rāma-kṛṣṇa-caraṇa-sparaśa-pramodaḥ
mānaṁ tanoti saha-go-gaṇayos tayor yat
panīya-sūyavasa-kandara-kanda-mūlaiḥ

(O *sakhis*!) This Govardhana Hill is supermost among Śrī Kṛṣṇa's devotees (Śrī Harideva). Simply seeing Śrī Balarāma and Śrī Kṛṣṇa, Śrī Govardhana becomes blissfull and nicely venerates Them along with the cattle by offering fresh drinking water, edible roots, caves for taking rest and with lush grass for the herd.

What more can be said than the spoiler of Indra's *yajña*, Śrī Kṛṣṇa, also worships Śrī Govardhana, that is to say: "He is *haridāsa-varya*, the most excellent servant of Hari." Śrī Kṛṣṇa personally halted the sacrifice of Indra and inaugurated the natural decree of worshipping him. Śrī Kṛṣṇa Himself showed him honor by circumambulating him. And instead of the annual worship of Indra, Śrī Kṛṣṇa made Śrī Nanda and the *vraja-vāsīs* worship him. This wonderful story is recounted in the Tenth Canto of *Śrīmad-Bhāgavatam*.

In this way, it has been shown that Śrī Govardhana is more glorious than the king of demigods, Indra. He is describing the uncommon glories of Śrī Govardhana by the lines *sapta* and so forth. "He rested on the lotus hand of Śrī Kṛṣṇa for one week." What could be more glorious than this? In other words, nothing could be more glorious than this.

TEXT 8

जयति जयति कृष्णप्रेमभक्तिर्यदङ्घ्रि-
निखिल निगमतत्त्वं गूढ़माज्ञाय मुक्तिः।
भजति शरणकामा वैष्णवैस्त्यज्यमाना
जप-यजन-तपस्या-न्यासनिष्ठां विहाय॥ ८॥

jayati jayati kṛṣṇa-prema-bhaktir yad-aṅghriṁ
nikhila-nigama-tattvaṁ gūḍham ājñāya muktiḥ
bhajati śaraṇa-kāmā vaiṣṇavais tyajyamānā
japa-yajana-tapasyā-nyāsa niṣṭhāṁ vihāya

Despite being forsaken by the Vaiṣṇavas, liberation herself, who aptly researched all Vedic truths, has given up her firm determination on the duties of the four āśramas of spiritual life, in the chanting of japa, performance of tapasyā, yajña and acceptance of sannyāsa, in order to eagerly glorify the one-pointed shelter at the lotus feet of prema-bhakti for Śrī Kṛṣṇa. All glories to the prema-bhakti to Śrī Kṛṣṇa that stands graciously before you.

DIG-DARŚINĪ-ṬĪKĀ: In order to obtain the tangible mercy of *prema-bhakti* to Śrī Kṛṣṇa which is blissful, cognizant and eternal by nature (*sac-cid-ananda-rūpā*), the author is describing the superexcellence of *śrī-kṛṣṇa prema-bhakti* with the words beginning with *jayati jayati*.

Prema-bhakti to Śrī Kṛṣṇa is graciously present in all her glories and radiant charm. *Mukti* or liberation herself worships *prema-bhakti* with single-minded devotion. Simply by accepting even the slight haven of one of the limbs of ninefold *bhakti*, such as hearing, chanting and so forth, one achieves liberation. If one remarks, "Why has liberation herself given up her dependence on stringent religious vows of the four hallmarks of human society, especifically in chanting *mantras* (*japa*), sacrificial worship (*yajña*), austerities (*tapasyā*) and renunciation (*sannyāsa*)?" In reply to this, he says, "By full deliberation on all the deeply confidential truths of the Vedas and on the Upaniṣads, the essence of the Vedas, when one adheres to the above-mentioned religious principles of four *āśramas*, actual liberation still cannot be obtained from this — realizing this, she abandoned her conviction in these practices."

Although Vaiṣṇavas are by nature liberated, nevertheless they do not think highly of *mukti*, considerating her to be merely trivial. Here "*vaiṣṇavas*" may refer to those persons who have received instructions and initiation into a Vaiṣṇava *mantra* (*vaiṣṇava-mantra-dīkṣa*). "Liberation is fit to be abandoned by the Vaiṣṇavas," means "although liberation may personally stand before them as a maidservant, Vaiṣṇavas disregard her." The use of *tyajyamānā* (having abandoned) in the present tense indicates that in spite of liberation being personally before them, she is always apt to be disregarded by the devotees. Therefore, this has been stated emphatically three times — past, present and future. Agreed, but why does *mukti* worship the lotus feet of *bhakti*? Is it the desire to accept refuge her constituent aim, or rather her own end by not possessing the symptoms of surrender? In

other words, if *bhakti* is not accepted, her platform of true liberation will also be violated.

The purport is that even if anyone slightly accepts the shelter of Śrī Kṛṣṇa, then *mukti* approaches them like a maidservant. However, ignorant, lusty persons do not even receive the sidelong glance of *mukti* in spite of dedicating their entire life to her. People who abandon devotional service (*bhakti*) and practice *japa* (chanting), *yajña* (sacrifices), *tapa* (austerities) and *sannyāsa* (renunciation) and so forth, with the desire to obtain liberation, can never achieve that liberation (*mukti*). Therefore, liberation is said to be rare and unattainable for them — ignorant persons do not understand this most confidential secret of scripture.

TEXT 9

जयति जयति नामानन्दरूपं मुरारे-
विरमितनिजधर्मध्यानपूजादियत्नम्।
कथमपि सकृदात्तं मुक्तिदं प्राणिनां यत्
परमममृतमेकं जीवनं भूषणं मे॥ ९॥

jayati jayati nāmānanda-rūpaṁ murārer
viramita-nija-dharma-dhyāna-pūjādi-yatnam
katham api sakṛd āttaṁ mukti-daṁ prāṇināṁ yat
paramaṁ amṛtam ekaṁ jīvanaṁ bhūṣanaṁ me

All glories repeatedly to that blissful Śrī Harināma that frees one from the practices of varṇāśrama, dhyāna (meditation), pūjā (deity worship) and so on. It relieves one from the distressful impediments involved in the endeavors of varṇāśrama-dharma, the mental restraint involved in dhyāna, the accumulation of paraphernalia while engaged in daily pūjā and so on. Just once accepting Śrī Harināma grants liberation to the living entities. It is the only ornament and immortal nectar for the life and soul of Sanātana himself.

DIG-DARŚINĪ-ṬĪKĀ: Among all the *aṅgas* or limbs of *prema-bhakti* of Śrī Kṛṣṇa, service of the holy names of Śrī Bhagavān is the topmost engagement. Achieving the mercy of *nāma prabhu* is the root of all success. Therefore, the esteemed author describes the excellence of *śrī-nāma* in order to receive that mercy beginning with *jayati jayati*. "Let there be all victory, all victory unto the blissful *śrī-nāma* of Śrī Kṛṣṇa!"

The holy names emanate spiritual joy. Therefore, their divine forms are full of transcendental bliss. In other words, *śrī-nāma* is personally the embodiment of divine bliss to bestow spiritual happiness upon everyone; therefore, the holy names are *ānanda-svarūpa*, blissful by nature. Thus Śrī Kṛṣṇa's holy names are forever triumphant, always victorious, and being engaged in describing their topmost excellence in every way out of great exuberance, he says *jayati jayati* twice.

Here the word *viramita* (an abrupt pause) demonstrates the excellence of *śrī-nāma*. Taking shelter of *śrī-nāma*, which is blissful by nature, frees one from the anxiety of strict adherence in following *varṇāśrama-dharma*. *Śrī-nāma* ceases all anxiety of persons who accept the shelter of *bhakti-yoga* by transcending *varṇāśrama*. The distress of those who regulate the restless mind by the practice of the limbs of meditation, the discomforts of gathering appropriate articles for those persons who dedicate themselves to deity worship, the concerns due to dependence on the speaker of those who practise the *aṅga* of hearing — all these are dismissed merely by taking shelter of *śrī-nāma* which is *ānanda-svarūpa*. The reason for this is that "somehow or other even if *śrī-nāma* has been accepted just once," that is, by *śrī-nāma-saṅkīrtana* alone the fruits of all other *sādhanas* or practices are achieved.

Regarding this topic, *Śrīmad-Bhāgavatam* (3.33.7) says, *tepus tapas te juhuvuḥ sasnur āryā, brahmānūcur nāma gṛnanti ye te*: "A person vibrating Śrī Kṛṣṇa's name on his tongue is worthy of respect even if the lowest of men. One who accepts *śrī-nāma* is truly virtuous and has actually performed austerities, has truly performed fire sacrifices (*homa*, oblations), has bathed at holy pilgrimage places, and has surely made his study of the Vedas purposeful."

Also in *Śrī Viṣṇu Purāṇa* (6.2.17) it is stated:

> *dhyāyan kṛte yajan yajñais tretāyaṁ dvāpare 'rcayam*
> *yad āpnoti tad āpnoti kalau saṅkīrtya keśavam*

Whatever rewards a person obtains in Satya-yuga by meditation (*dhyāna*), in Treta-yuga by sacrifice (*yajña*), in Dvāpara-yuga by worship (*arcana*) can be obtained in Kali-yuga by simply performing *saṅkīrtana*, the congregational chanting of Śrī Kṛṣṇa's name alone.

If a faint semblance of the holy name (*nāmābhāsa*) appears even once, then the effects of *dharma*, *artha* and *kāma* are all achieved.

However, does one have to continually perform *śrī-nāma-kīrtana* with faith and devotion to achieve *mokṣa* or liberation? Anticipating such a doubt, he says *katham api*: "somehow or other" just once. What to speak if a human being, or living entity *somehow or other* simply vibrates *nāmābhāsa* just once, uttering the name out of pride, greed, hunger, thirst, stumbling, falling down, hard labor, in a casual way, with laughter or other incidental emotion, then it is not necessary to perform non-stop *śrī-nāma-kīrtana* with faith to obtain liberation. Regarding this, *Śrīmad-Bhāgavatam* (6.3.24) says:

> *etāvatālam agha-nirharaṇāya puṁsāṁ,*
> *sankīrtanaṁ bhagavato guṇa-karma-nāmnāṁ*
> *vikruśya putram aghavān yad ajāmilo 'pi*
> *nārāyaṇeti mriyamāṇa iyāya muktim*

Śrī-nāma-saṅkīrtana of Śrī Bhagavān is enough to drive away the reactions of our sins and misdeeds. By semblance alone (*sanketa-nāmābhāsa*) Ajāmila achieved liberation from the shackles of death, although one cannot say that *nāma-kīrtana* of Śrī Bhagavān is only useful for diminishing the sins of living entities. A most sinful person like Ajāmila, in spite of an impure and restless intelligence at the the time of death, achieved liberation just by uttering aloud the holy names of the Lord addressed to his son.

The *Padma Purāṇa* (*Prabhāsa Khaṇḍa*) says:

> *madhura-madhuram etan maṅgalaṁ maṅgalānāṁ*
> *sakala-nigama-valli-sat-phalaṁ cit-svarūpam*
> *sakṛd api parigītaṁ śraddhayā helayā vā*
> *bhṛgu-vara nara-mātrāṁ tārayet kṛṣṇa-nāma*

O best of the Bhṛgu dynasty, *śrī-kṛṣṇa-nāma* is the sweetest of sweet, the most auspicious of all auspiciousness, the superexcellent fruit of the desire-creeper of the Vedas. The holy names are *cit-svarūpa* (*brahma-svarūpa*) or innately spiritual. *Śrī-kṛṣṇa-nāma* gives protection to any human being, whether sung once with faith (*śraddha*) or lack of interest (*helā*)."

(Herein the prefix *pari* before *gīta*, is used in a prohibitive sense. It is implied that even if *śrī-kṛṣṇa-nāma* is uttered incoherently (*helā*), the holy names give a result similar to one's proper pronunciation.)

Katham api (or *kenāpi*) in the original verse then points to liberation, in other words, accepting *śrī-kṛṣṇa-nāma* by any one of the five senses directed towards Śrī Kṛṣṇa. *Śrīmad-Bhāgavatam* (5.1.35) also says, *sakṛd ādadīta, yan-nāmadheyam adhunā sa jahāti bandham*: "O Bhagavān, simply hearing your name once, the living entity is liberated from the shackles of repeated births and deaths."

How is it possible to accept *śrī-nāma* by our senses? In reply, the author says, accepting *śrī-nāma* by the internal sense of the mind means meditation on the syllables of the holy names. In addition, accepting *śrī-nāma* by external senses means performing *kīrtana* (chanting by speech), *śravana* (hearing by ears), *darśana* of the syllables of *śrī-nāma* (seeing by eyes). In other words, one can look at the syllables of the holy names written by someone, whereas *śrī-nāma* "by the touch of the skin" means stamping *śrī-nāma* on such places as the chest, or touching *śrī-nāma* written on such things as paper, or "by hand" it is understood to mean wearing a ring with *śrī-nāma* inscribed on it.

"From my viewpoint, *śrī-nāma* is the only supreme ambrosia for my soul (*amṛta-svarūpa*). In other words, I may happen to show some disinterest in the practices of my prescribed duties, meditation, deity worship and so forth. However, for me, *śrī-nāma* is my sole actual fruit, the ornament of my life and soul," Sanātana herein affirms.

TEXT 10

नमः श्रीकृष्णचन्द्राय निरुपाधि कृपाकृते।
यः श्रीचैतन्यरूपोऽभूत तन्वन् प्रेमरसं कलौ॥ १० ॥

namaḥ śrī-kṛṣṇa-candrāya nirupādhi-kṛpā-krte
yaḥ śrī-caitanya-rūpo 'bhūt tanvan prema-rasaṁ kalau

I offer my obeisances unto Śrī Kṛṣṇa-candra, that causelessly merciful spiritual master who descended in the form of Śrī Caitanya to spread the mellow of divine love in this age of Kali-yuga.

DIG-DARŚINĪ-ṬĪKĀ: After completing his distinguished, auspicious invocation to fulfill his innermost desire according to the long-standing, traditional etiquette of the saintly Vaiṣṇava school, the Śrī Vaiṣṇava *sampradāya*, the author offers obeisances to his worshipable deity, Śrī Gurudeva, with this verse beginning with *namaḥ*.

"I offer obeisances to Śrī Kṛṣṇa, the exalted spiritual master who bestows His causeless mercy, and who has taken the form of Śrī Caitanya to spread the mellow of divine love (*prema-rasa*) in Kali-yuga." What is the nature of that mellow of divine love? The special mellow consists of love for the lotus feet of Bhagavān that is rarely achieved, or else the word *rasa* also means *rāga*, deep loving attachment. Therefore, *prema* is present with *rāga*, that special, sweet substance of *prema*.

TEXT 11

भगवद्भक्तिशास्त्राणामयं सारस्यः संग्रहः।
अनुभूतस्य चैतन्यदेवे तत् प्रियरूपतः॥ ११॥

bhagavad-bhakti-śāstrāṇām ayaṁ sārasyaḥ saṅgrahaḥ
anubhūtasya caitanya-deve tat-priya-rūpataḥ

This book is the collective essence of śāstras relating to pure devotional service to Śrī Bhagavān and realized by service to Śrī Caitanya-deva. It has been first tasted and experienced by His dearmost Śrī Rūpa Gosvāmī, and for this reason, a treasure posited by him alone.

DIG-DARŚINĪ-ṬĪKĀ: Now he expounds upon the subject matter of the scripture through the verse beginning with *bhagavad-bhakti*, devotional service to Śrī Bhagavān. This is the essence of all scriptures related to *bhakti* that were present beforehand. Here *sāra* or essence refers only to pure devotional truths (*tattvas*), and by the compound word *sāra-saṅgraha*, the collected essence, the author dispells the ego of creating this book alone. Thus the authenticity of this book has been established.

Here the author explains how he compiled his book. In some places he uses entire verses of the original book, in other places portions of verses, and yet in other places only their meanings are quoted. The author compiled the present book in this way. If someone says that the inclusion of numerous *bhakti-śāstras* is extremely difficult to accomplish, especially due to the rarity of those *bhakti-śāstras* and the difficulty in understanding the *tattvas* or devotional truths, how is it possible then to gather their essence? In reply, he explains that it is by perceived realization (*anubhūta*). Just as it is not so difficult to gather the essence of absolute truths (*tattva-vastu*) when grasped by direct perception

(*sākṣātkāra*) by one's subtle mind and intelligence (*bahira antaḥ-karaṇa*); similarly, these essential absolute truths have been collected.

One might raise the ensuing doubt: "How then was the essence of the absolute truths (*sāra-vastu*) realized?" In reply to this, he says, "From the personal form of Śrī Vāsudeva who is the personal Deity of Śrī Caitanya-deva's heart. In other words, this has been realized by service such as meditation on the form (*śrī-rūpa*) that is most dear to Śrī Caitanya-deva, namely, the beautiful, threefold-bending form of Śrīmān Nanda-kiśora who is expertly playing on His flute."

It is because of the indwelling Supersoul (*antaryāmī*) in everyone, and by the favor of Bhagavān Śrī Kṛṣṇa who bestows causeless, spontaneous mercy of such *bhakti-tattvas* or devotional truths automatically in everyone's heart. On the other hand, this has been realized from Śrī Caitanya-deva, particularly through the special realization of Śrī Kṛṣṇa Caitanya-deva who is the beloved form of Śrī Śacīnandana who assumed the dress of a renunciant with a majestic, divine golden form. Or else, this becomes cognizant through the mercy of that exalted personality named Śrī Rūpa Gosvāmī, the dearmost of Śrī Caitanya-deva. Therefore, this is realized or clearly perceived by the special mercy of Śrī Bhagavān. Due to this, the collection of the essence of *bhakti-śāstras* has not been difficult.

TEXT 12

श्रृण्वन्तु वैष्णवाः शास्त्रमिदं भागवतामृतम्।
सुगोप्यं प्राह यत् प्रेम्णा जैमिनिर्जनमेजयम्॥ १२॥

śṛṇvantu vaiṣṇavāḥ śāstram idaṁ bhāgavatāmṛtam
su-gopyaṁ prāha yat premṇā jaiminir janamejayam

O Vaiṣṇavas, please hear this scripture known as Śrī Bhāgavatāmṛtam. Although this book is extremely confidential, the sage Jaimini related it to King Janamejaya with deep affection and tenderness.

DIG-DARŚINĪ-ṬĪKĀ: Therefore, this scripture, being a collection from the essence of scriptures about devotion to Śrī Bhagavān, gives the highest education about *sad-dharma* or actual religion to direct one along the proper path. Moreover, this scripture being the supreme essential sweetness of all scriptures concerning *bhagavad-bhakti,*

is appropriately entitled *Bhāgavatāmṛtam*. This is the initial understanding. Later we will examine the speciality of this topic. O assembly of saintly Vaiṣṇavas, all must hear this *Śrī Bhāgavatamṛtam*.

Here the expression *vaiṣṇavāḥ* or Vaiṣṇavas indicates that only those who are eager to drink the honey from the lotus feet of Śrīman Nanda-kiśora are qualified to hear this scripture. All others are not qualified to hear this—as it insinuates. The hearts of non-devotees are dry, devoid of transcendental mellows (*rasa*). Therefore, they have no faith to hear such a scripture. Due to hearing without faith, their misfortune is inevitable, and therefore the characteristic sign of the faithlessness of non-devotees is to cast-off the hearing of this scripture. Although the expression *vaiṣṇavāḥ* or Vaiṣṇavas means simply a person initiated by the *śrī-viṣṇu-mantra*, the *Pādma Purāṇa* mentions:

> *sāṅgaṁ sa-mudraṁ sa-nyāsaṁ sa-ṛṣi-cchanda-daivatam*
> *sa-dīkṣā-vidhi sa-dhyānaṁ sa-yantraṁ dvādaśākṣaram*
> *aṣṭākṣaram athānyaṁ vā ye mantraṁ samupāsate*
> *jñeyās te vaiṣṇava loka viṣṇv-arcana-ratāḥ sadā*

> Those persons who accept *dīkṣa* or initiation of the *śrī-kṛṣṇa-mantra* of ten, twelve syllables or other, and are daily engaged in the worship of Śrī Viṣṇu by *nyāsa* (secondary rituals), *mudrā* (hand positions), *ṛṣis* (priestly sages) and *chanda* (meters) are known as Vaiṣṇavas.

However, in this place all persons who are expert in devotional service should be considered qualified to hear this book. Even among expert devotees, those who are desirous of drinking the honey from the lotus feet of Śrī Nanda-kiśora are especially qualified to hear this scripture, and they will receive a special sentiment in hearing it.

Although these qualified Vaiṣṇavas are directly present before the author, he addresses them with *śṛṇvantu vaiṣṇavāḥ*, "O Vaiṣṇavas, please hear." Why is this type of indirect expression given? Always being affectionate to the lotus feet of the Vaiṣṇavas, he addresses them indirectly out of deep honor, though they are present personally. Addressing them by the evocative term "O Vaiṣṇavas," he uses the honorific words, "all of you, please hear."

This scripture is extremely confidential. Thus the meaning of this is narrated in a historical context. In other words, the illustrious sage, *mahā-muni* Śrī Jaimini sweetly sings this scripture named *Śrī*

Bhāgavatāmṛtam to King Janamejaya, a *parama bhāgavata* or topmost devotee. Both are renowned as first-class devotees of Śrī Bhagavān. Some people say Śrī Jaimini Muni was a sage who supported fruitive activities. However, in *Śrī Gītā* (10.22) in the *Vibhūti-yoga* chapter, Śrī Bhagavān says, *vedānāṁ sāma-vedo 'smi*: "Of the Vedas I am the Sāma-veda." Śrī Jaimini Muni is the teacher of that *Sāma-veda*, the crown jewel of the four Vedas; therefore, he is conversant with the essential truth of the *Sāma-veda*. This is the indication here.

Thus Śrī Jaimini Muni is not a *karma-vādī*, a proponent of frutive work devoid of *bhakti*. Rather, he is a preceptor on the path of *bhakti* having a prominence of *karma*, rooted in the culmination of *bhagavad-bhakti*. Especially, he documented the glories of Śrī Jagannātha-deva. Śrī Janamejaya is also the son of the topmost *bhāgavata* Śrī Parīkṣit, and himself among the topmost of devotees. Moreover, he is a relisher of the pastimes of Śrī Viṣṇu and the Vaiṣṇavas. Thus the speaker and listener of this most confidential scripture of *Śrī Bhāgavatāmṛtam*, which is full of transcendental mellows (*bhakti-rasa*), are mutually appropriate. Mainly, out of deep affection the topmost *bhāgavata* Śrī Jaimini instructs this confidential scripture to his disciple, the exalted Śrī Janamejaya.

TEXT 13

मुनीन्द्राज्जैमिनेः श्रुत्वाः भारताख्यानमद्भुतम्।
परीक्षिन्नन्दनोऽपृच्छत्तत्खिलं श्रवणोत्सुकः॥ १३॥

munīndrāj jaimineḥ śrutvāḥ bhāratākhyānam adbhutam
parīkṣin-nandano 'pṛcchat tat-khilaṁ śravaṇotsukaḥ

After hearing the wonderful tale of Mahābhārata from Śrī Jaimini Muni, Śrī Janamejaya, the son of Mahārāja Parīkṣit, became eager to hear its final installment. Thus he inquired about that supplement.

DIG-DARŚINĪ-ṬĪKĀ: Now the question may arise, "When and where was this scripture narrated?" In reply to this question, the author speaks the verse beginning with *munīndrāt*. Śrī Janamejaya heard from the topmost sage Śrī Jaimini the account of the kings of the Bhārata dynasty, that is to say, the famous history of Bhārata. After hearing the wonderful tale of *Mahābhārata*, Śrī Janamejaya began to inquire eagerly in order to hear about its final portion.

TEXT 14

श्रीजनमेजय उवाच—
न वैशम्पायनात् प्राप्तो ब्रह्मन् यो भारते रसः।
त्वत्तो लब्धः स तच्छेषं मधुरेण समापय॥ १४॥

śrī-janamejaya uvāca—
na vaiśampāyanāt prāpto brahman yo bhārate rasaḥ
tvatto labdhaḥ sa tac-cheṣaṁ madhureṇa samāpaya

Śrī Janamejaya said: O brāhmaṇa, even after hearing the narration of Mahābhārata, I never achieved that sweet mellow emanating from the lips of the great sage Vaiśampāyana. Therefore, please bring that Mahābhārata to its climax with its sweet mellow.

DIG-DARŚINĪ-ṬĪKĀ: "O exalted *brāhmaṇa*, O personified form of the Veda, Śrī Jaimini, I never received that mellow from hearing the recital of *Mahābhārata* from the lips of the *maharṣi* Vaiśampāyana. I am receiving that nectar now from your lotus mouth, because you are serving with the mellow of *bhakti-rasa*. Therefore, please conclude the final portion of that *Mahābhārata* with that sweet mellow (*madhura rasa*)."

Just as a servant first serves the bitter then pungent preparations, capping off the variety of savories with sweet rice, similarly, according to the aphorism of *madhureṇa samāpayet*, completely satisfy me with a sweet nectarean conclusion—this is the implication here.

TEXT 15—17

श्रीजैमिनिरुवाच—
शुकदेवोपदेशेन निहताशेषसाध्वसम्।
सम्यक्प्राप्त-समस्तार्थं श्रीकृष्णप्रेमसंप्लुतम्॥ १५॥
सन्निकृष्ट-निजाभीष्ट पदारोहणकालकम्।
श्रीमत् परीक्षितं माता तस्यार्त्ता कृष्णतत्परा॥ १६॥
विराटतनयैकान्तेऽपृच्छदेतन्नृपोत्तमम्।
प्रबोध्यानन्दिता तेन पुत्रेण स्नेहसंप्लुता॥ १७॥

śrī-jaiminir uvāca—
śuka-devopadeśena nihatāśeṣa-sādhvasam
samyak-prāpta-samastārthaṁ śrī-kṛṣṇa-prema-saṁplutam (15)
sannikṛṣṭa-nijābhīṣṭa-padārohaṇa-kālakam
śrīmat-parīkṣitaṁ mātā tasyārtā kṛṣṇa-tatparā (16)
virāṭa-tanayaikānte 'pṛcchad etan nṛpottamam

prabodhyānanditā tena putreṇa sneha-samplutā (17)

Śrī Jaimini said: O best of kings, the instructions of Śrī Śukadeva eradicated all the fears of Śrī Parīkṣit. Having reaped all the fruits of the four mundane goals of human life (piety, wealth, desire and emancipation), he absorbed himself in the loving mellows of Śrī Kṛṣṇa.

As the time came to ascend to his desired destination of Śrī Goloka, the daughter of King Virāta and fond mother, Śrī Uttarā-devī, cried out in grief to her son Parīkṣit. Even so, being consoled and pleased by her son, she anxiously asked about hearing related topics of Śrī Kṛṣṇa.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Jaimini begins to please Śrī Janameyaja by expounding on the favorable topics that Śrī Uttarā asks about in the following conversation with her son Parīkṣit (*uttarā-parīkṣit samvāda*).

Śrī Jaimini said: "O exalted Mahārāja Janamejaya, Parīkṣit's mother, Śrī Uttarā-devī, asked about the instructions of Śrī Śukadeva, the venerable son of Vedavyāsa. In other words, how did the narration of the *mahā-purāṇa Śrīmad-Bhāgavatam* and the instructions imparted by Śrī Sukadeva destroy all fears? What was the nature of those fears?"

His mother Śrī Uttarā-devī asked the illustrious King Parīkṣit, now absorbed in the flow of *prema-rasa* at Śrī Kṛṣṇa's lotus feet, of the impending time to ascend to Vaikuṇṭha from the fearful snakebite of Takṣaka. Moreover, how had the fruits of the group of four, that is, *dharma, artha, kāma* and *mokṣa,* come so effortlessly due to the elimination of the constant fear of repeated birth and death? If pointed out that after Śrī Śukadeva gave his instructions he went to Vaikuṇṭha, then where was the time for him to return to his own realm and give a reply to the impending questions? Anticipating this, he speaks the verse beginning with *sannikṛṣṭa.* In the brief time after Śrī Śukadeva leaves, before the ascendance of Śrī Parīkṣit, his mother asks her questions and he replies—this is the line of thought here.

Due to the impending separation and grief of her son, she became anxious. In what manner did she inquire from her son then? She was *kṛṣṇa tatparā,* devotedly anxious to hear about the pastimes of Śrī Kṛṣṇa. Saying this, she asked about this most confidential topic in a solitary place. Nevertheless, if it is assumed she asks out of grief for her own *parama bhāgavata* son, how could she hear the answer to such a

question? Furthermore, how will she be able to realize it? To allay these suspicions, he says *prabodhyānanditā*, "consoled and pleased." It was her own son Parīkṣit Mahārāja who consoled her, instructing her with absolute knowledge (*tattva-jñāna*) on the deceptive nature of repeated birth, death and accompanying afflictions in this material world.

TEXT 18

श्रीउत्तरोवाच—
यत् शुकेनोपदिष्टं ते वत्स निष्कृष्य तस्य मे।
सारं प्रकाशय क्षिप्रं क्षीराम्भोधेरिवामृतम्॥ १८॥

śrī-uttarovāca—
yac chukenopadiṣṭaṁ te vatsa niṣkṛṣya tasya me
sāraṁ prakāśaya kṣipraṁ kṣīrāmbhodher ivāmṛtam

Śrī Uttarā-devī said: O son, you received advice from the lotus mouth of Śrī Śukadeva. You should wisely extract the essence of those truths and relate them to me as if extracting nectar from the Ocean of Milk.

DIG-DARŚINĪ-ṬĪKĀ: "O son, you should relate to me the essence of instructions you received from the divine mouth of Śrī Śukadeva." This reveals the supreme esoteric nature of the above-mentioned subject matter. Now the question may arise, "Does she want to hear only the narration of the *rāsa* pastimes of Śrī Vṛnḍāvana which is the essence of *Śrīmad-Bhāgavatam*?"

Therefore Śrī Uttarā-devī speaks the line beginning with *niṣkṛṣya* (extract). "When a compressor extracts sugarcane, its essential juice first exudes out, by discarding unwanted portions gradually the essence of the juice becomes *guḍa* or jaggery, *khaṇḍa-sāra* or candied sugar, then finally the most excellent *sārkarā*, refined sugar, manifests. Similarly, you should consider the nectarean truths of *Śrīmad-Bhāgavatam* step by step with the power of your pure intellect and then describe the supremely sacred pastimes of Vṛndāvana according to your transcendental realization."

The extremely beautiful example given here is that by churning the Ocean of Milk the divine nectar of immortality was extracted, similarly, her son should reveal the essential truths of *Śrīmad-Bhāgavatam* by churning the *Bhāgavatam*.

TEXT 19

श्रीजैमिनीरुवाच—
उवाच सादरं राजा परीक्षिन्मातृवत्सलः।
श्रुतात्यद्भुतगोविन्दकथाख्यानरसोत्सुकः॥ १९॥

śrī-jaiminir uvāca—
uvāca sādaraṁ rājā parīkṣin mātṛ-vatsalaḥ
śrutāty-adbhuta-govinda-kathākhyāna-rasotsukaḥ

Śrī Jaimini said: King Parīkṣit, who was affectionate to his mother, became immersed in the nectar of divine love. Then he began to respectfully speak to his mother about the wonderful narration of Śrī Govinda that had emanated from the lotus mouth of his guru, Śrī Śukadeva.

DIG-DARŚINĪ-ṬĪKĀ: King Parīkṣit heard the wonderful story of Śrī Gopāla-deva from the lotus mouth of Śrī Śukadeva, and he was eager now to narrate it out of affection. Therefore, he began to respectfully speak when asked by his mother. In other words, possessing affection for his mother, although confidential in nature, he nevertheless began to describe the truths of *Śrīmad-Bhāgavatam.*

TEXT 20—23

श्रीविष्णुरात उवाच—
मातर्यद्यपि कालेऽस्मिंश्चिकीर्षितमुनिव्रतः।
तथाप्यहं तव प्रश्नमाधुरीमुखरीकृतः॥ २०॥

गुरोः प्रसादतस्तस्य श्रीमतो बादरायणेः।
प्रणम्य ते सपुत्रायाः प्राणदं प्रभुमच्युतम्॥ २१॥

तत् कारुण्यप्रभावेण श्रीमद्भागवतामृतम्।
समुद्धृतं प्रयत्नेन श्रीमद्भागवतोत्तमैः॥ २२॥

मुनीन्द्रमण्डलीमध्ये निश्चितं महतां मतम्।
महागुह्यमयं सम्यक् कथयाम्यवधारय॥ २३॥

śrī-viṣṇurāta uvāca—
mātar yady api kale 'smiṁś cikīrṣita-muni-vrataḥ
tathāpy ahaṁ tava praśna-mādhurī-mukharī-kṛtaḥ (20)
guroḥ prasādatas tasya śrīmato bādarāyaneḥ
praṇamya te sa-putrāyāḥ prāṇa-daṁ prabhum acyutam (21)

tat-kāruṇya-prabhāveṇa śrīmad-bhāgavatāmṛtam
samuddhṛtam prayatnena śrīmad-bāagavatottamaiḥ (22)
munīndra-maṇḍalī-madhye niścitaṁ mahatāṁ matam
mahā-guhya-mayaṁ samyak kathayāmy avadhāraya (23)

Śrī Parīkṣit said: "O Mother, though my time of departure is near and I would like to spend this brief time by accepting a vow of silence, your sweet-natured question entreats me to speak out.

"Therefore, offering praṇāmas to the Savior of your life and mine, Bhagavān Śrī Acyuta, by His mercy and by the mercy of my venerable guru, Śrī Śukadeva, I am answering your question by personally describing this Śrīmad-Bhāgavatāmṛta. Please listen.

"This Śrī Bhāgavatāmṛta is the extracted essence from such uttama-bhāgavatas as Śrīmad Śuka and Nārada. An assembly of grand sages listened to this narration with the greatest respect and such mahājanas as Parāśura approved of it. Therefore, it is the most confidential of all transcendental mellows (mahā-rasa-maya)."

DIG-DARŚINĪ-ṬĪKĀ: "O Mother, though my time to depart is near and I am eager to spend this little time in a vow of silence, your sweet-natured question impells me to speak out eloquently and narrate this *Śrī Bhāgavatāmṛtam*."

This *Śrī Bhāgavatāmṛtam* is *amṛta-svarūpa*, the sweetest essence of the scriptures related to *bhagavad-bhakti* that is endowed with all wealth and prosperity. Here the word *amṛta* means all scriptures relating to *bhagavad-bhakti* are like the Ocean of Milk, and the diverse groups of *siddhānta* within it are like jewels in that ocean. Among all those jewels is this *Śrī Bhāgavatāmṛta*, a unique and precious jewel. Or rather, just as *amṛta* is the sweetest portion from the Ocean of Milk, similarly, this *Śrī Bhāgavatāmṛtam* is the sweetest essence of the entire *bhāgavata śāstra*. In all other places too, the understanding of the word *amṛta* should be like this.

Although Śrī Śukadeva showed mercy to Śrī Parīkṣit Mahārāja and instructed only *Śrīmad-Bhāgavatam* to him, nevertheless *Śrīmad-Bhāgavatam* is the mature and juicy fruit containing the essence of all Vedic scriptures. Śrīmatī Uttarā-devī prayed to reveal the essence of the entire *Śrīmad-Bhāgavatam*, and in reply to that request *Śrī Bṛhad-Bhāgavatāmṛtam*, as described by Śrī Parīkṣit Mahārāja, became

manifest. Therefore, it is the essence of all Vedic scriptures, as well as the cream of all devotional scriptures (*bhakti-śāstras*).

In every respect, *Śrīmad-Bhāgavatam* is the most superior and beautiful of the *Mahā-purāṇas* in both *akṣara-svarūpa* and *artha-svarūpa* (transcendental sound and meaning). By describing *Śrīmad-Bhāgavatam's* essence, this *Bṛhad-Bhāgavatāmṛtam*, the quintessence of all the Vedic scriptures, is ascribed to automatically (*Bhāg.* 1.1.3):

nigama-kalpa-taror galitaṁ phalaṁ
śuka-mukhād-amṛta-drava saṁyutam
pibata bhāgavataṁ rasam ālayam
muhur aho rasikā bhuvi bhāvukāḥ

Having brought down the essence of this most blissful, matured fruit of the desire tree of the Vedas from the super-excellent Vaikuṇṭha realm, I offered it to the lips of Śrī Śukadeva Gosvāmī. Now, it has become manifest on the earth in the form of *Śrīmad-Bhāgavatam* from his own mouth (in the conversation between Śrī Śuka to Parīkṣit Mahārāja). Until the direct experience (*sākṣātkāra*) of this *rasa* is not manifest fully, you should taste the elixir of this nectarean fruit again and again.

The words of Śrī Vedavyāsa and the experience of other realized, exalted souls conclusively establish that in *Śrīmad-Bhāgavatam* there are no portions proven to be worthless. Nevertheless, *rasika* devotees eager to drink the honey of the lotus feet of Śrī Gopīnātha display more taste only for His narrations related to the pastimes in the *ādya* or conjugal mellow. However, one should not think that the other narratives in *Śrīmad-Bhāgavatam* are devoid of essence and thus inferior. Every single account of *Śrīmad-Bhāgavatam* indeed sings the glories of the lotus feet of Śrī Gopīnātha and His beloved devotees. Even so, everywhere the desires of the hearts of *rasika* devotees are not directly fulfilled by all these narrations.

Therefore, although other accounts may appear less significant to them, factually they are not worthless. Persons who have entered the path of devotion (*bhakti*) do not find the narrations on *dharma* related to *advaita-vāda* (monism), *jñāna*, *yoga* and *mokṣa* so tasteful and even moreso, salvationists find no interest in the *artha-śāstras*, scriptures on economical development, or discussions on such topics as *kāma*, sense gratification. Similarly, Śrī Kṛṣṇa's devotees in *madhura-rasa*

do not find it tasteful in hearing other narrations (except accounts related to Śrī Kṛṣṇa's pastimes of the conjugal mellow that are described in *Śrīmad-Bhāgavatam*); however, they are not worthless. Therefore, there is no possibility of a defect arising from this.

Śrī Bhāgavatāmṛtam has been completely extracted by *uttama bhāgavatas* such as Śrī Śuka and Śrī Nārada and a venerable assembly of sages have heard it respectfully. However, like the nectar of immortality extracted from the churning of the Ocean of Milk, it is replete with the sweet, nectarean pastimes of Śrī Kṛṣṇa — with this understanding, the analogy mentioned regarding the churning is noteworthy.

"Now, despite being acceptable by such great souls as Śrī Nārada, Parāśara, and Vyāsa, due to its deep and confidential nature, I (Parīkṣit Mahārāja/Sanātana Gosvāmi) shall narrate it openly, not hiding this topic by *mantras* (just as confidential *mantras* may be described by concealing them to deceive superficial seekers). Rather, the duration of my life is brief. Therefore, I shall not give an incomplete description out of agitation or hesitation. On the other hand, I shall describe it clearly and fully. You should hear this narration with faith, determined to capture it within your heart."

TEXT 24—25

एकदा तीर्थमूर्द्धन्ये प्रयागे मुनिपुङ्गवाः।
माघे प्रातः कृतस्नानाः श्रीमाधवसमीपतः॥ २४॥
उपविष्टा मुदाविष्टा मन्यमानाः कृतार्थताम्।
कृष्णस्य दयितोऽसीति श्लाघन्ते स्म परस्परम्॥ २५॥

ekadā tīrtha-mūrdhanye prayāge muni-puṅgavāḥ
māghe prātaḥ kṛta-snānāḥ śrī-mādhava-samīpataḥ (24)
upaviṣṭā mudāviṣṭā manyamānāḥ kṛtārthatām
kṛṣṇasya dayito 'sīti ślāghante sma parasparam (25)

Once in the month of Māgha at Prayāga, the crown-jewel of pilgrimage places, a gathering of grand sages finished their morning bath and sat down before Śrī Mādhava.

Considering themselves fortunate, they began happily praising one another by proclaiming, "You are Śrī Kṛṣṇa's favored recipient." In this way, they mutually gave respect to each other.

DIG-DARŚINĪ-ṬĪKĀ: In order to fulfill the promise to his mother Uttarā-devī, namely, "I shall present the full essence of the *Śrīmad-Bhāgavatam* talks," Śrī Parīkṣit Mahārāja begins by citing an example from the verse beginning with *ekadā*.

Once in Prayāga, noble sages gathered for a mutual discussion among themselves. What were they discussing? They were telling one another, "You are the favored recipient of Bhagavān Śrī Kṛṣṇa." However, the *sādhus*, considering themselves low and insignificant, could not glorify themselves. They were thus mutually praising one another as the recipient of Bhagavān Śrī Kṛṣṇa's divine mercy.

Why is Prayāga celebrated as the king of all holy places? There Śrī Gaṅgā and Śrī Yamunā conjoin, and they further praise *tīrtha-rāja* Prayāga's morning bath in the month of Māgha (January-February). This morning bath performed in Māgha bestows *bhakti* for Śrī Mādhava. Śrī Daṭṭātreya proclaims in the *Padma Purāṇa*:

vrata-dāna-tapobhiś ca na tathā prīyate hariḥ
māghe majjana-mātreṇa yathā prīṇāti mādhavaḥ

"Performing vows (*vrata*), giving charity (*dāna*), austerities (*tapasyā*) and so on, do not satisfy Śrī Hari as much as the taking of bath in the morning in the month of Māgha."

Therefore, the noble sages, upon completing their morning duties with a bath, reverently seated themselves joyfully near their worshipful deity Śrī Mādhava of Prayāga *tīrtha*.

TEXT 26—29

मातस्तदानीं तत्रैव विप्रवर्यः समागतः।
दशाश्वमेधिके तीर्थे भगवद्भक्तितत्परः॥ २६॥
सेवितोऽशेष–सम्पद्भिस्तद्देशस्याधिकारवान् ।
वृतः परिजनैर्विप्रभोजनार्थं कृतोद्यमः॥ २७॥
विचित्रोत्कृष्टवस्तूनि स निष्पाद्य महामनाः।
आवश्यकं समाप्यादौ संस्कृत्य महतीं स्थलीम्॥ २८॥
सत्वरं चत्वरं तत्र मध्ये निर्माय सुन्दरम्।
उपलिप्य स्वहस्तेन वितानान्युदतानयत्॥ २९॥

mātas tadānīṁ tatraiva vipra-varyaḥ samāgataḥ
daśāśvamedhike tīrthe bhagavad-bhakti-tatparaḥ (26)

sevito 'śeṣa-sampadbhiś tad-deśāsyādhikāra-vān
vṛtaḥ parijanair vipra-bhojanārthaṁ kṛtodyamaḥ (27)
vicitrotkṛṣṭa-vastūni sa niṣpādya mahā-manāḥ
āvaśyakaṁ samāpyādau saṁskṛtya mahatīṁ sthalīm (28)
satvaraṁ catvaraṁ tatra madhye nirmāya sundaram
upālipya sva-hastena vitānāny udatānayat (29)

O Mother, at that time in Prayāga at Daśāśvamedha ghāt, one high-class brāhmaṇa who was intent on devotional service of Bhagavān who was also a ruler of that region and possessing fabulous wealth arrived there with his associates, wishing to feed the brāhmaṇas.

That magnanimous, first-class brāhmaṇa prepared various kinds of excellent tasty items. First of all, he performed his daily duties such as his morning bath. Thereafter, in the middle of a large open courtyard he prepared one beautiful vedī or dais. Then, by his own hands, using a broom, he sanctified the place by smearing it with cow dung, and to protect it from the sunshine, he covered it with a small canopy.

DIG-DARŚINĪ-ṬĪKĀ: At that time at the Daśāśvamedha *ghāta* at Prayāga *dhāma* one exalted *vipra* or learned *brāhmaṇa* came. Abundant wealth, money, followers and splendid foodstuffs surrounded him. The well-to-do *vipra* prepared the excellent arrangement of edible ingredients and observed his necessary daily duties like his morning bath. Following his purificatory rituals, he made one big square area with his own hands, extensively sweeping and sanctifying it with pure ingredients like cow-dung. He then erected one extremely beautiful *vedī* or raised dais. There, he gave one lofty canopy to protect it from the heat of the sun.

TEXT 30—31

शालग्रामशिलारूपं कृष्णं स्वर्णासने शुभे।
निवेश्य भक्तया संपूज्य यथाविधि मुदा भृतः॥ ३०॥
भोगाम्बरादि सामग्रीमर्पयित्वाग्रतोः हरेः।
स्वयं नृत्यन् गीतवाद्यादिभिश्चक्रे महोत्सवम्॥ ३१॥

śālagrāma-śilā-rūpaṁ kṛṣṇaṁ svarṇāsane śubhe
niveśya bhaktyā sampūjya yathā-vidhi mudā bhṛtaḥ (30)
bhogāmbarādi-sāmagrīm arpayitvāgrato hareḥ
svayaṁ nṛtyan gīta-vādyādibhiś cakre mahotsavam (31)

In the middle of that vedī, or dais, on an extremely beautiful, golden siṁhāsana he established Śrī Kṛṣṇa in the form of Śrī Śālagrāma. Then, with a joyful heart, he performed proper arcanā with devotion to His Prabhu with various assembled upacāra such as food and dress. Thereafter, he personally danced continuously in front of Śrī Hari to the accompaniment of songs and musical instruments in grand festivity.

DIG-DARŚINĪ-ṬĪKĀ: Placing Śrī Kṛṣṇa according to the scriptural rules of propriety, he gave *padya*, footbath, *arghya*, a drink for greeting respectable persons and *anna-vastra*, foodstuffs and fresh dress. Along with various articles for offerings (first by *śabda*, divine sound, then followed by fragrant scents, flowers, incense and lamp), he performed his *pūjā* with deep devotion and personally danced before Śrī Hari to the accompaniment of song and musical instruments. Then he began to enact a grand festival.

TEXT 32—34

ततो वेदपुराणादिव्याख्याभिर्वादकोविदान्।
विप्रान् प्रणम्य यतिनो गृहिणो ब्रह्मचारिणः॥ ३२॥
वैष्णवांश्च सदा कृष्णकीर्त्तनानन्दलम्पटान्।
सुबहून्मधुरैर्वाक्यैर्व्यवहारैश्च हर्षयन्॥ ३३॥
पादशौचजलं तेषां धारयन् शिरसि स्वयम्।
भगवत्यर्पितैस्तद्वदन्नादिभिरपूजयत् ॥ ३४॥

tato veda-purāṇādi-vyākhyābhir vāda-kovidān
viprān praṇamya yatino gṛhiṇo brahma-cāriṇaḥ (32)
vaiṣṇavāṁś ca sadā kṛṣṇa-kīrtanānanda-lampaṭān
subahūn madhurair vākyair vyavahāraiś ca harṣayan (33)
pāda-śauca-jalaṁ teṣāṁ dhārayan śirasi svayam
bhagavaty arpitais tadvad annādibhir apūjayat (34)

Afterwards, that brāhmaṇa offered praṇāmas to many sannyāsīs, brahmacārīs and gṛhastha brāhmaṇas who were knowers of the Vedas, Purāṇas and other śāstras and who were expert in debating. He then greeted and honored all the Vaiṣṇavas who were always eagerly desirous for the bliss of śrī-kṛṣṇa-kīrtana with gentle words, daṇḍavat praṇāmas and various cordial dealings.

Finally, placing the sanctified footbath water from all the great souls on his head, he worshipped them just like Śrī Bhagavān by offering them the remnants of Bhagavān.

DIG-DARŚINĪ-ṬĪKĀ: After that, the learned *brāhmaṇa* worshipped all the Vaiṣṇavas and other *brāhmaṇas* like Śrī Bhagavān with the remnants of the foodstuffs offered to the Supreme Person.

The *brāhmaṇas* are expert in the art of debate by expounding on the Vedas, Purāṇas and revelatory *śāstras*. In other words, the *brāhmaṇas* always remain engaged in debate on the strength of their scholarship. Like this, having described the characteristics of the *brāhmaṇas,* he is narrating the characteristics of the Vaiṣṇavas by the words *sadā kṛṣṇeti*, that is, the hearts of all Vaiṣṇavas remain continuously absorbed in the bliss of *śrī-kṛṣṇa-saṅkīrtana*. A Vaiṣṇava means a *brāhmaṇa*, or simply a person of another class distinction initiated by the *viṣṇu-mantra*. In other words, all the *brāhmaṇas* initiated by the *viṣṇu-mantra* are indeed known by as Vaiṣṇava. After being initated in the *viṣṇu-mantra*, persons of other social classes and castes or communities (*jāti*) are also known as Vaiṣṇavas. Their titles or identities are not different. But at this place, other *brāhmaṇas* were also present along with the *viṣṇu-mantra* initiated *brāhmaṇas*. Therefore, it is certainly consistent to address them separately as *brāhmaṇas*.

Afterwards, that *brāhmaṇa* glorified and prayed to all the *brāhmaṇas* who were expert in the Vedas, and the *sannyāsīs*, *gṛhasthas*, *brahmacārīs* and Vaiṣṇavas through his sweet words. Moreover, he honored them by offering *daṇḍavat praṇāmas,* by bathing their feet and then sprinkling the sanctified footbath water of all these great souls upon his head. The word *ādi* (*annādibhir* in the last line of the original verse) is also meant to include "ceremonious offerings of lamps and fans." (*nīrājana* in the commentary)

TEXT 35

भोजयित्वा ततो दीनानन्त्यजानपि सादरम्।
अतोषयद् यथान्यायं श्वशृगालखगक्रिमीन्॥ ३५॥

bhojayitvā tato dīnān antyajān api sādaram
atoṣayad yathā-nyāyaṁ śva-śṛgāla-khaga-kṛimīn

Thereafter, the brāhmaṇa pleased all the destitute, wretched

and famished folk with sufficient foodstuffs. Then he fully satisfied the dogs, jackals, birds and all other surrounding living entities with suitable meals.

DIG-DARŚINĪ-ṬĪKĀ: The word *dīnān* means not only lower caste persons such as *śudras* who are devoid of devotional service, but anyone afflicted with hunger in the surrounding area.

TEXT 36

एवं सन्तर्पिताशेषः समादिष्टोऽथ साधुभिः।
परिवारैः समं शेषं सहर्षं बुभुजेऽमृतम्॥ ३६॥

evaṁ santarpitāśeṣaḥ samādiṣṭo 'tha sādhubhiḥ
parivāraiḥ samaṁ śeṣaṁ sa-harṣaṁ bubhuje 'mṛtam

In this way, satisfying all living entities and accepting the order of the sādhus on his head, the brāhmaṇa then blissfully honored the remnants of nectarean prasāda along with his family members. He considered all the remnants of prasāda he partook to be just like drops of pure nectar.

DIG-DARŚINĪ-ṬĪKĀ: Satisfying all living entities in this way, the best of *brāhmaṇas*, on the order of the *sādhus*, blissfully performed his own nectarean *prasāda-sevā* along with his family associates. Being the last remnants of this *mahā-yajña*, these sacrificial offerings were extraordinarily sweet, the vanquisher of the fear of death and most blissful, therefore they were honored like *amṛta*, the nectar of immortality.

TEXT 37

ततोऽभिमुखमागत्य कृष्णस्य रचिताञ्जलिः।
तस्मिन्नेवार्पयामास सर्वं तत्फलसञ्चयम्॥ ३७॥

tato 'bhimukham āgatya kṛṣṇasya racitāñjaliḥ
tasminn evārpayām āsa sarvaṁ tat-phala-sañcayam

Following this, he appeared before his śālagrāma deity of Śrī Kṛṣṇa with folded hands and offered all his karma-phala, or fruits of his present actions, at the lotus feet of his Prabhu.

DIG-DARŚINĪ-ṬĪKĀ: Afterwards the exalted *brāhmaṇa* stood in front of the *śālagāma-śīlā* deity (*mūrti*) of Śrī Kṛṣṇa and offered at His lotus

feet all his accumulated *karma-phala* or fruits of actions.

TEXT 38—39

सुखं संवेश्य देवं तं स्वगृहं गन्तुमुद्यतम्।
दूराच्छ्रीनारदो दृष्ट्वोत्थितो मुनिसमाजतः॥ ३८॥
अयमेव महाविष्णोः प्रेयानिति मुहुर्ब्रुवन्।
धावन् गत्वान्तिके तस्य विप्रेन्द्रस्येदमब्रवीत्॥ ३९॥

sukhaṁ saṁveśya devaṁ taṁ sva-gṛhaṁ gantum udyatam
dūrāc chrī-nārado dṛṣṭvotthito muni-samājataḥ (38)
ayam eva mahā-viṣṇoḥ preyān iti muhur bruvan
dhāvan gatvāntike tasya viprendrasyedam abravīt (39)

Then the brāhmaṇa gracefully placed the śālagrāma deity of Bhagavān on the siṁhāsana to rest and began to ready himself to return home. At that time Śrī Nārada saw the brāhmaṇa from a distance and all of a sudden began to rise from the assembly of sages. Over and again he kept repeating, "This mahāśaya alone is indeed dear to Mahāviṣṇu!" Speaking like this, he approached the brāhmaṇa.

DIG-DARŚINĪ-ṬĪKĀ: Having placed the *śālagrāma* of Bhagavān on the *siṁhāsana* to rest, the exalted *brāhmaṇa* readied to go home. At that moment Nāradajī began speaking repeatedly upon seeing the *brāhmaṇa* from a distance, "This *brāhmaṇa* is indeed extremely dear to our Prabhu!"

TEXT 40

श्रीकृष्णपरमोत्कृष्टकृपया भाजनं जनम्।
लोके विख्यापयन् व्यक्तं भगवद्भक्तिलम्पटः॥ ४०॥

śrī-kṛṣṇa-paramotkṛṣṭa-kṛpayā bhājanaṁ janam
loke vikhyāpayan vyaktaṁ bhagavad-bhakti-lampaṭaḥ

Śrī Nārada, always eager for bhagavad-bhakti, approached the exalted brāhmaṇa and began speaking to him, just to make the most excellent recipients of Śrī Kṛṣṇa's mercy renowned throughout the world.

DIG-DARŚINĪ-ṬĪKĀ: "This great personality is dear to Mahāviṣṇu!" Why did Śrī Nārada speak in such a way? This verse beginning with

śrī-kṛṣṇa imparts the reason why. The motive is to make the most outstanding recipients of Śrī Kṛṣṇa's mercy prominent throughout humankind. All the recipients of Śrī Kṛṣṇa's mercy mentioned in the original verse by the word *janam* are alloted in the same class. Specifically though, Śrī Rādhikā is indeed Śrī Kṛṣṇa's most superlative recipient of mercy. Śrī Nārada knows this very well, however to make Her clearly famous throughout the entire world, he has spoken the above-mentioned words.

Śrī Nārada, being especially greedy for loving devotion, is always eager to drink that sweet *bhakti-rasa*. Therefore, in his heart this desire has arisen.

TEXT 41—42

श्रीनारद उवाच—
भवान् विप्रेन्द्र कृष्णस्य महानुग्रहभाजनम्।
यस्येदृशं धनं द्रव्यमौदार्यं वैभवं तथा॥ ४१ ॥
सद्धर्मापादकं तच्च सर्वमेव महामते।
दृष्टं हि साक्षादस्माभिरस्मिंस्तीर्थवरेऽधुना॥ ४२ ॥

śrī-nārada uvāca—
bhavān viprendra kṛṣṇasya mahānugraha-bhājanam
yasyedṛśaṁ dhanaṁ dravyam audāryaṁ vaibhavaṁ tathā (41)
sad-dharmāpādakaṁ tac ca sarvam eva mahā-mate
dṛṣṭaṁ hi sākṣād asmābhir asmiṁs tīrtha-vare 'dhunā (42)

Śrī Nārada said: O monarch of brāhmaṇas, you are the supreme recipient of Śrī Kṛṣṇa's mercy. At this tīrtha-rāja of Prayāga, I am directly seeing your tremendous wealth, property, opulence, paraphernalia and generosity. Moreover, I am also personally experiencing that all this wealth of yours is indeed being spent for the undertaking of sad-dharma, true religious purposes.

DIG-DARŚINĪ-ṬĪKĀ: "O monarch of the lineage of *brāhmaṇas*, you are the supreme recipient of Śrī Kṛṣṇa's mercy…" Śrī Nārada is saying that the symptom of mercy is that his entire family and wealth are engaged in the activities of *sad-dharma*. *Sad-dharma* means spiritual activities having the essential characteristic of devotional service to Śrī Bhagavān.

"There is absolutely no doubt in this matter. You cannot hide this fact, because I have witnessed it myself."

TEXT 43—44

विद्वद्वरेण तेनोक्तो नन्विदं स महामुनिः।
स्वामिन् किं मयि कृष्णस्य कृपालक्षणमीक्षितम्॥ ४३॥
अहं वराकः को नु स्यां दातुं शक्नोमि वा कियत्।
वैभवं वर्त्तते किं मे भगवद्भजनं कुतः॥ ४४॥

vidvad-vareṇa tenokto nanv idaṁ sa mahā-muniḥ
svāmin kiṁ mayi kṛṣṇasya kṛpā-lakṣaṇam īksitam (43)
ahaṁ varākaḥ ko nu syāṁ dātuṁ śaknomi vā kiyat
vaibhavaṁ vartate kiṁ me bhagavad-bhajanaṁ kutaḥ (44)

Having heard the words of Śrī Nārada, the exalted brāhmaṇa felt ashamed and said: O Prabhu, what are you saying? What symptoms of Śrī Kṛṣṇa's mercy have you seen in me? Whatever you say about me, I am certainly not that fit recipient. Moreover, regarding charity, what can I give? What opulence is mine? And where is the devotion to Śrī Bhagavān in me?

DIG-DARŚINĪ-ṬĪKĀ: Hearing the words of Devarṣi Śrī Nārada, the wise, dignified *brāhmaṇa* began speaking to Śrī Nārada, "O Prabhu, I am not that fit candidate who you have spoken about. O Nārada, what signs of Śrī Kṛṣṇa's mercy have you seen in me? Rather, I do not have any symptom of His mercy in me." While explaining the reason for this, he suggests, "I am a insignificant person, not the fit recipient of Bhagavān's mercy. Besides, speaking of charity, what can I give, what opulences do I have, and furthermore, where is the *bhakti* in me?"

TEXT 45—46

किन्तु दक्षिणदेशे यो महाराजो विराजते।
स हि कृष्णकृपापात्रं यस्य देशे सुरालयाः॥ ४५॥
सर्वतो भिक्षवो यत्र तैर्थिकाभ्यागतादयः।
कृष्णर्पितान्नं भुञ्जाना भ्रमन्ति सुखिनः सदा॥ ४६॥

kintu dakṣiṇa -deśe yo mahārājo virājate
sa hi kṛṣṇa-kṛpā-pātraṁ yasya deśe surālayāḥ (45)
sarvato bhikṣavo yatra tairthikābhyāgatādayaḥ
kṛṣṇārpitānnaṁ bhuñjānā bhramanti sukhinaḥ sadā (46)

However, there is a Mahārāja who is present in the southern region. He is the actual recipient of Śrī Kṛṣṇa's mercy. There

are so many temples of Śrī Bhagavān within his kingdom. All the renunciants, pilgrims or any others who travel through his kingdom do so happily by honoring the remnants of foodstuffs offered to Śrī Kṛṣṇa.

DIG-DARŚINĪ-ṬĪKĀ: The import of addressing him as a Mahārāja in the statement "the Mahārāja of the southern region" is that he is the *adhirāja* or chief ruler amongst a number of kings of adjacent countries. However, he is not a *cakravartī mahārāja*, the emperor of the entire world, because at that time Mahārāja Yudhiṣṭhira was the emperor of the entire world. Therefore, the title "Mahārāja" addresses him as a *sārvabhauma*. In his kingdom, there were hundreds of temples with pilgrims, transient guests and others, honoring the foodstuffs offered to Śrī Kṛṣṇa and roaming about contentedly. The suffix *ādi* indicates all the medicant beggars and persons suffering from hunger. It is understandable that the address "the foodstuffs offered to Śrī Kṛṣṇa" depicts the significance of qualitative purity, sweetness and so on of these foodstuffs.

TEXT 47

राजधानीसमीपे च सच्चिदानन्दविग्रहः।
साक्षादिवास्ते भगवान् कारुण्यात् स्थिरतां गतः॥ ४७॥

rājadhānī-samīpe ca sac-cid-ānanda-vigrahaḥ
sākṣād ivāste bhagavān kāruṇyāt sthiratāṁ gataḥ

There gracefully exists an installed sac-cid-ānanda-vigraha of Śrī Bhagavān in the royal capital of that Mahārāja. Grand new festivals pay homage and make offerings to Śrī Bhagavān daily with worshipful paraphernalia in everfresh, charming new ways.

DIG-DARŚINĪ-ṬĪKĀ: The line *sthiratāṁ gata* of the original verse indicates that the *sac-cid-ānanda* manifestation of Śrī Bhagavān resides personally in the royal capital of that king in the form of an immovable transcendental Deity.

TEXT 48

नित्यं नवनवस्तत्र जायते परमोत्सवः।
पूजाद्रव्याणि चेष्टानि नूतनानि प्रतिक्षणम्॥ ४८॥

nityaṁ nava-navas tatra jāyate paramotsavaḥ
pūjā-dravyāṇi ceṣṭāni nūtanāni pratikṣaṇam

Every day, newer and newer grand festivals are celebrated there. Fresh ingredients along with the paraphernalia for worship are also offered to Śrī Bhagavān in a beautiful manner daily.

DIG-DARŚINĪ-ṬĪKĀ: There, fresh paraphernalia for worship is being offered regularly and in a nice manner to Śrī Bhagavān, and the *iṣṭa* (worshipable Lord) or *śrī-vigraha* is also extremely popular.

TEXT 49

विष्णोर्निवेदितैस्तैस्तु सर्वे तद्देशवासिनः।
वैदेशिकाश्च बहवो भोज्यन्ते तेन सादरम्॥४९॥

viṣṇor niveditais tais tu sarve tad-deśa-vāsinaḥ
vaideśikāś ca bahavo bhojyante tena sādaram

That Mahārāja feeds the mahāprasāda that is offered to Śrī Viṣṇu to the residents of his own country, as well as persons who have come from many other regions.

DIG-DARŚINĪ-ṬĪKĀ: The king satisfies the residents of his own country, the guests who have arrived from different regions, various villages and cities, and the medicants in all the temples and religious guesthouses by feeding them *mahāprasāda* that is prepared and offered to Śrī Viṣṇu with the above-mentioned ingredients. At this time, Śrī Bhagavān's temple was located prominently nearby the royal capital.

TEXT 50—51

पुण्डरीकाक्षदेवस्य तस्य दर्शनलोभतः।
महाप्रसादरूपान्नाद्युपभोग सुखाप्तितः॥५०॥
साधुसङ्गतिलाभाच्च नानादेशात् समागताः।
निवसन्ति सदा तत्र सन्तो विष्णुपरायणाः॥५१॥

puṇḍarīkākṣa-devasya tasya darśana-lobhataḥ
mahā-prasāda-rūpānnādy-upabhoga-sukhāptitaḥ (50)
sādhu-saṅgati-lābhāc ca nānā-deśāt samāgatāḥ
nivasanti sadā tatra santo viṣṇu-parāyaṇāḥ (51)

Eager to receive the darśana of Bhagavān Śrī Puṇḍarīkākṣa, to obtain happiness by honoring the ecstatic remnants of mahāprasāda, and to associate with the many sādhus and Vaiṣṇavas from various regions without difficulty, many Vaiṣṇavas from various countries have come to reside there.

DIG-DARŚINĪ-ṬĪKĀ: For the benefits of relishing foodstuffs in the form of *mahāprasāda* and to easily obtain that happiness, rather, to experience the ecstasy received from honoring *mahāprasāda*, many *sādhus*, especially Vaiṣṇavas, reside in that place. In other words, to indicate the symptoms of *sādhus* the word *santa*, "saintly persons," is first used here, and afterwards, *viṣṇu-parāyaṇāḥ* or Vaiṣṇavas solely devoted to Viṣṇu are indicated.

TEXT 52

देशश्च देवविप्रेभ्यो राज्ञा दत्तो विभज्य सः।
नोपद्रवोऽस्ति तद्देशे कोऽपि शोकोऽथवा भयम्॥५२॥

deśaś ca deva-viprebhyo rājñā datto vibhajya saḥ
nopadravo 'sti tad-deśe ko 'pi śoko 'thavā bhayam

Although the Mahārāja himself donated and portioned out his kingdom to Bhagavān and the brāhmaṇas, nevertheless, the Mahārāja rules without any visible disturbance, distress or anxiety in that country.

DIG-DARŚINĪ-ṬĪKĀ: Although the king had donated his kingdom, nevertheless all the people of that country lived peacefully.

TEXT 53—54

अकृष्टपच्या सा भूमिर्वृष्टिस्तत्र यथासुखम्।
इष्टानि फलमूलानि सुलभान्यम्बराणि च॥५३॥
स्वस्वधर्मकृतः सर्वाः सुखिन्यः कृष्णतत्पराः।
प्रजास्तमनुवर्त्तन्ते महाराजं यथा सुताः॥५४॥

akṛṣṭa-pacyā sā bhūmir vṛṣṭis tatra yathā-sukham
īṣṭāni phala-mūlāni su-labhāny ambarāṇi ca (53)
sva-sva-dharma-kṛtaḥ sarvāḥ sukhinyaḥ kṛṣṇa-tatparāḥ
prajās tam anuvartante mahā-rājaṁ yathā sutāḥ (54)

The land of that kingdom is full of vast water and beautiful flowers and fruits. Without cultivating the land an abundant quantity of crops are flourishing. Therefore, the kingdom's fruits, vegetable roots, and necessities such as clothing are easily accessible.

Moreover, everyone in the locality also engages in their occupational duties, and all the populace receives happiness by eagerly performing devotional service to Śrī Kṛṣṇa. Everyone follows the orders of the king just like his own children.

DIG-DARŚINĪ-ṬĪKĀ: *Akṛṣṭa-pacyā* means "His worshipful beloved land yields all kinds of abundant crops without even tilling."

Anuvṛtti means "He lovingly followed the orders of the king." Or else, the way the king is a devotee of Śrī Kṛṣṇa, his subjects also have that type of favorable attitude in their devotional service.

TEXT 55

स चागर्वः सदा नीचयोग्यसेवाभिरच्युतम्।
भजमानोऽखिलान् लोकान् रमयस्यच्युतप्रियः॥५५॥

sa cāgarvaḥ sadā nīca-yogya-sevābhir acyutam
bhajamāno 'khilān lokān ramayasy acyuta-priyaḥ

That king who is attached to the devotional service of Bhagavān, being prideless, performs himself the most insignificant services of Bhagavān, and this behavior of the king instills happiness in everyone.

DIG-DARŚINĪ-ṬĪKĀ: *Agarva* means that despite his royal spiritual opulence and laudable service to Bhagavān, the king remains prideless. *Nīca-sevā* means to perform menial services such as completely cleansing, purifying the temple, lighting and offering lamps and so on. He himself performs the most insignificant services. *Acyuta-priya* indicates the king who loves performing *bhajana* to Śrī Acyuta.

TEXT 56—57

तस्याग्रे विविधैर्नामगाथा-संकीर्त्तनैः स्वयम्।
नृत्यन् दिव्यानि गीतानि गायन् वाद्यानि वादयन्॥५६॥
भ्रातृभार्यासुतैः पौत्रैर्भृत्यामात्यपुरोहितैः।
अन्यैश्च स्वजनैः साकं प्रभुं तं तोषयत् सदा॥५७॥

tasyāgre vividhair nāma-gāthā-saṅkīrtanaiḥ svayam

nṛtyan divyāni gītāni gāyan vādyāni vādayan (56)
bhrātṛ-bhārya-sutaiḥ pautrair bhṛtyāmātya-purohitaiḥ
anyaiś ca sva-janaiḥ sākaṁ prabhuṁ taṁ toṣayet sadā (57)

The king himself, along with his brothers, wives, sons, grandsons, servants, ministers, priests and other attendants dance in front of Bhagavān. Singing various beautiful songs, playing varieties of instruments with great ecstasy and glorifying his Prabhu with nāma-sankīrtana, he makes the Lord extremely joyful.

DIG-DARŚINĪ-ṬĪKĀ: Just how the king performs devotional service to Śrī Bhagavān is explained in these verses beginning with *tasya*. The king pleases Bhagavān by happily performing *nāma-sankīrtana* of Śrī Bhagavān in the company of his kith and kin such as his brothers and wives. The brothers of that king are also advanced Vaiṣṇavas.

TEXT 58

ते ते तस्य गुणव्राताः कृष्णभक्त्यनुवर्त्तिनः।
संख्यातुं कति कथ्यन्ते ज्ञायन्ते कति वा मया॥५८॥

te te tasya guṇa-vrātāḥ kṛṣṇa-bhakty-anuvartinaḥ
saṅkhyātuṁ kati kathyante jñāyante kati vā mayā

Actually, all the qualities of the king are favorable for the devotional service of Śrī Kṛṣṇa. How can I count and describe his unlimited qualities? It is beyond my power.

DIG-DARŚINĪ-ṬĪKĀ: All the illustrious qualities of that Mahārāja are unspeakably divine and favorable for *śrī-kṛṣṇa-bhakti*. Therefore, all his qualities are indeed symptoms of Bhagavān's mercy, because without the mercy of Bhagavān, devotional service to Śrī Kṛṣṇa and the multitude of favorable qualities for *bhajana* such as humility, and selflessness would not manifest. Therefore, he is the recipient of Bhagavān's mercy. This must be assumed throughout the book. In other words, the qualities of all the recipients of Bhagavān's mercy are surely a sign of Bhagavān's mercy.

In this way, it has been refuted that the consideration of rank or class applies to the devotional service of Bhagavān. Generally speaking, according to the consideration of rank or class, the glories of the *kṣatriya* as compared to the *brāhmaṇa*'s are not superior. However, here (in the realm of *bhakti*), not considering the rank or

class, but only maintaining the view of the mercy of Bhagavān, he (the king of the south Indian kingdom) is described as superior. Especially, the mercy of Bhagavān is the sign of success of all the *varṇas* or classes such as the *brāhmaṇas*. Bhagavān Himself will express the comparative gradations regarding this matter in the future.

TEXT 59

श्रीपरीक्षित उवाच—
ततो नृपवरं द्रष्टुं तद्देशे नारदो व्रजन्।
देवपूजोत्सवासक्तास्तत्र तत्रैक्षत प्रजाः॥ ५९॥

śrī-parīkṣid uvāca—
tato nṛpa-varaṁ draṣṭuṁ tad-deśe nārado vrajan
deva-pūjotsavāsaktās tatra tatraikṣata prajāḥ

Śrī Parīkṣit said: Hearing this account, Śrī Nārada made his way to the country to the south to see the king. In every place in the kingdom, he saw the citizens engaged in devotional service to Śrī Bhagavān.

DIG-DARŚINĪ-ṬĪKĀ: The import of this verse is clear.

TEXT 60

हर्षेण वादयन् वीणां राजधानीं गतोऽधिकम्।
विप्रोक्तादपि संपश्यन् संगम्योवाच तं नृपम्॥ ६०॥

harṣeṇa vādayan vīṇāṁ rājadhānīṁ gato 'dhikam
viproktād api saṁpaśyan saṅgamyovāca taṁ nṛpam

Then Śrī Nārada, while playing on his vīṇā with a joyful heart, entered the capital. He saw more opulence there than he had even heard from the mouth of the brāhmaṇa in Prayāga. Approaching the king nearby, he began to speak.

DIG-DARŚINĪ-ṬĪKĀ: Then Śrī Nārada, while playing on his *vīṇā* with a joyful heart, entered the capital. He beheld more opulence there than what he had previously heard from the mouth of the *brāhmaṇa* at the Daśāśvamedha-tīrtha regarding the worship and reverence offered to the king's *īṣṭa-deva* or heartfelt Lord. Approaching the nearby king, he began to speak.

TEXT 61

श्रीनारद उवाच—
त्वं श्रीकृष्णकृपापात्रं यस्येदृग्राज्यवैभवम्।
सल्लोकगुणधर्मार्थज्ञानभक्तिभिरन्वितम् ॥ ६१ ॥

śrī-nārada uvāca—
tvaṁ śrī-kṛṣṇa-kṛpā-pātraṁ yasyedṛg rājya-vaibhavam
sal-loka-guṇa-dharmārtha-jñāna-bhaktibhir anvitam

Śrī Nārada said: O King, you are surely the recipient of Śrī Kṛṣṇa's mercy, because you possess the opulence of such a vast kingdom where your citizens engage with natural dispositions, while decorated by religious principles, wealth, knowledge and bhakti.

DIG-DARŚINĪ-ṬĪKĀ: The sage among demigods, Devarṣi Śrī Nārada, said, "O King, in your entire kingdom your citizens engage in following their natural occupational duties…"

Guṇa means a conglomerate of qualities like the absence of false pride and affectionate guardianship for the citizens by such activities as the propagation of *bhagavad-bhakti. Dharma* refers to those pious merits earned by offering foodstuffs to such persons as renounced mendicants. *Artha* tacitly means using wealth properly for the paraphernalia needed for the *pūjā* of Bhagavān, and to protect the opulence of the kingdom with an eager mood of service to Bhagavān. *Jñāna* means the discrimination that has arisen due to following the bona fide scriptures that bestow liberation. That discrimination culminates in service to Śrī Bhagavān. *Bhakti* refers to service to Bhagavān performed with devotion.

TEXT 62

श्रीपरीक्षिदुवाच—
तत्तद्विस्तार्य कथयन्नाश्लिष्यन् भूपतिं मुहुः।
प्रशशंस गुणान् गायन् वीणया वैष्णवोत्तमः ॥ ६२ ॥

śrī-parīkṣid uvāca—
tat tad vistārya kathayann āśliṣyan bhū-patiṁ muhuḥ
praśaśaṁsa guṇān gāyan vīṇayā vaiṣṇavottamaḥ

Śrī Parīkṣit said: That most excellent of Vaiṣṇavas, Śrī Nārada, then began to elaborately describe all the qualities of the king, repeatedly embracing him, singing and glorifying his virtues on his vīṇā.

DIG-DARŚINĪ-ṬĪKĀ: The initial phrase *tat tad* indicates the kingdom as well as other opulences of the king. *Guṇān* refers to praising the qualities of the king such as engaging in the *saṅkīrtana* and *bhajana* of Bhagavān. Śrī Nārada began to glorify him by, "You alone are the topmost recipient of Śrī Kṛṣṇa's mercy."

TEXT 63

सार्वभौमो मुनीवरं सपूज्यं प्रश्रितोऽब्रवीत्।
निजश्लाघाभराज्जात–लज्जा–नमितमस्तकः॥ ६३॥

sārvabhaumo munī-varaṁ sa-pūjyaṁ praśrito 'bravīt
nija-ślāghā-bharāj jāta-lajjā-namita-mastakaḥ

The sārvabhauma king and best of wise sages became ashamed upon hearing such excessive praise, humbly bowed his head and gave suitable worship to Śrī Nārada.

DIG-DARŚINĪ-ṬĪKĀ: The import of this verse is clear.

TEXT 64—65

देवर्षेऽल्पायुषं स्वल्पैश्वर्यमल्पप्रदं नरम्।
अस्वतन्त्रं भयाक्रान्तं तापत्रयनियन्त्रितम्॥ ६४॥
कृष्णानुग्रहवाक्यस्याप्ययोग्यमविचारतः ।
तदीयकरुणापात्रं कथं मां मन्यते भवान्॥ ६५॥

devarṣe 'lpāyuṣaṁ svalpaiśvaryam alpa-pradaṁ naram
asvatantraṁ bhayākrāntaṁ tāpa-traya-niyantritam (64)
kṛṣṇānugraha-vākyasyāpy ayogyam avicārataḥ
tadīya-karuṇā-pātraṁ kathaṁ māṁ manyate bhavān (65)

O Devarṣi Nārada, why do you assume this lowly person to be the fit recipient of Śrī Kṛṣṇa's mercy? I am a mere mortal. My lifespan is short, my opulence limited and only infrequently do I offer meager donations. Particularly, I cannot do just anything and everything. I always suffer from fear and the threefold miseries of this world. Therefore, this kind of talk that I am the recipient of Śrī Kṛṣṇa's mercy does not apply to me.

DIG-DARŚINĪ-ṬĪKĀ: "O Devarṣi Nārada, I am a mere mortal. Without forethought especially, why are you addressing someone like me as the fit recipient of Śrī Kṛṣṇa's mercy?" This is the consistent pattern

of these two *ślokas*. I am not "independent" (*asvatantra*), in other words, I am obliged to perform my occupational duties. Therefore, I am completely unfit for these words, 'I am the favored recipient of Śrī Kṛṣṇa's mercy.' Bhagavān's mercy remains extremely remote. What to speak of the grace of Bhagavān, I am even unfit to hear such praise from those who support the statement that 'He shall bestow mercy upon me.' Or rather, 'He has received the favor of Bhagavān Śrī Kṛṣṇa!' I am unfit for these excessive accolades. Alas, where are the signs of such lavishness on me? Therefore, you are proclaiming these words without much forethought and consideration."

TEXT 66—69

देवा एव दयापात्रं विष्णोर्भगवतः किल।
पूज्यमाना नरैर्नित्यं तेजोमयशरीरिणः॥ ६६॥
निष्पापाः सात्त्विका दुःखरहिताः सुखिनः सदा।
स्वच्छन्दाचारगतयो भक्तेच्छावरदायकाः॥ ६७॥
येषां हि भोग्यममृतं मृत्युरोगजरादिहृत्।
स्वेच्छयोपनतं क्षुत्तृड्बाधाभावेऽपि तुष्टिदम्॥ ६८॥
वसन्ति भगवन् स्वर्गे महाभाग्यबलेन ये।
यो नृभिर्भारते वर्षे सत् पुण्यैर्लभ्यते कृतैः॥ ६९॥

devā eva dayā-pātraṁ viṣṇor bhagavataḥ kila
pūjyamānā narair nityaṁ tejo-maya-śarīriṇaḥ (66)
niṣpāpāḥ sāttvikā duḥkha-rahitāḥ sukhinaḥ sadā
svacchandācāra-gatayo bhaktecchā-vara-dāyakāḥ (67)
yeṣāṁ hi bhogyam amṛtaṁ mṛtyu-roga-jarādi-hṛt
svecchayopanataṁ kṣut-tṛḍ-bādhābhāve 'pi tuṣṭi-dam (68)
vasanti bhagavan svarge mahā-bhāgya-balena ye
yo nṛbhir bhārate varṣe sat-puṇyair labhyate kṛtaiḥ (69)

Actually, the demigods in particular are the recipients of Bhagavān Śrī Viṣṇu's mercy, because they are worshipable by humanity. Their bodies are effulgent. They are sinless, established in goodness, free from misery and always happy. Their behavior and movements are independent.

They are especially capable of bestowing desired boons upon their devotees. Daily drinking amṛta, they have conquered over such conditions as death, old age and disease. They are not troubled by even hunger and thirst. Moreover, they remain satisfied accepting

portions of the sacrificial yajñas by their choice. O Bhagavan (O great sage), on the merits of their good fortune, they reside in Svarga, where the people of this Bhārata-varṣa are able to go only after performing profuse pious activities.

DIG-DARŚINĪ-ṬĪKĀ: The king now adds something more: "Just consider that humans like me worship the demigods. The demigods also can act and behave according to their own desires because they are independently situated. Unlike human beings, they are not dependent or bound by fate, but they can travel at will by the pathways of the sky (*akāśa-marga*). They are capable of bestowing desirable boons upon their respective worshippers and give them relief from such miseries as death, disease and old age."

The suffix *ādi* in *mṛtyu-roga-jarādi* suggests that they are aloof from such problems as bodily fatigue, sweat and foul odors. Since the demigods are not troubled by hunger or thirst, how are they happy? Because satisfaction derives happiness from the elimination of such hunger, how do they derive any pleasure? In reply he says, "Even where there is absence of hunger and thirst, *amṛta* is the object of their sense pleasure that grants them satisfaction."

"O Bhagavan Śrī Nārada, by accumulating great pious merits in Bhārata-varṣa one attains Svarga or the celestial plane, and by the power of their cumulative great fortune the demigods now reside in Svarga." In this way, in comparison to human beings, by mentioning the contrasting *dharma* of the demigods, their eligibility for the mercy of Bhagavān is given.

Contrary to the human being's lifespan which is brief, the demigods drink *amṛta* that eradicates dying. Therefore, their lifespan is extremely long. Receiving the worship of human beings regularly, they are endowed with great opulence. Their abundant glories are proven because they are able to grant the desired results to their devotees. Their bodies remain especially effulgent, and they enjoy a carefree behavior and the speciality of independent pursuits, which points to their supreme independence. In this way, the symptoms of the demigods are diametrically contrasted to human beings. This is mentioned ahead.

TEXT 70—72

मुने! विशिष्टस्तत्रापि तेषामिन्द्रः पुरन्दरः।
निग्रहेऽनुग्रहेऽपीशो वृष्टिभिर्लोकजीवनः॥ ७० ॥
त्रिलोकीश्वरता यस्य युगानामेकसप्ततिम्।
याश्वमेधशतेनापि सार्वभौमस्य दुर्लभा॥ ७१ ॥
हय उच्चैःश्रवा यस्य गज ऐरावतो महान्।
कामधुक् गौरुपवनं नन्दनञ्च विराजते॥ ७२ ॥

mune! viśiṣṭas tatrāpi teṣām indraḥ purandaraḥ
nigrahe 'nugrahe 'pīśo vṛṣṭibhir loka-jīvanaḥ (70)
tri-lokīśvaratā yasya yugānām eka-saptatim
yāśvamedha-śatenāpi sārvabhaumasya durlabhā (71)
haya uccaiḥśravā yasya gaja airāvato mahān
kāma-dhug gaur upavanaṁ nandanaṁ ca virājate (72)

O Sage, even among the demigods in Svarga, the Indra named Purandara is indeed most superior. He is the lord of the three worlds and is able to restrain or bestow his grace. Owing to the shower of his rains upon the earth, he is the very life of everyone.

Just as lordship over the three worlds is so rarely attainable for a sārvabhauma king like me, despite performing a hundred aśvamedha yajñas, he enjoys that same lordship for seventy-one catur-yugas. He has the horse Uccaiḥśravā, the great elephant Airāvata, the Kāmadhenu cow, and the forest of Nandana-kānana under his supervision.

DIG-DARŚINĪ-ṬĪKĀ: "O sage, in that Svarga, among all the demigods, their royal sovereign (*adhipati*) Śrī Indra alone is the recipient of Śrī Bhagavān's special mercy…" *Nigraha* means to repress or be able to give a curse, and *anugraha* means to grace or be able to give a boon.

Moreover, despite the capability of the demigods to satisfy the desires of their devotees, Śrī Indra who holds sovereignty over the three worlds is capable of either favoring or repressing the demigods. This indicates that Śrī Indra gives more charity than other demigods. He is the life and soul of all the people especially by pouring rain down upon them. Rulership over the three worlds is rare for even a *sārvabhauma* king such as me, despite performing a hundred horse sacrifices. Indra has received the right to enjoy that same rulership over the three worlds for seventy-one cycles of *catur-yugas*. Moreover, he

possesses the horse named Uccaiḥśravā, the elephant named Airāvata, the Kāmadhenu cow and the garden named *nandana-kānana*.

TEXT 73—74

पारिजातादयो यत्र वर्त्तन्ते कामपूरकाः।
कामरूपधराः कल्पद्रुमाः कल्पलतान्विताः॥ ७३॥
येषामेकेन पुष्पेण यथाकामं सुसिध्यति।
विचित्रगीतवादित्र–नृत्यवेशाशनादिकम्॥ ७४॥

pārijātādayo yatra vartante kāma-pūrakāḥ
kāma-rūpa-dharāḥ kalpa-drumāḥ kalpa-latānvitāḥ (73)
yeṣām ekena puṣpeṇa yathā-kāmaṁ su-sidhyati
vicitra-gīta-vāditra-nṛtya-veśāśanādikam (74)

Nandana-kānana in heaven is enchantingly ornate with desire trees such as the Pārijātā and Kāma-rūpa-dhara creepers that fulfill all desires and possess the power to assume any form they like.

What more can be said? By the power of one flower from Nandana-kānana, enchanting songs with instruments, dance arrangements, ornate attire, ornaments, and variegated foodstuffs that are chewed, licked, swallowed and drunk are easily attainable. Everyone's desires become fulfilled. Indra alone is the master of all this wonderful opulence.

DIG-DARŚINĪ-ṬĪKĀ: All desires are fulfilled by one flower from that Nandana-kānana, the celestial garden. Wonderful kinds of song resound with first-rate trained vibrations, and those celestial flowers provide ornamental dresses. The word *ādi* refers to *pāna* or *tāmbūla* (betel), bed, seat and so on.

TEXT 75—76

आः किं वाच्यं परं तस्य सौभाग्यं भगवान् गतः।
कनिष्ठभ्रातृतां यस्य विष्णुर्वामनरूपधृक्॥ ७५॥
आपद्भ्यो यमसौ रक्षन् हर्षयन् येन विस्तृताम्।
साक्षात् स्वीकुरुते पूजां तद्वेत्सि त्वमुतापरम्॥ ७६॥

aḥ kiṁ vācyaṁ paraṁ tasya saubhāgyaṁ bhagavān gataḥ
kaniṣṭha-bhrātṛtāṁ yasya viṣṇur vāmana-rūpa-dhṛk (75)

āpadbhyo yam asau rakṣan harṣayan yena vistṛtām
sākṣāt svī-kurute pūjāṁ tad vetsi tvam utāparam (76)

Aho, what more can we describe of the great prosperity of Indra? Bhagavān Śrī Viṣṇu personally follows his orders by becoming his younger brother in the form of Vāmana. He has pleased Indra by guarding him from all dangers and directly accepts his worship. O Śrī Nārada, you yourself know all this all too well. What more can be said?

DIG-DARŚINĪ-ṬĪKĀ: Bhagavān Śrī Vāmanadeva not only has a fraternal relationship with Indra, but also relates with him accordingly. In His particular form as Śrī Vāmana, Bhagavān Śrī Viṣṇu personally accepts the ingredients of *pūjā* administered by Śrī Indra. Therefore, what more can be said about the immense good fortune of Devarāja Indra? Just as one supports a younger brother, Indra also fondly nurtures and rears Śrī Viṣṇu. O Devarṣi Nārada, you not only know this but much more than this. So, what more can I say?

Thus ends Chapter One entitled
"Bhauma — The Earthly Plane"
with the Dig-darśinī-ṭīkā (bhāvānuvāda) of
Śrī Bṛhad Bhāgavatāmṛtam

CHAPTER TWO

Divya — The Celestial Plane

TEXT 1

श्रीपरीक्षिदुवाच—
प्रशस्य तं महाराजं स्वर्गतो मुनिरैक्षत।
राजमानं सभामध्ये विष्णुं देवगणैर्वृतम्॥ १॥

śrī-parīkṣid uvāca—
praśasya taṁ mahārājaṁ svar-gato munir aikṣata
rājamānaṁ sabhā-madhye viṣṇuṁ deva-gaṇair vṛtam

Śrī Parīkṣit said: O Mother, the sage among demigods, Devarṣi Śrī Nārada, after praising the exalted king, approached the celestial plane of Svarga. There he saw Śrī Viṣṇu in the assembly hall encircled by a host of demigods.

DIG-DARŚINĪ-ṬĪKĀ (*bhāvānuvāda*):

ādyo 'dhyāye 'tra kṛṣṇasya parama-preṣṭha nirṇaye
marttyo 'tkarṣāpakarṣai hi nīcoccāpekṣayoditai
āhādhyāye dvitīye tu tathaivendra svayambhuvoḥ
utkarṣam apakarṣaṁ ca nikṛṣṭotkṛṣṭa vīkṣayā
svaḥ svargaṁ gataḥ san, muniḥ śrī-nāradaḥ
sabhā-madhye viṣṇum aikṣata

In the first chapter was described the search to ascertain Śrī Kṛṣṇa's dearmost recipient, while considering the subject matter of higher and lower gradations of devotees and their excellence and limitations on the earthly plane. In this second chapter, the subject matter of the superiority and inferiority of Devarāja Indra and Brahmā, and their excellence and limitations, will be ascertained.

Śrī Nārada Muni arrived in the celestial plane and entered into the midst of the assembly of demigods for *darśana* of Śrī Viṣṇu.

TEXT 2—5

विचित्र-कल्पद्रुम-पुष्पमालाविलेपभूषावसनामृताद्यैः।
समर्चितं दिव्यतरोपचारैः सुखोपविष्टं गरुड़स्य पृष्ठे॥ २॥
बृहस्पतिप्रभृतिभिः स्तूयमानं महर्षिभिः।
लाल्यमानमदित्या तान् हर्षयन्तं प्रियोक्तिभिः॥ ३॥

सिद्धविद्याध्रगंधर्वाप्सरोभिर्विविधैः स्तवैः।
जयशब्दैर्वाद्यगीतनृत्यैश्च परितोषितम्॥४॥
शक्रायाभयमुच्चोक्त्या दैत्येभ्यो ददतं दृढ़म्।
कीर्त्यार्प्यमाणं ताम्बूलं चर्वन्तं लीलयाहृतम्॥५॥

vicitra-kalpa-druma-puṣpa-mālā-vilepa-bhūṣā-vasandāmṛtādyaiḥ
samarcitaṁ divyataropacāraiḥ sukhopaviṣṭaṁ garuḍasya pṛṣṭhe (2)
bṛhaspati-prabhṛtibhiḥ stūyamānaṁ maharṣibhiḥ
lālyamānam adityā tān harṣayantaṁ priyoktibhiḥ (3)
siddha-vidyādhra-gandharvā-psarobhir vividhaiḥ stavaiḥ
jaya-śabdair vādya-gīta-nṛtyaiś ca paritoṣitam (4)
śakrāyābhayam uccoktyā daityebhyo dadataṁ dṛḍham
kīrtyārpyamāṇaṁ tāmbūlaṁ carvantaṁ līlayāhṛtam (5)

Śrī Bhagavān was sitting on the back of Śrī Garuḍa, the king of birds. The demigods were offering their homage to Śrī Viṣṇu with various celestial paraphernalia like garlands of charming kalpa-vṛkṣa flowers, scented sandalwood, cloth, ornaments, and amṛta. Exalted sages such as the spiritual master of the demigods, Bṛhaspati, were eulogizing Him. His mother, Aditi-devī, was tenderly cuddling and caressing Him (Śrī Vāmana-deva) out of affection.

Bhagavān's sweet voice was giving joy to all. Siddhas, Vidyādharas, Gandharvas and Apsarās were pleasing Him with various prayers and glorification, while dancing and singing to the accompaniment of musical instruments. Śrī Bhagavān was clearly bestowing upon Indra and his consort Śrī Kīrti-devī staunch fearlessness from all kinds of threats of the daityas, the demoniac sons of Diti. After being offered tāmbūla, He was gracefully accepting and chewing it.

DIG-DARŚINĪ-ṬĪKĀ: Just what form of Bhagavān Śrī Viṣṇu did Devarṣi Śrī Nārada receive *darśana*? This is made more clear and comprehensible in the four verses beginning with *vicitra*. *Upacāra* means an offering of sixteen items like *pādya* and *arghya* water, or with sixty-four items. An elaborate description is given in the scripture *Śrī Viṣṇu-bhakti-candrodaya*. Mother Aditi-devī was tenderly caressing and stroking Śrī Viṣṇu in His dwarf form with her lotus hands. Śrī Viṣṇu was delighting the demigods and exalted sages with His own sweet voice. He was pleased by the multitude of siddhas with their various prayers and cries of *jaya*, the Vidyādharas with musical instruments, and the host of Gandharvas with their songs and dance.

Śrī Vāmanadeva was bestowing fearlessness from the demons on Indra with an imposing voice. How? He was lifting His right lotus hand in the unique *abhaya-mudra* or gesture of upraised hand to inspire courage as if to loudly say, 'Do not be afraid of these demons. I will certainly protect you by vanquishing them.' He had elegantly accepted the *tāmbūla* (betel) with His thumb and forefinger that Indra's consort, Śrī Kīrti-devī, had thoughtfully presented and was beginning to relish it.

Although the aforementioned customs are mentioned in the context to decide the recipient of the topmost mercy of Śrī Bhagavān, the dialogue between Śrī Nārada and Indra is the main intention here, not the *darśana* of Śrī Viṣṇu. Nevertheless, if Śrī Bhagavān desires to manifest His glories amongst the demigods, then that becomes the prominent focus. Therefore, Śrī Nārada's sight fell upon Him first only and henceforth the topic of His *darśana* ensues. Above all else, a description of the glories of Śrī Viṣṇu is only to make His special mercy towards Indra more comprehensible. The significance of His mercy must be understood up to Brahmaloka; in other words, wherever the glories of Bhagavān Śrī Viṣṇu will be described, His mercy will also be summoned.

TEXT 6—7

शक्रञ्च तस्य माहात्म्यं कीर्तयन्तं मुहुर्मुहुः।
स्वस्मिन् कृतोपकारांश्च वर्णयन्तं महामुदा॥ ६॥
सहस्रनयनैरश्रुधारा वर्षन्तमासने।
स्वीये निषण्णं तत्पार्श्वे राजन्तं स्वविभूतिभिः॥ ७॥

śakrañca tasya māhātmyaṁ kīrtayantaṁ muhur muhuḥ
svasmin kṛtopakārāṁs ca varṇayantaṁ mahā-mudā (6)
sahasra-nayanair-aśrudhārā varṣantaṁ āsane
svīye niṣaṇṇaṁ tat-pārśve rājantaṁ sva-vibhūtibhiḥ (7)

Devarāja Indra was sitting on His seat near Śrī Bhagavān with such opulence as umbrella, cāmara and fans, and was repeatedly singing His glories. While describing all the favors granted by Bhagavān, tears of great joy were pouring down from his one thousand eyes.

DIG-DARŚINĪ-ṬĪKĀ: Afterwards Śrī Nārada also had reception of Śrī Indra. Śrī Indra was singing aloud the numerous glories of Śrī Viṣṇu's

bhakta-vatsalya, His affectionate guardianship towards all devotees. While describing all the favors such as accepting the sovereignty of the three worlds and offering it to him, streams of tears were pouring down from his one thousand eyes out of deep affection. Devarāja Indra sat on his *aindra* throne near Śrī Viṣṇu. *Sva-vibhūti* means "elegantly adorned by a pageant of umbrellas, *cāmaras*, ornaments and transport vehicles."

TEXT 8

अथ विष्णुं निजावासे गच्छन्तमनुगम्य तम्।
सभायामागतं शक्रमाशस्योवाच नारदः॥ ८॥

atha viṣṇuṁ nijāvāse gacchantam anugamya tam
sabhāyām āgataṁ śakram āśasyovāca nāradaḥ

Afterwards Śrī Viṣṇu proceeded to His own residence while Devarāja Indra followed behind Him. When Indra returned to his assembly hall, Devarṣi Śrī Nārada began to shower him with blessings.

DIG-DARŚINĪ-ṬĪKĀ: After meeting the fortunate Devarāja Indra in the assembly hall, Śrī Nārada began to speak. Because of the direct presence of Śrī Viṣṇu, Śrī Nārada thought it inappropriate to comment on anything about Indra and did not speak at first. Now, after the departure Śrī Viṣṇu, Śrī Nārada began to speak to Indra by giving his blessings.

TEXT 9—10

श्रीनारद उवाच—
कृतानुकम्पितस्त्वं यत् सूर्यचन्द्रयमादयः।
तवाज्ञाकारिणः सर्वे लोकपालाः परे किमु॥ ९॥
मुनयोऽस्मादृशो वश्याः श्रुतयस्त्वां स्तुवन्ति हि।
जगदीशतया यत्त्वं धर्माधर्मफलप्रदः॥ १०॥

śrī-nārada uvāca—
kṛtānukampitas tvaṁ yat sūrya-candra-yamādayaḥ
tavājñā-kāriṇaḥ sarve loka-pālāḥ pare kim u (9)
munayo 'smādṛśo vaśyāḥ śrutayas tvāṁ stuvanti hi
jagad-īśatayā yat tvaṁ dharmādharma-phala-pradaḥ (10)

Śrī Nārada said: O Devarāja, you are the fit recipient of Bhagavān Śrī Viṣṇu's mercy, because whenever Sūrya, Candramā, Yama and the

Loka-pālas receive your command, then all others such as the eight Vasus obey your orders. What more can we say about this?

All sages, including myself, are subservient to you. Even the śrutis offer their glorification unto you as Jagadīśvara, lord of the universe, because you are the bestower of the fruits of pious acts and impious acts.

DIG-DARŚINĪ-ṬĪKĀ: "O Devarāja Indra, you are the favored recipient of Śrī Viṣṇu's mercy, because whenever Candra and Sūrya, as well as all administrative guardians (*loka-pāla*) of the planets, act as your recipients, even the eight Vasus and eleven Rudras do also. What more can be said about this subject? *Aindrī* (Indra and his subjects) and all the *śrutis*, namely, the exponents of the *karma-khaṇḍa* portions of the *śruti* branches, deify you as Jagadīśvara Indra, lord of the universe, because you are the bestower of the fruits of *dharma* (religiosity) and *adharma* (irreligiosity). The results of *dharma* are celestial pleasures (*svarga-bhoga*), and the results of *adharma* are hellish sufferings (*nāraka-bhoga*). Therefore, you alone are the object of narrations in the *śrutis*."

TEXT 11

अहो नारायणो भ्राता कनीयान् यस्य सोदरः।
सद्धर्मं मानयन् यस्य विदधात्यादरं सदा॥ ११॥

aho nārāyaṇo bhrātā kanīyān yasya sodaraḥ
sad-dharmaṁ mānayan yasya vidadhāty ādaraṁ sadā

Alas, Śrī Nārāyaṇa has become your younger brother, born from the same womb, and thus He is constantly giving you due honor and respect, obeying you as His elder brother.

DIG-DARŚINĪ-ṬĪKĀ: "Alas, how should we speak about your supreme lordship of the universe *(jagadīśvaratā)* and sovereignty over all the planets (*sarva-lokeśvaratā*)? You possess the full endowment of supernatural opulence. Hence, he is saying *aho* and so forth—'Oh, what a wondrous thing!' Śrī Nārāyaṇa Himself, the Lord of all entities, is your younger brother, and follows proper etiquette (*sadācāra*) by giving respect to seniors, as if He is their junior. Since the duties of a younger brother include showing honor and respect to the elder brother by following behind you, Śrī Nārāyaṇa Himself is engaged in

showing proper behavior towards you. How does He show it? Among other things, He always displays reverence by showing respect, honor and subservience to your orders."

TEXT 12

श्रीपरीक्षिदुवाच—
इत्थमिन्द्रस्य सौभाग्यवैभवं कीर्त्तयन्मुहुः।
देवर्षिर्वादयन् वीणां श्लाघमानो ननर्त्त तम्॥ १२॥

śrī-parīkṣid uvāca—
ittham indrasya saubhāgya-vaibhavaṁ kīrtayan muhuḥ
devarṣir vādayan vīṇāṁ ślāghamāno nanarta tam

Śrī Parīkṣit said: In this way Śrī Nārada, while glorifying the extensive fortune of Devarāja Indra, began strumming his vīṇā, praising him as the fit recipient of Bhagavān's divine mercy and dancing.

DIG-DARŚINĪ-ṬĪKĀ: *Ślāghamānaḥ* means to address Indra with befitting praises as if to say to Indra, "The demigods are also recipients of Śrī Viṣṇu's divine mercy." Śrī Nārada begins by extolling the vast opulence of Indra (*saubhāgya-vaibhava*), according to the description of a *sarvabhauma* king.

TEXT 13

ततोऽभिवाद्य देवर्षिमुवाचेन्द्रः शनैर्ह्रिया।
भो गान्धर्वकलाभिज्ञ किं मामुपहसन्नसि॥ १३॥

tato 'bhivādya devarṣim uvācendraḥ śanair hriyā
bho gāndharva-kalābhijña kiṁ mām upahasann asi

Then Indra, the king of the demigods, offered his obeisance to Devarṣi Śrī Nārada and began to softly and modestly speak, "O Gāndharva-kalābhijña, why are you teasing me?"

DIG-DARŚINĪ-ṬĪKĀ: *Gāndharva-kalābhijña* means an accomplished expert in the art and science of music, song and dance. Regardless, the connotation implied here is that it is not likely that persons who are expert in music, song and dance engage in false flattery of others, or among other things, mimic them.

TEXT 14

अस्य न स्वर्गराज्यस्य वृत्तं वेत्सि त्वमेव किम्।
कति वारानितो दैत्यभीत्यास्माभिर्न निर्गतम्॥ १४॥

asya na svarga-rājyasya vṛttaṁ vetsi tvam eva kim
kati vārān ito daitya-bhītyāsmābhir na nirgatam

Do you not know the elaborate history of Svargaloka, the celestial plane? Haven't we the demigods, out of fear of the demons, abandoned this heavenly abode many times and fled away?

DIG-DARŚINĪ-ṬĪKĀ: "If I assert this is either overblown praise or derision, then what is the actual truth? Do you not know the historical account of *svargaloka*? It insinuates that you know everything. How many times did the demons remove us from this *svargaloka*? I, myself, have fled away from here many times, hiding in the guise of an ascetic mendicant, residing in *martyaloka*, the world of mortals."

By these words, Indra refutes the superiority of *svargaloka*, the celestial plane, over *martyaloka*, the mortal plane. The reason being that in *svarga* there is repeated disturbance by the demons. Therefore, the supremacy of the residents of the celestial planets in their enjoyment of freedom from limitations is not true.

TEXT 15

आचरन् बलिरिन्द्रत्वमसुरानेव सर्वतः।
सूर्येन्द्राद्यधिकारेषु न्ययुङ्क्त क्रतुभागभुक्॥ १५॥

ācaran balir indratvam asurān eva sarvataḥ
sūryendrādy-adhikāreṣu nyayuṅkta kratu-bhāga-bhuk

Daityarāja Bali achieved the same position of Indra, awarding the full administrative posts such as Sūrya and Candra to the demons. Consequently, by personally swindling us, he took the share of all sacrifices.

DIG-DARŚINĪ-ṬĪKĀ: Now Indra refutes the words of Śrī Nārada that "Sūrya the Sungod and other planetary rulers are his order-recipients…"

"Due to the uprising of disturbances in the Sungod's position and my authority, where is the greatness of our rulership over the planets?

Furthermore, what is the glory of my rulership over these order-recipients? When *daityarāja* Bali, the king of the demons, took the sacrificial shares, we felt devastated, smittened with our hunger and thirst."

Thus embarrassing us with these words, the super-excellence of drinking *amṛta*, immortal nectar, which is so satisfying to the demigods, is groundless.

TEXT 16

ततो नस्तातमातृभ्यां तपोभिर्विततैर्दृढैः।
तोषितोऽप्यंशमात्रेण गतो भ्रातृत्वमच्युतः॥ १६॥

tato nas tāta-mātṛbhyāṁ tapobhir vitatair dṛdhaih
toṣito 'py aṁśa-mātreṇa gato bhrātṛtvam acyutaḥ

Only after suffering the distress of my mother and father, who performed severe austerities for such a long time, did Bhagavān Śrī Acyuta become pleased. Then again, only as His mere plenary portion did He accept my role as brother.

DIG-DARŚINĪ-ṬĪKĀ: Thereafter, these words, 'they received the fruits of their *tapasyā* after suffering distress for such a long time…' imply that due to the long delay in time, the demigods suffered great stress.

Moreover, Viṣṇu's plenary portion (*aṁśa*), not His original manifestation (*aṁśī*), declares such words as *aṁśa-mātreṇa gato bhrātṛtvam acyutaḥ*, "Nārāyana is your younger brother." Thus this statement of Śrī Nārada is also refuted.

TEXT 17

तथाप्यहत्वा तान् शत्रून् केवलं नस्त्रपाकृता।
मायायाचनयादाय बले राज्यं ददौ स मे॥ १७॥

tathāpy ahatvā tān śatrūn kevalaṁ nas trapā kṛtā
māyā-yācanayādāya bale rājyaṁ dadau sa me

Even after accepting my brotherhood, He did not destroy all my enemies. Instead, by deception only, He begged the kingdom from Bali and gave it to me. For us demigods, this is a source of extreme embarassment.

DIG-DARŚINĪ-ṬĪKĀ: "For us demigods, Śrī Bhagavān deceitfully begged the kingdom of heaven from Balirāja and offered it to us, thus

becoming a source of embarrassment. How did this happen? Having accepted me as His brother, He did not vanquish our enemies. Rather, first He assumed the form of the dwarf Vāmana, begging three steps of land. Then He assumed His wonderful *mahā-virāṭ* form and took everything with three gigantic steps. In this way, He deceived Balirāja, usurped the celestial kingdom of *svarga*, and then offered it to me. However, this is not a source of happiness for me, but rather a matter of deep embarassment."

TEXT 18

स्पर्द्धासूयादिदोषेण ब्रह्महत्यादिपापतः।
नित्यपातभयेनापि किं सुखं स्वर्गवासिनाम्॥ १८॥

spardhāsūyādi-doṣeṇa brahma-hatyādi-pāpataḥ
nitya-pāta-bhayenāpi kiṁ sukhaṁ svarga-vāsinām

In the celestial plane there are always various kinds of faults such as envy and rivalry, particularly the sinful act of the killing of a brāhmaṇa, and the omnipresent fear of plummeting down from our present posts. Therefore, where is the happiness of the celestial residents?

DIG-DARŚINĪ-ṬĪKĀ: "The demigods are daily being worshipped by humankind…" Refuting these glories in the previous spoken verses, Indra continues to describe the celestial residents as being faced with such acts as rivalry and envy (*spardhā*).

In the celestial plane, aggressive faults such as rivalry and envy are all present. This nullifies the virtuous (*sāttvika*) atmosphere of the celestial plane. By the killing of such *brāhmaṇa* demons as Viśvarūpa and Vṛtrāsura, Lord Indra incurred the sin of killing a *brāhmaṇa* (*brahma-hatyā*); henceforth, the sinlessness of the celestial residents has also been refuted.

Due to the fear of constantly falling down from their posts, the attractiveness of their luminous bodies (*tejomaya śarīra*) is also not so praiseworthy. The Eleventh Canto (*Bhāg.* 11.10.20) states:

konv arthaḥ sukhayaty enaṁ kāmo vā mṛtyur antike
āghātaṁ nīyamānasya vadhyasyeva na tuṣṭi-daḥ

"What person whose death is dangling over him can be satisfied

by wealth, or anything obtained by wealth? Nowhere is it possible. What person can be happy with the sweetest things of this world? Nowhere is it possible."

In this way, the contrast between the demigods and the greater portion of humankind is shown. The deep import of this is that such activities as daily worship of the demigods is never appropriate.

TEXT 19

किञ्च मां प्रत्युपेन्द्रस्य विद्ध्युपेक्षां विशेषतः।
सुधर्मां पारिजातं च स्वर्गान्मर्त्यं निनाय सः॥ १९॥

kiṁ ca māṁ praty upendrasya viddhy upekṣāṁ viśeṣataḥ
sudharmāṁ pārijātaṁ ca svargān martyaṁ ninaya saḥ

Furthermore, Bhagavān Śrī Upendra particularly displayed His slight of me when He removed the Sudharmā assembly hall and Pārijāta tree from Svarga, and transferred them onto the mortal, earthly planet.

DIG-DARŚINĪ-ṬĪKĀ: "O Sage, their chief ruler Śrī Indra is surely the fit recipient of Bhagavān's mercy…" In order to refute this statement, he adds the verse beginning with *kiṁ ca.*

"The presence of various fears and faults among the celestial residents reveals a deficiency. Thus Bhagavān Śrī Upendra's disregard of me is specifically suggested here, not His favor. Now, you have to understand these instructions given to me by Bhagavān. He took the matchless, celestial Sudharmā assembly hall and Pārijāta tree from here to the mortal, earthly planet. How appropriate was it to take these two objects to the plane of mortality from *svarga,* where all things are of a superior quality? In other words, all these things were improper."

In this way, repeating the neglect of Śrī Vāmanadeva, Śrī Indra refuted the words of Śrī Nārada regarding the mercy of Bhagavān spoken of here. "In this way and countless other ways, Śrīmān Upendra disregarded me. Although in other matters some symptoms of His mercy are evident, still they are extremely trivial. Like this, in the future also, the absence of Bhagavān's mercy becomes evident, just as before His gradual neglect was apparent."

The question arises here whether anyone can ever be satisfied in *bhakti,* or whether this is the very nature of *bhakti*? Thus the monitor

Indra also expresses his own lament that arises from this dissatisfaction. Indra is obviously receiving some signs of mercy. Either Devarāja Indra is not content by the amount of mercy, considering it trivial, or else, due to affectionate anger (*prema-vaśataḥ krodha*) he reveals this accusation. However, to avoid undue enlargement of the book, no more is delved into this topic.

TEXT 20

गोपालैः क्रियमाणां मे न्यहन्पूजां चिरन्तनीम्।
अखण्डं खाण्डवाख्यं मे प्रिय दाहितवान् वनम्॥ २०॥

gopālaiḥ kriyamāṇāṁ me nyahan pūjāṁ cirantanīm
akhaṇḍaṁ khāṇḍavākhyaṁ me priya dāhitavān vanam

He spoiled the pūjā in my honor that the gopālas performed for so long. In addition, He engulfed my dearmost and vast Khāṇḍava forest in a great conflagration.

DIG-DARŚINĪ-ṬĪKĀ: "Śrī Nanda and all the *gopas* were performing *pūjā* to me for a long time. However Śrī Kṛṣṇa stopped it, utilizing the same ingredients of their worship for Śrī Govardhana *pūjā*. He also engulfed my vast Khāṇḍava forest in flames."

Frankly speaking, Arjuna caused the forest fire. Nevertheless, being Indra's son, Arjuna's name is not openly mentioned here.

TEXT 21

त्रैलोक्यग्रासकृद् वृत्रवधार्थं प्रार्थितः पुरा।
औदासीन्यं भजंस्तत्र प्रेरयामास मां परम्॥ २१॥

trai-lokya-grāsa-kṛd vṛtra-vadhārthāṁ prārthitaḥ purā
audāsīnyaṁ bhajaṁs tatra prerayām āsa māṁ param

Previously, when I petitioned Bhagavān to kill Vṛtrāsura, who was devouring the three worlds, He also remained indifferent to me at that time instead of personally coming to my aid. Rather He encouraged me to undertake the task by myself.

DIG-DARŚINĪ-ṬĪKĀ: In previous times, He dispatched me to the Sudharmā assembly on the earthly planet in order to slay Vṛtrāsura, not giving me the slightest, personal support in this matter.

TEXT 22

उत्साद्य मामवज्ञाय मदीयाममरावतीम्।
सर्वोपरि स्वभवनं रचयामास नूतनम्॥ २२॥

utsādya mām avajñāya madīyām amarāvatīm
sarvopari sva-bhavanaṁ racayām āsa nūtanam

He then disregarded me by divesting all opulence from my Amarāvatī Purī, situated above all other planetary systems, and established His own new and original abode.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Upendra ravaged Amarāvatī Purī, situated higher than all planetary systems (above even Brahmaloka) and in the midst of that Vaikuṇṭha known as Ramāpriya, He then established His own new and original abode. This Vaikuṇṭha is within this universe (*brahmāṇḍa*). Therefore, though comparatively inferior to that Vaikuṇṭha beyond this material manifestation, it is still replete with eternity, bliss and knowledge (*sac-cid-ānanda*). The theft of the Pārijāta tree in Amarāvati is elaborated upon in the *Hari-vaṁśa* (2.70.37):

idaṁ bhaṅktvā madīyañca bhavanaṁ viṣṇunā kṛtam
upary upari lokānām adhikaṁ bhuvanaṁ mune

"O Sage, having vanquished my Amarāvatī Purī, Bhagavān Śrī Viṣṇu established His own new abode above all planetary systems and material manifestations, a new Vaikuṇṭha planet within this material universe."

What is spoken by the Indra named Purandara of the seventh *manvantara* is retold in the *Śrīmad-Bhāgavatam* (while speaking about the fifth *manvantara*, 8.5.4, 5):

patnī vikuṇṭhā śubhrasya vaikuṇṭhaiḥ sura-sattamaiḥ
tayoḥ sva-kalayā jajñe vaikuṇṭho bhagavān svayam
vaikuṇṭhaḥ kalpito yena loko loka-namaskṛtaḥ
ramayā prārthyamānena devyā tat-priya-kāmyayā

"Along with His plenary expansions, the Lord appeared from the demigods Śubhra and his wife Vikuṇṭhā and thus became celebrated Himself as Bhagavān Vaikuṇṭha. By His prayers to please

the goddess of fortune Ramā-devī, Bhagavān Vaikuṇṭha created the Vaikuṇṭha planet which is superior to all other planets."

It should be understood that all the evidence cited here is due to the difference of *kalpas*. Or else, in the previous *kalpa* (in the story of the fifth *manvantara*) the plan began to be conceived, and now, unparalleled to anything else, this Vaikuṇṭha is a fully constructed place with unimaginable opulence. When both stories are reconciled like this, there is no conflict of interest.

TEXT 23

आराधनबलात् पित्रोराग्रहाच्च पुरोधसः।
पूजां स्वीकृत्य नः सद्यो यात्यदृश्यं निजं पदम्॥ २३॥

ārādhana-balāt pitror āgrahāc ca purodhasaḥ
pūjāṁ svī-kṛtya naḥ sadyo yāty adṛśyaṁ nijaṁ padam

Having become influenced by the strong penance of my parents, and greatly helped by our gurudeva, Bṛhaspatijī, Bhagavān accepts my worship. Otherwise, He swiftly returns to His own imperceptible abode.

DIG-DARŚINĪ-ṬĪKĀ: You could possibly say that Bhagavān is deeper and graver than numerous oceans with His vast, incomprehensible *līlās*, and therefore He remains aloof from others' distressful activities. If you say this, and perhaps it is true, still if He is satisfied by being the eternal and personal, worshipable form, then I could cope with all kinds of such distress. All the same, this kind of untold fortune is a long ways off. Even to achieve so much as His *darśana* is unlikely—for this reason it is stated, *ārādhana-balāt* (by the strong penance) and so on.

By the power of my parent's previous and present births' austerities, and due to my family priest (*purohita*), Śrī Bṛhaspati, He subserviently accepts my worship. This is not related to His showing any compassion upon me. Hence, the statement that "Bhagavān accepts the worship done by Indra himself" is refuted here. Even so, having accepted the worship done by me, He immediately returns to His own undetectable *dhāma*. Thus I am not capable of having His *darśana*. Rather, He quickly returns to His own unseen abode.

TEXT 24—26

पुनः सत्वरमागत्य स्वार्घ्यस्वीकरणाद्वयम्।
अनुग्राह्यास्त्वयेत्युक्तोऽस्मानादिशति वञ्चयन्॥ २४॥
यावन्नाहं समायामि तावद्ब्रह्मा शिवोऽथवा।
भवद्भिः पूजनीयोऽत्र मत्तो भिन्नौ न तौ यतः॥ २५॥
एकमूर्त्तिस्त्रयो देवा विष्णु–रुद्र–पितामहाः।
इत्यादि शास्त्रवचनं भवद्भिर्विस्मृतं किमु॥ २६॥

punaḥ satvaram āgatya svārghya-svī-karaṇād vayam
anugrāhyās tvayety ukto 'smān ādiśati vañcayan (24)
yāvan nāhaṁ samāyāmi tāvad brahmā śivo 'tha vā
bhavadbhiḥ pūjanīyo 'tra matto bhinnau na tau yataḥ (25)
eka-mūrtis trayo devā rudra-viṣṇu-pitāmahāḥ
ity-ādi-śāstra-vacanaṁ bhavadbhir vismṛtaṁ kim u (26)

Again our Lord quickly returns to accept His worship with arghya water and other paraphernalia offered by me. But when we pray, "O Prabhu, we are your favored recipients…" He cleverly replies, "Until I return, you should worship Brahmā or Śiva, because they are nondifferent from Me. Viṣṇu, Rudra and Pitāmahā (Brahmā) are three demigods in one divine form. Have you forgotten these words from the scriptures?"

DIG-DARŚINĪ-ṬĪKĀ: In order to deceive us, He orders, "As long as I do not return, you should worship Brahmā or Śiva because we are nondifferent." However, we are *ananya-gati*, that is, we are not interested in worshipping any sacred object other than the lotus feet of Śrī Viṣṇu.

He cites such *śāstric* proof as *eka-mūrtis trayo devāḥ*, "Viṣṇu, Rudra and Brahmā are three deities in one divine form." Previously, He had introduced us to the worship of Brahmā and Śiva—this is simply a way of deceiving us. Therefore, out of respect for the words of Bhagavān, even in the celestial plane we hear accounts of ostentatious festivals of the worship of Śrī Rudra. All this must be reconciled.

TEXT 27

वासोऽस्यानियतोऽस्माभिरगम्यो मुनिदुर्लभः।
वैकुण्ठे ध्रुवलोके च क्षीराब्धौ च कदाचन॥ २७॥

vāso 'syāniyato 'smābhir agamyo muni-durlabhaḥ
vaikuṇṭhe dhruva-loke ca kṣīrābdhau ca kadācana

Therefore, His place of residence is uncertain and rarely accessible to even sages like us. Sometimes He is in Vaikuṇṭha, sometimes in Dhruvaloka, and sometimes He resides in the Ocean of Milk in Śvetadvīpa.

DIG-DARŚINĪ-ṬĪKĀ: Someone might retort that being *ananya-gati*, it is your natural inclination to come before Bhagavān and not to worship Rudra or other demigods. He answers this in two and a half *ślokas*, beginning with *vāso* (place of residence)—His residence is not permanent. What to speak of the self-satisfied sages (*ātmārāma munis*), even we cannot conceive of its accessibility. Sometimes He is in the transcendental Vaikuṇṭha dhāma, or sometimes the Vaikuṇṭhaloka called Ramāpriya within this material world. Sometimes He is in Dhruvaloka (an abode of Viṣṇu), and sometimes in the middle of the Ocean of Milk in Śvetadvīpa. Where and when He stays—we are incapable of knowing.

TEXT 28—29

सम्प्रति द्वारकायाञ्च तत्रापि नियमोऽस्ति न।
कदाचित् पाण्डवागारे मथुरायां कदाचन॥ २८॥
पुर्यां कदाचित्तत्रापि गोकुले च वनाद्वने।
इत्थं तस्यावलोकोऽपि दुर्ल्लभो नः कुतः कृपा॥ २९॥

samprati dvārakāyāñca tatrāpi niyamo 'sti na
kadācit paṇḍavāgāre mathurāyāṁ kadācana (28)
puryāṁ kadācit tatrāpi gokule ca vanād vane
itthaṁ tasyāvaloko 'pi durlabho naḥ kutaḥ kṛpā (29)

At present Śrī Bhagavān is residing in Dvārakā, but there is no assurety from Him that He will always reside there. Sometimes He lives in the house of the Pāṇḍavas here, and sometimes in Mathurā.

Sometimes while in Mathurā, He again stays in Madhu-purī and sometimes in Gokula. While in Gokula, He wanders from one forest to another forest. In this way, His darśana is difficult to attain and exceedingly rare. That being the case, where is His mercy upon us?

Dig-darśinī-ṭīkā: If it is said that presently He has descended in His supreme manifest form onto the earthly plane, the result being that His *darśana* is easily obtained, then He expresses this with a doubt using the word *samprati* (at present) and so on. Even on the earthly plane His residence is not certain, because sometimes He resides in Dvārakā and sometimes in the house of the Pāṇḍavas. Well, is it then necessary to go to Indraprastha for His *darśana*? O Devarṣi, even there His residence is not yet fixed. Previously, He was residing in Mathurā, and while in the surrounding district of Mathurā, He sometimes stayed in Gokula and again in Madhu-purī (Mathurā).

Even in Gokula He does not reside. He moves from forest to forest. Sometimes He is in Bṛhadvana and then wanders off to Vṛndāvana. Then again He wanders from Vṛndāvana to some other forest. Because of this, I have said previously that His Dvārakā residence is not definite either. Sometimes He is in the house of the Pāṇḍavas and sometimes in the houses of the *sādhu*s. This matter is explained in the First Canto (*Bhāg.* 1.11.9, in the Anartadeśa or Dvārakā residents' speech), *yarhy ambujākṣāpasasāra bho bhavān, kurūn madhūn vātha suhṛd-didṛkṣayā*: "O lotus-eyed Supreme (*Kamala-locana*), in order to directly rendezvous with Your beloved friends and relatives, You go to Hastināpura or to Mathurā…"

Moreover, in Vṛndāvana His wanderings from forest to forest are obscured from us. In this way, His *darśana* is so rare and difficult that He leaves us feeling bereft. That being the case, where is His mercy upon us?

TEXT 30

परमेष्ठिसुतश्रेष्ठ! किन्तु स्वपितरं हरेः।
अनुग्रहपदं विद्धि लक्ष्मीकान्तसुतो हि सः॥ ३०॥

parameṣṭhi-suta-śreṣṭha kintu sva-pitaraṁ hareḥ
anugraha-padaṁ viddhi laksmī-kānta-suto hi saḥ

O best of the sons of Brahmā, Śrī Nārada, you should know that your father, Śrī Brahmā, is the actual recipient of Śrī Hari's mercy. He is directly the son of Bhagavān Śrī Lakṣmī-kānta, the husband of the goddess of fortune.

Dig-darśinī-ṭīkā: "O Śrī Nārada, best of the progeny of Brahmā,

your father is the son of Bhagavān Śrī Lakṣmī-kānta. (Though Śrī Sanaka and the others are the elder sons of Brahmā and are senior to even Śrī Nārada, their status is tacitly stated here. Besides this, when their unique mood of *bhagavad-bhakti* is compared to Śrī Nārada's, then Śrī Nārada's *bhakti* is superior.)

"Although the origin of Brahmā is from the lotus navel of Lord Nārāyaṇa and not the womb of Śrī Lakṣmī, still you are considered to be the son of Śrī Lakṣmī as well as Śrī Nārāyaṇa. Thus Devarṣi Nārada, your father Brahmā is certainly the recipient of Śrī Hari's mercy."

And, moreover, by using the phrase *lakṣmī-kānta-suta*, it indicates that all the wealth and prosperity of Brahmājī that is used in wisely wielding his power is in relation to Śrī Lakṣmī.

TEXT 31—32

यस्यैकस्मिन् दिने शक्रा मादृशाः स्युश्चतुर्दश।
मन्वादियुक्ता यस्याश्च चतुर्युगसहस्रकम्॥ ३१ ॥
निशा च तावतीत्थं याहोरात्राणां शतत्रयी।
षष्ठ्युत्तरा भवेद्वर्षं यस्यायुस्तच्छतं श्रुतम्॥ ३२ ॥

yasyaikasmin dine śakrā mādṛśāḥ syuś caturdaśa
manvādi-yuktā yasyāś ca catur-yuga-sahasrakam (31)
niśā ca tāvatītthaṁ yāho-rātrāṇāṁ śata-trayī
ṣaṣṭy-uttarā bhaved varṣaṁ yasyāyus tac-chataṁ śrutam (32)

In his one day, like me, fourteen Indras, fourteen Manus and all his sons that are born pass away. In this way one day measures a thousand catur-yugas, and similarly are his long nights. Three hundred and sixty such days and nights pass by like this, and his year ends. One hundred such years measure his lifespan.

DIG-DARŚINĪ-ṬĪKĀ: In the word *manvādi*, the suffix *ādi* refers to the incarnations of Śrī Hari such as demigods, sages and all the sons of Manu. This topic is explained in the Twelfth Canto (*Bhāg.* 12.7.15):

manvantaraṁ manur devā
manu-putrāḥ sureśvarāḥ
ṛṣayo 'ṁśāvatārāś ca
hareḥ ṣaḍ-vidham ucyate

"The interval of time in which these six kinds of *avatāras* of Hari's

jurisdiction manifest became renowned as a *manvantara*, that is, Manu, the multitude of demigods, sons of Manu, Indra, seven *ṛṣīs* and partial incarnations of Bhagavān Śrī Hari."

Śrī Brahmā's mere day is four thousand *daiva-yugas* (celestial millenniums) and the length of his night four thousand celestial millenniums. In this way after three hundred and sixty such days and nights, his year is complete. His duration of life spans one hundred such years. I have heard all these divine words from the mouth of the chief priest of the demigods, Śrī Bṛhaspati. Otherwise, I could not fully know all this. Since I, myself, have a brief lifespan, how could I know his lifespan?

TEXT 33—34

लोकानां लोकपालानामपि स्रष्टाधिकारदः।
पालकः कर्मफलदो रात्रौ संहारकश्च सः॥ ३३॥
सहस्रशीर्षा यल्लोके स महापुरुषः स्फुटम्।
भुञ्जानो यज्ञभागौघं वसत्यानन्ददः सदा॥ ३४॥

lokānāṁ loka-pālānām api sraṣṭādhikāra-daḥ
pālakaḥ karma-phala-do rātrau saṁhārakaś ca saḥ (33)
sahasra-śīrṣā yal-loke sa mahā-puruṣaḥ sphuṭam
bhuñjāno yajña-bhāgaughaṁ vasaty ānanda-daḥ sadā (34)

He is the creator of all fourteen planetary systems and their guardians, giving them their jurisdiction by protecting and nurturing them, rewarding their actions, and at the approach of night, annihilating them.

On that planet the thousand-headed Mahāpuruṣa form is always residing, as His personal form accepts and honors the portions of the sacrifice. In this way he gives divine bliss to all the residents.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Brahmā gives authority to the posts of the Indras, Prajāpatis (progenitors who later become qualified *brāhmaṇas)* and all the demigods. He is the maintainer of all planets, that is, he inaugurates the *yajñas*, establishes their boundaries and nourishes everyone in every way. He is the bestower of the results of happiness and distress due to one's pious and impious activities. He is also the destroyer of them as well. In this way, the initial line indicates his activities as the agent in the creation.

During the night of Brahmā, there is devastation of his creation. In the Seventh Canto (*Bhāg.* 7.3.27) in the words of Hiraṇyakaśipu:

> *ātmanā tri-vṛtā cedaṁ sṛjaty avati lumpati*
> *rajaḥ-sattva-tamo-dhāmne parāya mahate namaḥ*

"Let me offer my obeisances unto the supreme lord, Brahmā, within this universe. That self-effulgent lord by his bodily rays manifests, maintains and destroys the whole cosmos through the material energy, which is invested with the three modes of material nature. Lord Brahmā is the support of these modes of nature: *sattva-guna, rajo-guna,* and *tamo-guna.*"

The thousand-headed Mahāpuruṣa Bhagavān's indescribable glories on that Brahmāloka clearly manifest as He continuously stays there. Similarly, in *Śrīmad-Bhāgavatam* (2.6.42), '*ādyo 'vatāraḥ*': "The first *avatāra*..." And in the First Canto (*Bhāg.* 1.3.1-5):

> *jagṛhe pauruṣaṁ rūpaṁ bhagavān mahad-ādibhiḥ*
> *sambhūtaṁ ṣoḍaśa-kalam ādau loka-sisṛkṣayā*
> *yasyāmbhasi śayānasya yoga-nidrāṁ vitanvataḥ*
> *nābhi-hradāmbujād āsīd brahmā viśva-sṛjāṁ patio*
> *yasyāvayava-saṁsthānaiḥ kalpito loka-vistaraḥ*
> *tad vai bhagavato rūpaṁ viśuddhaṁ sattvam ūrjitam*
> *paśyanty ado rūpam adabhra-cakṣuṣā*
> *sahasra-pādoru-bhujānanādbhutam*
> *sahasra-mūrdha-śravaṇākṣi-nāsikaṁ*
> *sahasra-mauly-ambara-kuṇḍalollasat*
> *etan nānāvatārāṇāṁ nidhānaṁ bījam avyayam*
> *yasyāṁśāṁśena sṛjyante deva-tiryaṅ-narādayaḥ*

Śrī Bhagavān, desiring to create the planetary systems, first created the *mahat-tattva.* The *ahaṅkāra* (false ego), *pañca-tanmātra* (five sense objects), the sixteen specific parts, that is, the five gross elements (*pañca-mahābhūta*) and eleven working senses (*ekādaśa indriya*), subsequently manifesting as the universal form (*virāṭ-rūpa*).

The Puruṣa lies down in His *yoga-nidra* or creative sleep in the *kalpa* named Padma. From the navel lake of His body appears a lotus, and from the womb of that lotus Padmagarbha (Śrī Brahmā), the creator of this material cosmos, manifests.

On His bodily expansion this earthly plane (*bhuloka*) and

cosmos manifest, however, he is *viśuddha-sattva*, that is, the mode of transcendental goodness that is not touched by *rajas*, passion, and *tamas*, ignorance—this is His actual *svarūpa*.

The devotees in *samādhi* can have *darśana* of that divine form of the *puruṣa* Bhagavān with countless hands, countless feet, countless heads, numerous ears and noses, adorned with unlimited garlands, and ornaments such as glimmering earrings and silk garments.

This Mahāpuruṣa, in spite of being the inexhaustible seed of multifarious *avatāras*, is also *avyaya*—never destroyed nor diminished. He is the source of all *avatāras*, and by a mere *aṁśa* or portion, demigods, birds, men and various kinds of living entities are created.

The purport is that this Mahāpuruṣa is not only the womb of the universe and superintendent of material nature, but in the form of this Mahāpuruṣa He lies down in the Causal Ocean (*ekārṇava*). In this *svarūpa* He is also *viśuddha-sattva*, namely, that in spite of giving shelter to *māyā*, He is free from the entangling association of the illusory energy, being the great regulator (*vibhu*) and the embodied identity of Brahman (*brahma-ghanī-bhūta*). He is nondifferent from *vaikuṇṭheśvara* Śrī Nārāyaṇa, being the source of various *avatāras* and the controller of the material energy.

It is described like this in the Third Canto (*Bhāg.* 3.10.7, 8):

tad vilokya viyad-vyāpi puṣkaraṁ yad-adhiṣṭhitam
anena lokān prāg-līnān kalpitāsmīty acintayat
padma-kośaṁ tadāviśya bhagavac-chakti-coditaḥ
ekaṁ vyabhāṅkṣīd urudhā tridhā bhāvyaṁ dvi-saptadhā

The grandfather of the world, Śrī Brahmā, saw that the lotus on which he was seated spread throughout the universal cosmos. He began contemplating that previously these three worlds would be created again from this same lotus. At last Śrī Brahmā himself entered that lotus whorl and divided the lotus into three parts. Later, as the lotus became more expansive, it became fourteen planetary systems. All the *avatāras* in this universe are created from the lotus navel of this Mahāpuruṣa.

Just as it says in the Second Canto (*Bhāg.* 2.6.42), *ādyo 'vatāraḥ puruṣaḥ parasya*: "That original person (*ādi-puruṣa*) *kalpa* after

kalpa creates and maintains by Himself and for Himself…" Śrīdhara Svāmīpāda says in his commentary on this: "The meaning of *puruṣa* is *prakṛti-pravartaka*, that is, He is the source of the material energy. In other words, the thousand-headed Puruṣa is described as the personification of divine pastimes (*līlā-vigraha-rūpa*). He is the *ādi-puruṣa-avatāra* or original *puruṣa* incarnation."

Also in the Eleventh Canto (*Bhāg.* 11.4.3, 4) it is stated:

bhūtair yadā pañcabhir ātma-sṛṣṭaiḥ
puraṁ virājaṁ viracayya tasmin
svāṁśena viṣṭaḥ puruṣābhidhāna
avāpa nārāyaṇa ādi-devaḥ
yat-kāya eṣa bhuvana-traya-sanniveśo
yasyendriyais tanu-bhṛtām ubhayendriyāṇi
jñānaṁ svataḥ śvasanato balam oja īhā
sattvādibhiḥ sthiti-layodbhava ādi-kartā

When the *ādi-deva* Śrī Nārāyaṇa created the universal body out of the five elements produced from Himself, He then entered into it by his *svaṁśa* or own plenary portion and thus became known as the *puruṣa*.

These three worlds constitute his body. From His senses the twofold action and knowledge-acquiring senses generate. From His *svarūpa-bhūta* generate the knowledge of the conditioned souls, and from his *prāṇas* the *deha-śakti*, bodily strength, *indriya-śakti*, sensory power, and *kriyā-śakti*, conditional activities, were generated. Thus He creates, maintains and destroys the universe through his qualities such as *sattva, rajas,* and *tamas*, and He is the *ādi-kartā*, the initial progenitor.

The meaning is that the *ādi-puruṣa* Śrī Nārāyaṇa, after entering the universal body as His pastime, acquires the name of the *puruṣa* or supreme enjoyer. However, He does not exist in the realm of sense enjoyment like the *jīva*, though the three worlds are within His body. His speciality is that His *virāṭ-puruṣa-rūpa* with its limitless heads and so forth is His extreme gross embodiment for the shelter of the whole world.

Nevertheless, Śrī Brahmā in *samādhi* sees that Mahāpuruṣa as Bhagavān in his own heart, that He is specifically a divine embodiment of *sac-cid-ananda*. Śrī Brahmā prays to Him again, "Please always be present and reside in my abode." In this way Śrī Brahmā offers his

stava-stuti, and only after being inspired by Him does Brahmā engage in his activity as the progenitor who creates, maintains and so on.

Still, Śrī Brahmā in his *samādhi* sees that Mahāpuruṣa as Bhagavān in his own heart as the divine embodiment of *sac-cid-ananda*. Śrī Brahmā prays to Him again, "Please always be present and reside in my abode." In this way Śrī Brahmā offers his *stava-stuti*, and only after being inspired by Him does Brahmā engage in his activity as the progenitor who creates, maintains and so on. This thousand-headed Mahāpuruṣa resides in Brahmaloka, accepting directly all the *yajñas* with great pleasure. In that Brahmaloka, *yajñas* are continuously being performed like a constant, flowing stream, and the thousand-headed Mahāpuruṣa who stays there is endlessly bestowing joy upon everyone.

When the time arrives that Bhagavān personally descends in Mathurā, all *avatāras* merge into Him too. Thus the Mahāpuruṣa cannot remain within Brahmaloka either. He fully merges together with the *avatārī*, the source of all incarnations. In comparison to His lengthy lifespan on Brahmaloka, His time and stay as an *avatāra* in this world appears to be extremely meager.

Therefore the expression *vasaty sadā* used here or "always residing" is also a qualitative expression. Specifically, that thousand-headed Mahāpuruṣa always resides in Brahmaloka, bestowing bliss upon all the residents who stay there.

TEXT 35—36

इत्थं युक्तिसहस्रैः स श्रीकृष्णस्य कृपास्पदम्।
किं वक्तव्यं कृपापात्रमिति कृष्णः स एव हि॥ ३५॥
तत् श्रुतिस्मृतिवाक्येभ्यः प्रसिद्धं ज्ञायते त्वया।
अन्यच्च तस्य माहात्म्यं तल्लोकानामपि प्रभो॥ ३६॥

itthaṁ yukti-sahasraiḥ sa śrī-kṛṣṇasya kṛpāspadam
kiṁ vaktavyaṁ kṛpā-pātram iti kṛṣṇaḥ sa eva hi (35)
tat śruti-smṛti-vākyebhyaḥ prasiddhaṁ jñāyate tvayā
anyac ca tasya māhatmyaṁ tal-lokānāṁ api prabho (36)

Thus your father Śrī Brahmā, being the recipient of Bhagavān Śrī Kṛṣṇa's mercy, is substantiated by thousands of reasons proving this matter. What is the need to say more about this mercy? I am saying here that He is personally Śrī Kṛṣṇa Himself.

All the śrutis and smṛtis celebrate that he is nondifferent from

Bhagavān Śrī Kṛṣṇa. O Prabhu, You are much more aware than me or others of the glories of the residents in his abode.

DIG-DARŚINĪ-ṬĪKĀ: O Prabhu, O Śrī Nārada! There are innumerable reasons given in scripture substantiating that Śrī Brahmā is the fit recipient of Śrī Kṛṣṇa's mercy. What I have spoken about regarding this matter, as well as the subject of his being nondifferent from Śrī Kṛṣṇa, are proclaimed in both the *śrutis* and *smṛtis*. Therefore his glories and that of the residents in his abode resound throughout such devotional scriptures as the *Śrīmad-Bhāgavatam*. What I have not described, you already know all too well. Regarding this, it states in the Fourth Canto (*Bhāg.* 4.7.50, 51) in the words of Bhagavān to Dakṣa:

ahaṁ brahmā ca śarvaś ca jagataḥ kāraṇaṁ param
ātmeśvara upadraṣṭā svayan-dṛg aviśeṣaṇaḥ
ātma-māyāṁ samāviśya so 'haṁ guṇa-mayīṁ dvija
sṛjan rakṣan haran viśvaṁ dadhre saṁjñāṁ kriyocitām

I, Myself, acting under the shelter of My potency (*ātma-māyā*), accept different names according to the different activities of creation, maintenance and destruction of this universe. I am one without a second, the embodiment of Parambrahma, and I am Brahmā, Viṣṇu and Rudra to the ignorant who envision three different modes.

In *Śrīmad-Bhāgavatam* (4.7.54) also:

trayāṇām eka-bhāvānāṁ yo na paśyati vai bhidām
sarva-bhūtātmanāṁ brahman sa śāntim adhigacchati

Nevertheless, My devotee who sees that Puruṣa does not have a separatist mentality either regarding My body, head, hands, and so forth. Learned persons who are attached to Me in that form perceive me as three persons in one *svarūpa* (Brahmā, Viṣṇu and Śiva) and are able to attain that divine peace.

TEXT 37—38

श्रीपरीक्षिदुवाच—
इन्द्रस्य वचनं श्रुत्वा साधु भोः! साध्विति ब्रुवन्।
त्वरावान् ब्रह्मणो लोकं भगवान्नारदो गतः॥ ३७॥
यज्ञानां महतां तत्र ब्रह्मर्षिभिरनारतम्।

भक्त्या वितायमानानां प्रघोषं दूरतोऽशृणोत्॥ ३८॥

śrī-parīkṣid uvāca—

indrasya vacanaṁ śrutvā sādhu bhoḥ sādhv iti bruvan
tvarāvān brahmaṇo lokaṁ bhagavān nārado gataḥ (37)

yajñānāṁ mahatāṁ tatra brahmarṣibhir anāratam
bhaktyā vitāyamānānāṁ praghoṣaṁ dūrato 'śṛṇot (38)

Śrī Parīkṣit said: The dignified Śrī Nārada, after hearing the words of Indra, began shouting, "O Indra, sādhu, sādhu!" Having exclaimed these approving bravos, he proceeded swiftly to Brahmaloka. There, he heard from afar the din of many brahmarṣis continuously engaging in ceremonial yajñas.

DIG-DARŚINĪ-ṬĪKĀ: The original text is self-evident yet noteworthy.

TEXT 39—40

ददर्श च ततस्तेषु प्रसन्नः परमेश्वरः।
महापुरुष-रूपेण जटा-मडण्ल-मण्डितः॥ ३९॥
सहस्रमूर्द्धा भगवान् यज्ञमूर्त्तिः श्रिया सह।
अविर्भूयाददद्भागानानन्दयति याजकान्॥ ४०॥

dadarśa ca tatas teṣu prasannaḥ parameśvaraḥ
mahā-puruṣa-rūpeṇa jaṭā-maṇḍala-maṇḍitaḥ (39)
sahasra-mūrdhā bhagavān yajña-mūrtiḥ śriyā saha
āvirbhūyādadad bhāgān ānandayati yājakān (40)

Having arrived there, Śrī Nārada saw the Supreme Lord being pleased by all the yajña offerings in His Mahāpuruṣa form. The thousand-headed Bhagavān, the divine form of yajña, was seated along with Lakṣmī. He had his hair matted and rolled up over his head while accepting His sacrificial portions and bestowing bliss upon the yajña priests.

DIG-DARŚINĪ-ṬĪKĀ: Having heard the great din of ceremonial sacrifices (*mahā-yajñas*), Śrī Nārada came upon the place and began to gaze. What did he gaze upon? This is expressed with the words beginning with *teṣu* (among the sages) up to the concluding words *vidhir agatah* in Verse forty-three.

He saw the Supreme Lord, being pleased with all these *yajnas*. That

is to say, in those *yajñas* the Mahāpuruṣa was accepting all the shares of the offerings, and He was also blissfully pleasing all the priests such as the *brahmarṣis*. He is the *yajña-mūrti* or *yajñādhiṣṭhātā*, the predominating deity of sacrifices. Therefore, by bestowing the fruits of the *yajñas* upon the official priests of the Vedas, it assured them of that Mahāpuruṣa who appeared in the *Puruṣa-sūkta* of the *śrutis*. Simply to accept the *yajñic* portions is not His only activity. This should be understood.

TEXT 41—42

पद्मयोनेः प्रहर्षार्थं द्रव्यजातं निवेदितम्।
सहस्रपाणिभिर्वक्त्रसहस्रेष्वर्पयन्नदन् ॥ ४१ ॥
दत्त्वेष्टान् यजमानेभ्यो वरान् निद्रागृहं गतः।
लक्ष्मीसंवाह्यमानांघ्रिर्निद्रामादत्त लीलया ॥ ४२ ॥

padma-yoneḥ praharsarthaṁ dravya-jātaṁ niveditam
sahasra-pāṇibhir vaktra-sahasreṣv arpayann adan (41)
dattveṣṭān yajamānebhyo varān nidrā-gṛhaṁ gataḥ
lakṣmī-saṁvāhyamānāṅghrir nidrām ādatta līlayā (42)

Afterwards, Śrī Nārada saw the noble Mahāpuruṣa, in order to satisfy the lotus-born Brahmājī, began accepting all the offerings with His thousands of hands and devouring them with His thousands of mouths. Following that, He offered desired boons to the sacrificial priests, and then He departed for His own abode where Śrī Lakṣmī-devī began to massage His lotus feet as He assumed His pastime of divine sleep.

DIG-DARŚINĪ-ṬĪKĀ: Again, all the paraphernalia offered with devotion by that person to Bhagavān was direct, that is to say, thousands of hands accepted the offerings and thousands of mouths ate the offerings made by the *yajamānas* (sacrificial priests) with heartfelt benedictions.

This is the purport behind the verses beginning with *padma-yoneḥ*. Not only offered, but also devoured by thousands of mouths—the satisfaction of eating is pointed out here. "Desirable boons" (*abhīṣṭa varān*) always means "boons from the perfection of the *yajñas*." Afterwards, He left for His sleeping quarters and assumed His pastime of divine sleep (*nidra-līlā*) where Lakṣmī-devī began massaging His lotus feet. At this time it is understandable that no one is able to have

His *darśana*.

In Brahmaloka Bhagavān's acceptance of *yajñas* and His sleeping pastime are two principle pastimes that Śrī Vaiśampayana Muni describes in the *Mahābhārata*. There is a vivid account following the demise of Kālanemi, regarding His acceptance of sacrifices:

> *sa dadarśa makheṣv ājyatir ijyamānaṁ maharṣibhiḥ*
> *bhāgaṁ yajñiyam aśnānaṁ svaṁ deham aparaṁ sthitam*

After reaching that place, he saw Śrī Bhagavān's personal form as well as other forms. The *brahmarṣis* were served with offerings of ghee in the fire and so on, and He was consuming it.

And then again as His sleeping pastime says:

> *sa tatra praviśann eva jatā-bharaṁ samudvahan*
> *sahasra-śiraso bhutvā śayanāyopacakrame*

After this, the thousand-headed Mahāpuruṣa matted His hair in a bond and went off to His abode to take rest.

This is positive proof that Śrī Bhagavān is always staying in His perfect residence in Brahmaloka. Again Śrī Śukadeva Gosvāmī describes it in the introduction of the Tenth Canto, "By the entreaty of Pṛthivī-devī, the demigods headed by Brahmājī went to the shore of the Ocean of Milk (*kṣīroda-sāgara*) to offer prayers to Bhagavān Śrī Keśava." The reconciliation of this statement is that this incident could have happened in a separate *kalpa* or millenium, or at that time Śrī Bhagavān was not personally present in Brahmaloka.

Another understanding could be that Śrī Bhagavān, entering His abode to rest, having fallen asleep (shutting His eyes to the universe) and it being improper to arouse Him, Śrī Brahmā then went before Śrī Viṣṇu on the shore of the oceanic milk. On the other hand, Śrī Brahmājī could have had the conception that if the Mahāpuruṣa, after being petitioned to descend to remove the burden of the earth, descended upon this earthly plane, then my Brahmaloka would be like a void. Therefore, Kṣīrodaśayī Śrī Viṣṇu, who was lying on the Ocean of Milk, appeared on this earth and would dispel the burden of the earth.

Deciding in this way, he went to the shore of the Ocean of Milk for his prayers and vows. At that time, *svayam bhagavān* Śrī Kṛṣṇa appeared in Mathurā *maṇḍala* and Śrī Viṣṇu merged within Him.

Thus His descent is to be understood. In this way and every way, it is reconciled.

TEXT 43

तदाज्ञया च यज्ञेषु नियुज्यर्षीन्निजात्मजान्।
ब्रह्माण्डकार्यचर्च्चार्थं स्वं धिष्ण्यं विधिरागतः॥ ४३॥

tad-ājñayā ca yajñeṣu niyujyarṣīn nijātmajān
brahmāṇḍa-kāryac-carcārthaṁ svaṁ dhiṣṇyaṁ vidhir āgataḥ

In the meantime, Śrī Brahmā, on the order of Bhagavān, also engaged his own sons and exalted sages in performing yajñas for the work of creation. Then he proceeded on to his lotus abode for further discussion on how to manage his universal affairs.

DIG-DARŚINĪ-ṬĪKĀ: In the meantime, Śrī Brahmā, before Bhagavān's divine repose, inspired in the heart by Supersoul, or by an order from Bhagavān's lotus mouth, proceeded onwards to his lotus abode. He left with renewed enthusiasm and the personified *śrutis* of Śrī Bhagavān.

TEXT 44—45

पारमेष्ठ्यासने तत्र सुखासीनं निजप्रभोः।
महिमश्रवणाख्यानपरं सास्राष्टनेत्रकम्॥ ४४॥
विचित्रपरमैश्वर्यसामग्रीपरिसेवितम् ।
स्वतातं नारदोऽभ्येत्य प्रणम्योवाच दण्डवत्॥ ४५॥

pārameṣṭhyāsane tatra sukhāsīnaṁ nija-prabhoḥ
mahima-śravaṇakhyāna-paraṁ sāsrāṣṭa-netrakam (44)
vicitra-paramaiśvarya-sāmagrī-parisevitam
sva-tātaṁ nārado 'bhyetya praṇamyovāca daṇḍavat (45)

Śrī Brahmā then happily sat on his imperial throne and began to hear and chant the glories of his master Śrī Kṛṣṇa. Tears of joy flowed from his eight eyelids. Going before his father Brahmā, Śrī Nārada saw him lavishly accepting service and offered prostrated obeisances.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada received *darśana* of his desirable object from a distance. The intent is that he did not want to put his proposal directly in front of Śrī Bhagavān, or else when he approached Śrī Bhagavān, Śrī Brahmā had no time for extensive talks, explicit or implicit. Afterwords, understanding the appropriate time, he expressed

his desired proposal.

The two verses beginning with *pārameṣṭhyāsane* elucidate this. Just as Śrī Brahmā sat comfortably on his imperial throne, Śrī Nārada came before him and began by offering his *daṇḍavat praṇāma.* To offer *praṇāma* to anyone in front of Śrī Bhagavān is forbidden, thus he did not offer obeisance right away to Śrī Brahmā. But it is no fault to first offer *praṇāma* to Śrī Guru, Parama-guru and so on, before Śrī Bhagavān; therefore, he offered *praṇāma* to them first. So now, before presenting his desired proposal, he again offers his *daṇḍavat praṇāma.*

In what condition was Śrī Brahmā? He was engaged in hearing and chanting the glories of his own Lord Śrī Kṛṣṇa (the glories of *bhakta-vātsalya,* affectionate guardianship, and so on). Thus, while being attended by the service of all kinds of wonderful, opulent paraphernalia, a stream of blissful tears flowed from his eight eyes.

TEXT 46—47

श्रीनारद उवाच—
भवानेव कृपापात्रं ध्रुवं भगवतो हरेः।
प्रजापतिपतिर्यो वै सर्वलोकपितामहः॥ ४६॥
एकः सृजति पात्यत्ति भुवनानि चतुर्दश।
ब्रह्माण्डस्येश्वरो नित्यं स्वयम्भूर्यश्च कथ्यते॥ ४७॥

śrī-nārada uvāca—
bhavān eva kṛpā-pātraṁ dhruvaṁ bhagavato hareḥ
prajāpati-patir yo vai sarva-loka-pitāmahaḥ (46)
ekaḥ sṛjati pāty atti bhuvanāni caturdaśa
brahmāṇḍasyeśvaro nityaṁ svayambhūr yaś ca kathyate (47)

Śrī Nārada said: You are indeed the recipient of Śrī Kṛṣṇa's mercy, because you are also the master of the Prajāpatis and the grandfather of all planetary systems. You alone create the fourteen worlds, maintain them and annihilate them. You are the eternal controller of this brahmāṇḍa and are renowned as Svayambhū, the self-born.

DIG-DARŚINĪ-ṬĪKĀ: The symptoms of the recipient of Śrī Bhagavān's mercy are that he is the father of the Prajāpatis and eternal grandfather of the entire *brahmāṇḍa* or cosmic manifestation. Here, the implication of the word *nitya* (eternal) is that there is no loss of his awe-inspiring opulence at the time of devastation (*pralaya*) like Indra and other

demigods.

TEXT 48

सभायां यस्य विद्यन्ते मूर्त्तिमन्तोऽर्थबोधकाः।
यच्चतुर्वक्त्रतो जाताः पुराणनिगमादयः॥ ४८॥

sabhāyāṁ yasya vidyante mūrtimanto 'rtha-bodhakāḥ
yac-catur-vaktrato jātāḥ purāṇa-nigamādayaḥ

The Vedas that are entirely born from your four mouths and all the Purāṇas are personally present in your assembly. This assemblage of scriptures are the knowers of all forms of sādhana, as well as all the śāstras that deal with the catur-varga, the fourfold ensemble of dharma, artha, kāma and mokṣa.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada means to say that from Brahmā's four mouths the goals of piety, pursuit of wealth, sense gratification, liberation, and the means for achieving them by the Vedas and Purāṇas is manifested. The prosperity of all knowledge appeared from Brahmā.

TEXT 49

यस्य लोकश्च निश्छिद्रः स्वधर्माचारनिष्ठया।
मदादिरहितैः सद्भिर्लभ्यते शतजन्मभिः॥ ४९॥

yasya lokaś ca niśchidraḥ sva-dharmācāra-niṣṭhayā
madādi-rahitaiḥ sadbhir labhyate śata-janmabhiḥ

Only saintly persons who are completely faultless, free from arrogance, pride and envy, and who are able to follow actual religion with proper religious practices for one hundred births, can attain your planet.

DIG-DARŚINĪ-ṬĪKĀ: "Ah, what to speak of your glories, the glories of the residents of your planet are also wonderful." This is the intention within the four verses beginning with *yasya* and so on. "Having practiced one's own prescribed duties (*sva-dharma*) for one hundred births free from faults, one then achieves your planet." The word *ādi* refers to *sādhus* or actual saints who are free from pride (*dambha*), greed (*lobha*) and other suchlike defects, not to anyone else. Śrī Rudra also says (*Bhāg.* 4.24.29), *sva-dharma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti*: "A person who engages in his prescribed duties faithfully for one hundred births

achieves the post of Viriñca or Śrī Brahmā."

TEXT 50

यस्योपरि न वर्त्तेत ब्रह्माण्डे भुवनं परम्।
लोको नारायणस्यापि वैकुण्ठाख्यो यदन्तरे॥५०॥

yasyopari na varteta brahmāṇḍe bhuvanaṁ param
loko nārāyaṇasyāpi vaikuṇṭhākhyo yad-antare

There is no other planet superior to or above this Brahmaloka. Even the Vaikuṇṭha-loka of Śrī Nārāyaṇa is within this universe.

DIG-DARŚINĪ-ṬĪKĀ: There is no planet above yours in this Brahmaloka. It is the topmost of all planets. If you say that above your planet is Śrī Bhagavān's Vaikuṇṭha-loka, then your *brahmāṇḍa* is present within this Vaikuṇṭha-loka. Therefore Brahmaloka is not separate.

TEXT 51

यस्मिन्नित्यं वसेत्साक्षात्महापुरुषविग्रहः।
स पद्मनाभो यज्ञानां भागानश्नन् ददत् फलम्॥५१॥

yasmin nityaṁ vaset sākṣān mahā-puruṣa-vigrahaḥ
sa padmanābho yajñānāṁ bhāgān aśnan dadat phalam

Śrī Padmanābha continuously resides within that Vaikuṇṭha in His manifest form as the Bhagavān Mahāpuruṣa. After accepting all the shares of the yajñas and eating them, He bestows the fruits of sacrifices accordingly.

DIG-DARŚINĪ-ṬĪKĀ: The original text is clear.

TEXT 52

परमान्वेषणायासैर्यस्योद्देशोऽपि न त्वया।
पुरा प्राप्तः परं दृष्टस्तपोभिर्हृदि यः क्षणम्॥५२॥

paramānveṣaṇāyāsair yasyoddeśo 'pi na tvayā
purā prāptaḥ paraṁ dṛṣṭas tapobhir hṛdi yaḥ kṣaṇam

At the beginning of the kalpa, after searching for a long time inside the lotus stem, you still could not have His darśana. Then after performing severe tapasyā you were able to get a moment's darśana within your heart.

DIG-DARŚINĪ-ṬĪKĀ: After describing the necessity of the special mercy of Bhagavān in terms of a rare attainable object, the author explains the subject matter of the extreme rarity of Śrī Padmanābha Himself, beginning with the word *parama*.

"You are *parama* because of your searching for so many long years. After Padmanābha entered the cosmic waters of His lotus navel in the beginning of this *kalpa*, you could not obtain the Supreme Lord. You could not even determine the truth of His residence, what to speak of knowledge of His existence.

"In this way, not being able to obtain Him in the beginning of this *kalpa*, you obtained His momentary *darśana* in your heart only after performing severe *tapasyā* at the end of the *kalpa*." The topic that relates to this is in the Second Canto of *Śrīmad-Bhāgavatam*. That same difficult to attain Śrī Padmanābha is now residing personally here in your city.

TEXT 53

तत्सत्यमसि कृष्णस्य त्वमेव नितरां प्रियः।
अहो नूनं स एव त्वं लीलानानावपुर्धरः॥५३॥

tat satyam asi kṛṣṇasya tvam eva nitarāṁ priyaḥ
aho nūnaṁ sa eva tvaṁ līlā-nānā-vapur-dharaḥ

Surely you are the most beloved of Śrī Kṛṣṇa—oh, not only the most beloved, but truly that Mahāpuruṣa who assumes various bodies for pastimes.

DIG-DARŚINĪ-ṬĪKĀ: You are truly the most beloved of Śrī Kṛṣṇa. What else can be said about the Mahāpuruṣa, or divine personality? Oh, if by argument someone says, "He is the thousand-headed Mahāpuruṣa who sleeps with so many existing forms, then I am still the four-headed Brahmā and different from Him," that is, "you have assumed those various forms for performing pastimes."

TEXT 54

श्रीपरीक्षिदुवाच—
इत्थं माहात्म्यमुद्गायन् विस्तार्य बह्म णोऽसकृत्।
शक्रप्रोक्तं स्वदृष्टञ्च भक्त्यासीत्तं नमन्मुनिः॥५४॥

śrī-parīkṣid uvāca—
itthaṁ māhātmyam udgāyan vistārya brahmaṇo 'sakṛt
śakra-proktaṁ sva-dṛṣṭañca bhaktyāsīt taṁ naman muniḥ

Śrī Parīkṣit said: Śrī Nārada personally saw and heard Brahmā's glories spoken by Indra in this way. Then offering his prostrated obeisances to Brahmā, he began to sing his vast glories with great devotion.

DIG-DARŚINĪ-ṬĪKĀ: From the praise that Indra uttered, "Śrī Brahmā is the son of Lakṣmī-kānta, Bhagavān Śrī Nārāyaṇa," Śrī Nārada personally envisioned those glories. Through direct realization and knowledge of the scriptures, he offered his obeisances with deep devotion and began loudly glorifying Śrī Brahmā incessantly.

TEXT 55—56

शृण्वन्नेव स तद्वाक्यं दासोऽस्मीति मुहुर्वदन्।
चतुर्वक्त्रोऽष्टकर्णानां पिधाने व्यग्रतां गतः॥५५॥
अश्रव्यश्रवणाज्जातं कोपं यत्नेन धारयन्।
स्वपुत्रं नारदं प्राह साक्षेपं चतुराननः॥५६॥

śṛṇvann eva sa tad-vākyaṁ dāso 'smīti muhur vadan
catur-vaktro 'ṣṭa-karṇānāṁ pidhāne vyagratāṁ gataḥ (55)
aśravya-śravaṇāj jātaṁ kopaṁ yatnena dhārayan
sva-putraṁ nāradaṁ prāha sākṣepaṁ catur-ānanaḥ (56)

After hearing the words of Śrī Nārada, the four-faced Brahmā hastily tried to cover his eight earholes, exclaiming repeatedly, "I am His servant! I am His servant!"

Then with great effort he overcame his anger and began to scold his mind-born son for having spoken such lofty praises so unpleasant to his ears.

DIG-DARŚINĪ-ṬĪKĀ: "You are directly Śrī Kṛṣṇa!" Hearing this, the four-faced Brahmā tried to cover his eight earholes with his hands and began repeating, "I am His servant…" However, to cover eight earholes with with either two hands or four is extremely awkward. Nonetheless, he tried anxiously to deafen his ears because these

words were unfit to hear.

TEXT 57

श्रीब्रह्मोवाच—
अहं न भगवान् कृष्ण इति त्वं किं प्रमाणतः।
युक्तितश्च मयाऽभीक्ष्णं बोधितोऽसि न बाल्यतः॥५७॥

śrī-brahmovāca—
ahaṁ na bhagavān kṛṣṇa iti tvaṁ kiṁ pramāṇataḥ
yuktitaś ca mayā 'bhīkṣṇaṁ bodhito 'si na bālyataḥ

Śrī Brahmā said: O Nārada, since your childhood have I not repeatedly explained to you with strong conviction and argument that I am not Bhagavān Śrī Kṛṣṇa?

DIG-DARŚINĪ-ṬĪKĀ: "According to the scriptural proofs of *śruti* and *smṛti*, have I not earnestly explained to you since your childhood that 'I am not Bhagavān Śrī Kṛṣṇa'? Besides this, I have confirmed this repeatedly by logic and reason." This topic is worthy of scrutiny in the conversation between Śrī Brahmā and Śrī Nārada in the Second Canto of *Śrīmad-Bhāgavatam.*

TEXT 58

तस्य शक्तिर्महामाया दासीवेक्षापथे स्थिता।
सृजतीदं जगत्पाति स्वगुणैः संहरत्यपि॥५८॥

tasya śaktir mahā-māyā dāsīvekṣā-pathe sthitā
sṛjatīdaṁ jagat-pāti sva-guṇaiḥ saṁharaty api

Śrī Kṛṣṇa's own potency Mahāmāyā stands at His beck and call like a maidservant. By her inherent qualities she creates, maintains and destroys the world.

DIG-DARŚINĪ-ṬĪKĀ: The verse is self-evident and noteworthy.

TEXT 59

तस्या एव वयं सर्वेऽप्यधीना मोहितास्तया।
तत्र कृष्णकृपालेशस्यापि पात्रमवेहि माम्॥५९॥

tasyā eva vayaṁ sarve 'py adhīnā mohitās tayā
tan na kṛṣṇa-kṛpā-leśasy-āpi pātram avehi mām

All of us are bewildered and subject to the authority of her power of illusion. So, don't consider me even minutely a recipient of Śrī Kṛṣṇa's divine mercy.

DIG-DARŚINĪ-ṬĪKĀ: "All of us, including sons and grandsons as well as you, can be duped by the illusory potency, or you would not be ranting in such a deluded way."

TEXT 60—62

तन्माययैव सततं जगतोऽहं गुरुः प्रभुः।
पितामहश्च कृष्णस्य नाभिपद्मसमुद्भवः॥ ६०॥
तपस्व्याराधकस्तस्येत्याद्यैर्गुरुमदैर्हतः ।
ब्रह्माण्डावश्यकापारव्यापारामर्शविह्वलः ॥ ६१॥
भूतप्रायात्मलोकीयनाशचिंतानियन्त्रितः ।
सर्वग्रासि–महाकालाद्भीतो मुक्तिं परं वृणे॥ ६२॥

tan-māyayaiva satataṁ jagato 'haṁ guruḥ prabhuḥ
pitāmahaś ca kṛṣṇasya nābhi-padma-samudbhavaḥ (60)
tapasvy ārādhakas tasyety-ādyair guru-madair hataḥ
brahmāṇḍāvaśyakāpāra-vyapārāmarśa-vihvalaḥ (61)
bhūta-prāyātma-lokīya-nāśa-cintā-niyantritaḥ
sarva-grāsi-mahā-kālād bhīto muktiṁ paraṁ vṛṇe (5)

I am holding fast to various distinctions, always bewildered by the agent of māyā, thinking I am guru, lord and grandsire of the world, and that I first appeared from Śrī Kṛṣṇa's lotus navel.

Thinking I am a born ascetic, a true worshipper and so forth defiles my guru-abhimāna. I am especially hankering only for freedom from the fear of mahā-kāla, the great time factor that is overwhelming me with anxiety of the impending destruction of my own planet. Otherwise, the uncertain duties and management of this cosmos always afflict me.

DIG-DARŚINĪ-ṬĪKĀ: "We are bewildered by the agent of illusory energy, *māyā*." Saying this, Śrī Brahmā tells the symptoms of his being subordinated by *māyā* and Śrī Bhagavān's dearth of mercy, beginning with *tan-māyayaiva* and so on.

"I am deluded by His *māyā*, always proud to consider I am the regulator of universal principles, the maintainer and grandfather of this cosmos, the creator and destroyer.

"Due to being the inaugurator of the Vedas, I am vain, thinking I am guru and advisor and the one who bestows administrative posts on everyone. As the activity of destruction is inauspicious in itself, it indicates the symptoms of a dearth of mercy of Bhagavān. These types of grandiose and egoistic conceptions of myself are spoiling me. Therefore, with all the prescribed duties relating to the cosmic affairs that are countless and endless, I become agitated due to the constant fear of the all-devouring time factor, *mahā-kāla*, and simply desire liberation. In other words, it is coming, it is coming—with its omnipresent imminent form (*agata-praya*)—I am fearing and worrying about the destruction of my own planet, or of being subjugated to the ever-fearful destruction of everything by the *mahā-pralaya-kāla*.

"Thus at present I only desire to be free from the miseries of the cycle of birth and death. In fact, this type of rulership of the entire world (*prajāpatitva*) is the cause of the defect of my great, inflated ego (*guru-abhimāna*), not an clear indication of Kṛṣṇa's mercy.

"Being born from the lotus of Śrī Viṣṇu's navel" (*kṛṣṇasya nābhi-padma-samudbhava*) — these words nullify my *svayam-bhūtva* or self-born status. Being the embodiment of all the *śrutis* (*mahā-tantras*) and Purāṇas that exist in my assembly—these also are not an indication of Bhagavān's mercy. Rather, the *mahā-tantric śrutis* tightly bind me, and I remain afflicted by the anxiety of duties I must perform and follow. Moreover, 'always immersed in the anxiety of the imminent devastation of my own planet' — these words nullify the exalted status of Brahmaloka. At the time of the great cosmic flood (*mahā-pralaya*), my own post of Brahmā (*brahmatva*) becomes vanquished, so in comparison to such demigods like Indra, fear of the omnipresent time factor is extremely conspicuous."

TEXT 63

तदर्थं भगवत्पूजां कारयामि करोमि च।
आवसो जगदीशस्य तस्य वा न क्व विद्यते?॥६३॥

tad-arthaṁ bhagavat-pūjāṁ kārayāmi karomi ca
āvaso jagadīśasya tasya vā na kva vidyate

With the intent for liberation I worship Bhagavān myself and engage all others. Moreover, in which place does Jagadīśvara, the Lord of the universe, exist or not exist?

DIG-DARŚINĪ-ṬĪKĀ: "O son, you have described the excellence of my worship of Bhagavān and that I have the symptoms of the mercy of Bhagavān Śrī Kṛṣṇa—this is not precise. The reason I worship Bhagavān is for liberation, not for the satisfaction of *bhakti* itself. This is not the symptom of the mercy of Bhagavān.

"Thereafter, to say, 'my planet is in the midst of that Vaikuṇṭhaloka' is also not very extraordinary. Where is there a place that Bhagavān does not reside? Regardless of the whereabouts, He is present everywhere, inside and outside. This refutes your words."

TEXT 64

वेदप्रवर्त्तनायासौ भागं गृह्णाति केवलम्।
स्वयं सम्पादितप्रेष्ठयज्ञस्यानुग्रहाय च॥ ६४॥

veda-pravartanāyāsau bhāgaṁ gṛhṇāti kevalam
svayaṁ-sampādita-preṣṭha-yajñasyānugrahāya ca

Furthermore, He accepts the share of yajñas not as a favor to me but only for officially propagating the Vedas and for showing favor to the Vedic injunctions, because He is the beloved Yajña-mūrti Himself who compiled them .

DIG-DARŚINĪ-ṬĪKĀ: "Furthermore, you have said that Śrī Bhagavān directly accepts the share of *yajñas*. I can also refute this, please listen: The Vedas are the divine orders from the mouth of Bhagavān. He only accepts the share of *yajñas* with all paraphernalia for either protecting the words of the Vedas, or for disseminating the Vedic message in its original divine decree. He does this simply for guarding the sacred Yajña-mūrti, or for guarding the sacrificial rules, not as a favor to me. In other words, He accepts the share of the *yajñas* neither to display a slight show of parental affection to me, nor as a display of bondage of affection for the sacrificial priests."

TEXT 65

विचाराचार्य बुध्यस्व स हि भक्त्यैकवल्लभः।

कृपां तनोति भक्तेषु नाभक्तेषु कदाचन्॥ ६५॥

vicārācārya budhyasva sa hi bhakty-eka-vallabhaḥ
kṛpāṁ tanoti bhakteṣu nābhakteṣu kadācana

O considerate ācārya, Bhagavān Śrī Kṛṣṇa only knows the tender side of bhakti. He only shows mercy to His devotees and never to disloyal practitioners.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Brahmā is saying in jest, 'O considerate *ācārya*', I mean to say, 'you are a more observant thinker.' The irony is, Śrī Nārada, you are uselessly flattering without correctly seeing everything. Śrī Bhagavān is understandable only through loving devotion (*Bhāg.* 11.14.21), *bhaktyāham ekayā grāhyaḥ*: Only by *bhakti* am I understood by the saintly devotees. These are words spoken from His holy lips. Therefore, Śrī Bhagavān's causeless mercy graces His intimate devotees.

TEXT 66

भक्तिर्दूरेऽस्तु तस्मिन् मे नापराधा भवन्ति चेत्।
बहुमन्ये तदात्मानं नाहमागःसु रुद्रवत्॥ ६६॥

bhaktir dūre 'stu tasmin me nāparādhā bhavanti cet
bahu manye tad ātmānaṁ nāham āgaḥsu rudra-vat

Devotion to His lotus feet remains afar from me. Until I erase my numerous offenses at His lotus feet, I cannot even imagine possessing any devotion. For example, just as many times He may pardon the offenses of Śrī Śiva, He never pardons mine.

DIG-DARŚINĪ-ṬĪKĀ: "Bhakti stays aloof from me, and unless my many offenses to His lotus feet are annulled, only then can I consider it devotion. If you declare that Śrī Bhagavān does not accept these as offenses, are you not insinuating that my babbling is offensive too? Then again, for all the reasons that offenses by Śrī Śiva are forgiven, He never forgives mine."

TEXT 67-71

मदाप्तवरजातोऽसौ सर्वलोकोपतापकः।
हिरण्यकशिपुर्दुष्टो वैष्णवद्रोहतत्परः॥ ६७॥
श्रीमन्नृसिंहरूपेण प्रभुणा संहृतो यदा।

तदाहं सपरिवारो विचित्रस्तवपाटवैः ॥ ६८ ॥
स्तुवन् स्थित्वा भयाद् दूरेऽपाङ्गदृष्ट्यापि नादृतः।
प्रह्लादस्याभिषेके तु वृत्ते तस्मिन् प्रसादतः ॥ ६९ ॥
शनैरुपसृतोऽभ्यर्णमादिष्टोऽहमिदं रुषा।
मैवं वरोऽसुराणां ते प्रदेयः पद्मसम्भव! ॥ ७० ॥
तथापि रावणादिभ्यो दुष्टेभ्योऽहं वरानदाम्।
रावणस्य तु यत्कर्म जिह्वा कस्य गृणाति तत् ॥ ७१ ॥

mad-āpta-vara-jāto 'sau sarva-lokopatāpakaḥ
hiraṇyakaśipur duṣṭo vaiṣṇava-droho-tatparaḥ (67)
śrīman-nṛsiṁha-rūpeṇa prabhuṇā saṁhṛto yadā
tadāhaṁ sa-parivāro vicitra-stava-pāṭavaiḥ (68)
stuvan sthitvā bhayād dūre 'pāṅga-dṛṣṭyāpi nādṛtaḥ
prahladasyabhiseke tu vrtte tasmin prasadatah (69)
śanair upasṛto 'bhyarṇam ādiṣṭo 'haṁ idaṁ ruṣā
maivaṁ varo 'surāṇāṁ te pradeyaḥ padma-sambhava (70)
tathāpi rāvaṇādibhyo duṣṭebhyo 'haṁ varān adām
rāvaṇasya tu yat karma jihvā kasya gṛnāti tat (71)

After receiving a boon from me, the malicious Hiraṇyakaśipu tormented the entire world and harassed the Vaiṣṇavas. Then Bhagavān Śrī Nārāyaṇa appeared in His Nṛsiṁha form and killed him. At that time I became fearful from the darśana of His fierce form and remained aloof along with my family lineage, praising Śrī Bhagavān with various wonderful prayers. Yet Bhagavān did not even affectionately glance at me. Rather the prayers of Śrī Prahlāda pacified him.

Later, when Śrī Prahlāda was being officially coronated, I slowly appeared in front of Śrī Bhagavān. He ordered me with grave anger, "O Brahmā, you should never bestow this sort of boon on the demons." Nevertheless, I again offered boons to malicious demons such as Rāvaṇa. Alas, whose tongue can describe all the vile deeds that Rāvaṇa committed?

DIG-DARŚINĪ-ṬĪKĀ: This topic is discussed in eleven verses (67-77) beginning with *mad-āpta* up to *gopa-bālaka-līlāya.* The behavior of Bhagavān in the incidence of the slaying of Hiraṇyakaśipu and the submission for pardon by Brahmā for his offenses is the subject in the first four verses. After indicating in the first verse the reason for the slaying of Hiraṇyakaśipu, and admitting to his own offense, he

then pointed out his inability to receive the mercy of the lotus feet of Bhagavān. Therefore, Brahmā states, "He did not even honor me with His sidelong glance."

This behavior by Śrī Bhagavān indicated to Śrī Brahmā the sign of an irremissible *aparādha* by both words and behavior. "Thereafter, Śrī Bhagavān mercifully performed the coronation of Śrī Prahlāda Mahārāja and became quickly pleased. Upon observing Bhagavān's mood of satisfaction, I began to think that He would now show His mercy upon me and therefore slowly approached Him. Then He recalled the great offenses by Hiraṇyakaśipu at the lotus feet of His own devotee, Śrī Prahlāda, and the reason for the boon I had given Hiraṇyakaśipu. He ordered me with grave anger, (*Bhāg.* 7.10.30), *maivaṁ vibho 'surāṇāṁ te, pradeyaḥ padma-sambhava*..."O Brahmā, never again bestow such a boon on these demons!" And in another way He reminded me, "O Brahmā, you have been born from My lotus navel, so I am not punishing you." This is the hidden meaning behind the words *padma-sambhava.*

"Nevertheless, I again offered boons to the evil-minded Rāvaṇa and others. Who could even want to describe them? The abduction of Sītā and all the abominable activities performed by Rāvaṇa gave torment to all the planets and offended the Vaiṣṇavas. The wicked deeds performed by them were indeed the cause of all my offenses."

TEXT 72—75

मया दत्ताधिकाराणां शक्रादीनां महामदैः।
सदा हत विवेकानां तस्मिन्नागांसि संस्मर॥ ७२॥
वृष्टि युद्धादिनेन्द्रस्य गोवर्द्धन–मखादिषु।
नन्दाहरणवाणीयधेन्वदानादिनाऽप्पतेः ॥ ७३॥
यमस्य च तदाचार्यात्मजदुर्मारणादिना।
कुबेरस्यापि दुश्चेष्टशंखचूड़कृतादिना॥ ७४॥
अधोलोके तु दैतेया, वैष्णवद्रोहकारिणः।
सर्पाश्च सहजक्रोधदुष्टाः कालियबान्धवाः॥ ७५॥

mayā dattādhikārāṇāṁ śakrādināṁ mahā-madaiḥ
sadā hata-vivekānāṁ tasminn āgaṁsi saṁsmara (72)
vṛṣṭi-yuddhādinendrasya govardhana-makhādiṣu
nandāharana-bāṇīya-dhenv-adānādināp-pateh (73)
yamasya ca tad-ācāryātmaja-durmāraṇādinā

kuverasyāpi duśceṣṭa-śaṅkhacūḍa-kṛtādinā (74)
adho loke tu daiteyā vaiṣṇava-droho-kāriṇaḥ
sarpāś ca sahaja-krodha-duṣṭāḥ kāliya-bāndhavāḥ (75)

Under my jurisdiction, Indra and all the demigods became bereft of their judgment and blinded by their pride. Indeed, you should be reminded of all the offenses towards Bhagavān Himself.

Indra fought with the Lord and poured down a great flood of rains at the time of the Govardhana yajña. Varuṇa abducted gopa-rāja Śrī Nanda, the father of Śrī Kṛṣṇa. Bāṇāsura did not give back all the cows. Yamarāja, the lord of death, had the son of Śrī Krsna's guru slain at an inappropriate time. Besides this, Kuvera offended our Lord and became an accomplice of the malicious thief, Śaṅkhacūḍa. All the dānavas of Pātāla, along with all the kith and kin of the Kālīya serpent who are attached to great anger and malice are natural Vaiṣṇava offenders.

DIG-DARŚINĪ-ṬĪKĀ: "Moreover, you praise my merits by declaring me the beneficiary of the *loka-pāla* (governors of different planets). This is also questionable, please hear why. All the offenses of the *loka-pāla* culminate in my own offenses. I appointed them to those posts only on the strength of my jurisdiction, and they became intoxicated on false prestige and devoid of all discrimination. Please be reminded of the offenses committed to Bhagavān by Indra and the other universal rulers. Though you are fully aware of the offenses committed by them, still recollect that or at least consider doing further research.

"Indra became angry at the inauguration of Govardhana *pūjā* and for one week poured massive clouds of incessant rain down that were similar to the rains at the time of the cosmic inundation. Stealing the Parijātā tree, he fought with absolute force and displayed his further impudence with prideful words. Varuṇa, in the final hour of the Dvādāśī night, abducted and submerged *gopa-rāja* Śrī Nanda into his waterworld citadel. King Bāṇa fought against Śrī Kṛṣṇa, and despite being defeated, did not return all the cows. Instead he resorted to various deceitful retorts. Yama, through the demon Pāñcajanya, had untimely slain Madhumaṅgala, the son of Śrī Kṛṣṇa's guru, *ācārya* Sāndīpani Muni."

The suffix *ādi* (in *durmāraṇādinā*, "untimely death and so on") refers to the war of Yamarāja mentioned in *Śrī Viṣṇu Purāṇa* (5.21.30). Kuvera's offense was of no less gravity. He permitted the malicious,

offensive behavior to the Lord by Śaṅkhacūḍa's abduction of the *gopīs* and so on. Similarly, both the sons of Kuvera, namely, Yamalā and Arjuna, accepted the order of Kaṁsa and thus committed a great offense, despite taking birth as trees. (This specific incidence is mentioned in the Purāṇas.)

After narrating the offenses of the four *dig-pālas*, Brahmā now indicates that the *dānavas* or demons who are residents of Pātālaloka are *vaiṣṇava-drohī*, envious of the Vaiṣṇavas. On that planet, all the snakes and family members of Kālīya are naturally attached to anger and cruelty. In this way, reminded of the misbehavior of Kālīya, he accordingly indicates the deep-rooted cruelty of the serpentine mentality and their offensive nature.

TEXT 76

सम्प्रत्यपि मया तस्य स्वयं वत्सास्तथार्भकाः।
वृन्दावने पाल्यमाना भोजने मायया हृताः॥ ७६॥

sampraty api mayā tasya svayaṁ vatsā tathārbhakāḥ
vṛndāvane pālyamānā bhojane māyayā hṛtāḥ

Just recently, even I myself, at the time of His sylvan lunch in Śrī Vṛndāvana, stole away His own cowherd boys and calves that were under His care with a vast display of my own illusory energy.

DIG-DARŚINĪ-ṬĪKĀ: This occurrence, for example, indicates the effect of great offenses committed by others that come directly upon us. "At the time of the Lord partaking of His lunch, I stole away all the calves and cowherd boys who were so endeared to Him."

This act discloses the great weight of one's own offense. He is "the Supreme Personality who personally maintains and nourishes" (*svayaṁ prabhur*a *nija-pālyamānā*), and "in Vṛndāvana," (*vṛndāvane*), and is "accompanied by *yogāmāyā*" (*māyāyā*). From these words, the offense has been pointed out to be graver and more serious.

TEXT 77

ततो वीक्ष्य महाश्चर्यं भीतः स्तुत्वा नमन्नपि।
धृष्टोऽहं वञ्चितस्तेन गोपबालकलीलया॥ ७७॥

tato vīkṣya mahāścaryaṁ bhītaḥ stutvā namann api
dhṛṣṭo 'ham vañcitas tena gopa-bālaka-līlāya

Consequently, I saw an amazing pastime of Bhagavān Śrī Kṛṣṇa. Bhagavān cheated me by this pastime as a cowherd boy (gopa-bālaka-līlā) because I am so impudent and disrespectful.

DIG-DARŚINĪ-ṬĪKĀ: "However, despite stealing all the calves and cowherd boys and seeing this most wonderful pastime of Śrī Bhagavān, I became fearful. What kind of pastime was this? I had stolen all the calves and cowherd boys, and then the Lord Himself assumed the form of those calves and cowherd boys and for one year sported in those forms by such activities as the grazing of the cows. Upon seeing those calves and cowherd boys in the form of Bhagavān who is the shelter of the entire universe, full of knowledge, eternity and bliss, I became frightened and began praying. I am so insolent—therefore I am repeatedly committing offenses!

"Thus, after committing such a great offense I hesitatingly went to Bhagavān, offered my obeisance and began praying. Bhagavān did not give me any recognition. Instead, He was silent and did not even cast a sidelong glance my way. He neglected me like a common cowherd boy and displayed facial expressions that indicated He was searching for the calves and cowherd boys. Therefore, by virtue of Bhagavān's pastime with the calves and cowherd boys, He disregarded me. This cannot be considered as mercy from Him."

TEXT 78

तस्य स्वाभाविकास्याब्ज प्रसादेक्षणमात्रतः।
हृष्टः स्वं बहु मन्ये स्म तत्प्रियव्रजभूगतेः॥७८॥

tasya svābhāvikāsyābja-prasādekṣaṇa-mātrataḥ
hṛṣṭaḥ svaṁ bahu manye sma tat-priya-vraja-bhū-gateḥ

Although I am such an offender, still I received great fortune by being allowed to go to His beloved Vrajabhūmi. There, I became so satisfied simply by having darśana of His lotus face and soft, natural smile.

DIG-DARŚINĪ-ṬĪKĀ: "If you question, how does it happen that you are happily residing on your own planet? My answer is given by the following explanation, please hear me. In spite of my being an offender, I became a surrendered soul (*śaraṇāgata*) in His beloved Śrī Vrajabhūmi. Therefore, simply by having *darśana* of that blissful lotus

face of Bhagavān who is our only shelter, I became naturally joyful and felt completely successful.

"Another reason is that such places as His beloved Śrī Vrajabhūmi Vṛndāvana are our sole and ultimate destination and shelter, and therefore I returned to my own planet because I had the apprehension whether I could remain there for an extended period of time without committing any offense. Or, after having taken shelter in Śrī Vrajabhūmi with its indescribable glories and special affection by Bhagavān, I thought that if I could become free from offense, I would consider myself most fortunate. Herein, both my personal reasons and the answer to the question of why I left Vṛndāvan have been given."

TEXT 79

तत्रात्मनश्चिरस्थित्याऽपराधाः स्युरिति त्रसन्।
अपासरं किमन्यै स्तन्निजासौभाग्यवर्णनैः॥ ७९॥

tatrātmanaś cira-sthityā 'parādhāḥ syur iti trasan
apāsaraṁ kim anyaistan nijāsaubhagya-varnaṇaiḥ

However, fearing I may commit some kind of offense again by staying too long in Vrajabhūmi, I returned. O Nārada, how much more can I tell of my misfortune? It is enough.

DIG-DARŚINĪ-ṬĪKĀ: "Well, after going to Vraja, why did you not also remain in your dearmost Vrajabhūmi?" To address this question, he is saying *tatra* (in Vrajabhūmi).

"To live in Vrajabhūmi is essential, but to remain there for too long of an extended period of time may result in some offense—with that apprehension in mind I returned from that place. A further point is that this Vrajabhūmi is Bhagavān's totally confidential pastime place (*rahasya-pūrṇa līlā-sthalī*), and therefore, during the time that Śrī Bhagavān Himself personally manifested here, I have come to this confidential place. What more can I say? Considering my personal misfortune, I consider it futile to continue this discussion any further, especially when the descriptions you have given in my praise are entirely refutable."

TEXT 80

अथ ब्रह्माण्डमध्येऽस्मिंस्तादृग् नेक्षे कृपास्पदम्।

विष्णोः किन्तु महादेव एव ख्यातः सखेति यः॥८०॥

atha brahmāṇḍa-madhye 'smiṁs tādṛṅ nekṣe kṛpāspadam
visnoḥ kintu mahādeva eva khyātaḥ sakheti yaḥ

However, Śrī Mahādeva is the true object of Śrī Viṣṇu's mercy, because he is renowned as the friend of Śrī Bhagavān. Thus I do not see anyone comparable to him as being the true recipient of the divine mercy of Bhagavān within this universe.

DIG-DARŚINĪ-ṬĪKĀ: Thus whether Śrī Bhagavān's supremely favored recipients reside on the earthly plane (*martyaloka*), or the heavenly plane (*ūrdhvaloka*), or the lower plane (*adholoka*), there is no defect by any means. Although someone such as Śrī Prahlāda is from a relative point of view a more favored recipient of Bhagavān's mercy than someone such as Śrī Mahādeva, and although Śrī Mahādeva is residing within this *brahmāṇḍa* (examined at the end of this discussion), still he is naturally beyond this world. Similarly, the place of residence of Śrī Prahlāda is also beyond this world. His place of residence should never be regarded as being within this mundane plane.

On the other hand, Śrī Brahmā himself acknowledges Śrī Mahādeva as the greater recipient of mercy of Śrī Bhagavān and not Śrī Prahlāda. For that matter, if Śrī Bhagavān favors one devotee, why would that same quality of mercy not appear in another devotee? Only that devotee whom Bhagavān wholeheartedly accepts can realize this truth of comparisons. Śrī Bhagavān may bestow His divine mercy on someone and may reveal it everywhere, still one will not be able to perceive that mercy because it is superior in comparison to his own level of mercy.

The discernment between higher and lower objects is possible when it is perceptible, but not in the case of imperceptible objects. In that case, it is impossible to compare a mundane object with a supramundane object, because there is no equality between the two objects. For example, it would not be appropriate to compare two very different objects such as a mountain and a blade of grass. Of these two objects, which one is the lesser or the greater? The blade of grass is minuscule and only with that relative small object should it be compared, not with a mountain. A mountain is a massive object and is comparable with that type of object. It would not be reasonable to compare a small blade of grass with a huge mountain.

In relation to this, in the *dhanyopākhyāna* of the *Hari-vaṁśa*, it cites that Bhagavatī Gaṅgā herself considers the ocean more fortunate than she, but she does not address Brahmājī as more fortunate than the ocean. In the same way, Śrī Brahmā views Śrī Mahādeva as more fortunate than his own self, and thus considers Śrī Mahādeva more the recipient of mercy of Śrī Kṛṣṇa than Śrī Prahlāda. For that very reason, how can he describe the glories of the *sakhās* or cowherd boys as the recipients of this super-excellent mercy? This is the direction of the deliberation and common channel of thought woven throughout this book from beginning to end. Anyhow, at this point, Śrī Brahmā acknowledges Mahādeva as the recipient of mercy of Śrī Bhagavān, and the symptom is that Śrī Mahādeva alone knows Bhagavān Śrī Viṣṇu as his friend. Therefore, nobody else appears more likely the recipient of mercy than Śrī Mahādeva.

TEXT 81—83

यश्च श्रीकृष्णपादाब्जरसेनोन्मादितः सदा।
अवधीरितसर्वार्थ-परमैश्वर्यभोगकः ॥ ८१ ॥
अस्मादृशो विषयिणो भोगसक्तान् हसन्निव।
धुस्तूरार्कास्थिमालाधृग्नग्नो भस्मानुलेपनः ॥ ८२ ॥
विप्रकीर्णजटाभार उन्मत्त इव घूर्णते।
तथा स्वगोपनासक्तः कृष्णपादाब्जशौचजाम्।
गङ्गां मूर्द्ध्नि वहन् हर्षान्नृत्यंश्च लयते जगत् ॥ ८३ ॥

yaś ca śrī-kṛṣṇa-pādābja-rasenonmāditaḥ sadā
avadhīrita-sarvārtha-paramaiśvarya-bhogakaḥ (81)
asmādṛśo viṣayiṇo bhogāsaktān hasann iva
dhustūrārkāsthi-mālā-dhṛg nagno bhasmānulepanaḥ (82)
viprakīrṇa-jaṭā-bhāra unmatta iva ghūrṇate
tathā sva-gopanāśaktaḥ kṛṣṇa-pādābja-śauca-jām
gaṅgāṁ mūrdhni vahan harṣān nṛtyaṁś ca layate jagat (83)

He is always mad from relishing sweet nectar from Śrī Kṛṣṇa's lotus feet, disregarding priceless opulence and pleasures such as dharma and artha, seeing them as inconsequential. He ridicules materialists like me by garlanding himself with dhatūra flowers, arka-patta and asthi, and wandering about as a nagna-baba who smears ashes all over his naked torso. Because he carries Śrī Gaṅgā that originates from the lotus feet of Śrī Kṛṣṇa on his own head, he

dances in rapture and makes the entire world tremble.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Mahādeva becomes mad upon drinking the honey that emanates from the lotus feet of Śrī Kṛṣṇa. He considers the four mundane goals of life, such as *dharma, artha, kāma* and *mokṣa* as trivial pursuits. He has even given up the mood as the supreme enjoyer and controller, considering it to be insignificant. In other words, he has given up even the happiness and pleasure derived from being the supreme controller, which is above the *catur-varga.*

Therefore, who else can be the recipient of Śrī Kṛṣṇa's mercy more than him? He is enjoying the pleasure of that happiness. Oh, why do demigods like Indra and Brahmā remain attached to this ephemeral plight of sense gratification by wearing celestial garlands and applying variegated ointments? It is politically correct to say that these people are worthy of ridicule by servants of Śrī Kṛṣṇa who are immersed in the blissful mellows derived from devotional services (*rasānanda-sevā*). For this reason, to mock such people attached to sense enjoyment, he wears the *dhatūrā* flower or poisonous thorn apple, and a garland of *asthi,* skull bones. To show his firm devotional faith in his heart, he assumes these external ornaments, and to show the wealth of Brahmā and Indra as fleeting, he adorns himself with these worthless decorations. Otherwise, it is impossible for the topmost controller to wear such decadent ornaments. In spite of being unable to hide his true nature, he holds Śrī Gaṅgā that emanates from the lotus feet of Śrī Kṛṣṇa upon his head, very happily dancing and making the entire universe tremble and shake.

TEXT 84

कृष्णप्रसादात्तेनैव मादृशामधिकारिणाम्।
अभीष्टार्पयितुं मुक्तिस्तस्य पत्न्यापि शक्यते॥ ८४॥

kṛṣṇa-prasādāt tenaiva mādṛśam adhikāriṇām
abhīṣṭārpayituṁ muktis tasya patnyāpi śakyate

By the grace of Śrī Kṛṣṇa he is capable of bestowing coveted mukti, the freedom from mundane obligations, upon demigod dignitaries like me—what's more, even his consort Śrī Pārvatī can also do this.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Mahādeva can bestow a desired benediction

upon administrative demigods such as Indra and Brahmā. Having accomplished all his prescribed duties, he remains completely detached and sincerely prays that he offer that coveted liberation (*mokṣa*) upon us. Although Śrī Brahmā is the presiding deity of the mode of passion and an *avatāra* of Śrī Bhagavān himself, still he considers his post to be like Indra's and other appointed demigods. Otherwise, it is understandable that he is speaking out of natural humility, being the incarnation of original devotional service (*bhakti-pravartaka avatāra*).

TEXT 85

अहो सर्वेऽपि ते मुक्ताः शिवलोकनिवासिनः।
मुक्तास्तत्कृपया कृष्णभक्ताश्च कति नाभवन्॥ ८५॥

aho sarve 'pi te muktaḥ śiva-loka-nivāsinaḥ
muktās tat-kṛpayā kṛṣṇa-bhaktāś ca kati nābhavan

Oh, the saintly residents of Śivaloka are also all liberated! By the mercy of Śrī Śiva, so many persons have become liberated souls as well as devotees of Kṛṣṇa.

DIG-DARŚINĪ-ṬĪKĀ: Oh, what more can be said about the eternally, liberated souls (*nitya-muktas*) like Śrī Mahādeva? His devotees are all also *nitya-muktas*. This is the intention of the passage spoken by the initial exclamatory *aho* and so on.

TEXT 86

कृष्णाच्छिवस्य भेदेक्षा महादोषकरी मता।
आगो भगवता स्वस्मिन् क्षम्यते न शिवे कृतम्॥ ८६॥

kṛṣṇāc chivasya bhedekṣā mahā-doṣa-karī matā
āgo bhagavatā svasmin kṣamyate na śive kṛtam

Seeing Śrī Śiva as separate from Bhagavān Śrī Kṛṣṇa is a serious defect. One who commits an offense to Śrī Kṛṣṇa Himself can be tolerated, but it is never possible to tolerate an offender to Śrī Śiva.

DIG-DARŚINĪ-ṬĪKĀ: In this way, by calling Śrī Śiva the recipient of Śrī Kṛṣṇa's mercy here, he is prohibiting those who fancy a separatist

mentality between Śrī Kṛṣṇa and Śrī Śiva. In the *Nāmāparādha-bhañjana-stotra* in the *Padma Purāṇa* (*Brahma-khaṇḍa* 25.15):

> *śivasya śrī-viṣṇor ya iha guṇa-nāmādi sakalaṁ*
> *dhiyā bhinnaṁ paśyet sa khalu hari-nāmāhita-karaḥ*

In this world that person who construes the names, qualities and so on, of Śiva and Viṣṇu with a separatist mood in his heart is certainly an offender towards the holy names of the Lord.

Therefore, Śrī Bhagavān can forgive that person who commits an offense against Him, but He cannot forgive one who commits an offense at the lotus feet of Śrī Śiva. Śrī Śiva is Śrī Kṛṣṇa's dearmost confidant of *bhakti-rasa* as well as the topmost of great *avatāras*.

TEXT 87—88

> शिवदत्तवरोन्मत्तात् त्रिपुरेश्वरतो मयात्।
> तथा वृकासुरादेश्च सङ्कटं परमं गतः॥ ८७॥
> शिवः समुद्धृतोऽनेन हर्षितश्च वचोऽमृतैः।
> तदन्तरङ्गसद्भक्त्या कृष्णेन वशवर्त्तिना।
> स्वयमाराध्यते वाऽस्य माहात्म्यभरसिद्धये॥ ८८॥

> *śiva-datta-varonmattāt tripureśvarato mayāt*
> *tathā vṛkāsurādeś ca saṅkaṭaṁ paramaṁ gataḥ* (87)
> *śivaḥ samuddhṛto 'nena harṣitaś ca vaco 'mṛtaiḥ*
> *tad-antaraṅga-sad-bhaktyā kṛṣṇena vaśa-vartinā*
> *svayam ārādhyate cāsya māhātmya-bhara-siddhaye* (88)

Once, Śrī Śiva bestowed boons on the Maya dāṇava Tripurādhīśvara, who was the subduer of the three worlds, and at other times to Vṛkāsura and other demons. They caused him great anxiety as they became mad after receiving their boons. At those times Śrī Kṛṣṇa protected him from the critical danger of such demons, and He relieved him from his anxiety and crisis by pleasing him with His sweet, nectarean words. Being subjugated by the pure devotion of Śrī Śiva, Śrī Kṛṣṇa personally worships him as His intimate devotee (antaraṅga-bhakta), because of the glories of his profound depths of realization.

DIG-DARŚINĪ-ṬĪKĀ: Mahādeva is most beloved by Śrī Kṛṣṇa. Brahmā elaborates on this topic with the four verses beginning with *śiva*. Śrī

Bhagavān protected Śrī Śiva from the great fear of the *rasa-kūpa-siddhi* of Tripurādhīśvara, the Maya *dānava* and controller of the three worlds, who became maddened and blinded due to the boon of Śrī Śiva. Moreover, He protected Śrī Śiva from the great fear of Vṛkāsura, who had pleased Śiva by performing great austerities, and who was granted a boon from Śrī Śiva that the head of whomever he placed his hand upon would immediately crack open. Achieving this boon, he began running after Śaṅkarajī to place his hand upon his head. However, Bhagavān Śrī Kṛṣṇa killed that demon by His own hand and protected Śaṅkarajī. In the same way, Śiva had bestowed a boon on the Maya *dānava* Tripurāsura that as long as he kept on drinking the nectarlike juice from his well of nectar (*rasa-kūpa*), no one would be able to kill him. Becoming proud by that boon, Tripurāsura challenged Śiva to a fight and gave him great difficulty. Then Bhagavān Viṣṇu protected Śiva by drinking the well Himself.

Rāvaṇa also gained great power and strength from the boon of Śaṅkarajī by lifting Kailāśa Mountain and thus repeatedly troubled him. Bhagavān Rāma killed him and protected Śrī Śiva from that danger. All these pastimes are mentioned in such scriptures as *Śrīmad-Bhāgavatam* and other Vedic texts.

O my son Nārada, what more can I say? By his offenses Śrī Śiva felt ashamed, but he never was neglected by me. Rather he obtained great happiness from the nectarean, sweet words. To increase his glories, Śrī Kṛṣṇa has said (*Bhāg.* 10.88.39):

aho deva mahā-deva pāpo 'yaṁ
svena pāpmanā hataḥ ko nu mahatsv īśa
jantur vai kṛta-kilbiṣaḥ kṣemī syāt
kiṁ nu viśveśe kṛtāgasko jagad-gurau

"Alas, this sinful demon has been killed by his own offensive reactions! O Lord, by comitting offenses to great personalities, how can there be any aupiciousness? You are the spiritual master of the entire world. If that wicked-minded person commits an offense to you, what is there to say about him?"

Please listen further. That same Supreme Person in other forms such as Bhagavān Paraśurāma, who became subjugated by Śrī Śiva, is personally worshipping Śrī Śiva with a devotional sentiment as one of His intimate devotees (*antaraṅga-bhaktas*). Why should Bhagavān

Paraśurāma worship Śrī Śiva? They do so to substantiate that the glories of Śrī Śiva as greater than their own glories—by this, it is clear that Bhagavān showers the glories of His devotee with loving affection.

TEXT 89—90

तिष्ठतापि स्वयं साक्षात् कृष्णेनामृतमन्थने।
प्रजापतिभिराराध्य स गौरीप्राणवल्लभः॥ ८९॥
समानाय विषं घोरं पाययित्वा विभूषितः।
महामहिमधाराभिरभिषिक्तश्च तत्स्फुटम्॥ ९०॥

tiṣṭhatāpi svayaṁ sākṣāt kṛṣṇenāmṛta-manthane
prajāpatibhir ārādhya sa gaurī-prāṇa-vallabhaḥ (89)
samānāya viṣaṁ ghoraṁ pāyayitvā vibhūṣitaḥ
mahā-mahima-dhārābhir abhiṣiktaś ca tat sphuṭam (90)

At the the Ocean of Milk when nectar was churned from it, Śrī Kṛṣṇa Himself was directly present. At that time, the Prajāpatis worshipped the beloved life and soul of Gaurī. Śiva then became famous by drinking that terrible poison, becoming renowned as Nīlakaṇṭha, the dark, blue-throated one. Is it not clear how Śrī Kṛṣṇa greatly sanctified Śrī Śiva by such glorious ceremonies?

DIG-DARŚINĪ-ṬĪKĀ: At the time of churning of the Ocean of Milk, Śrī Viṣṇu was directly present Himself. Here, the meaning of the word *sākṣāt* is that in the "direct presence" of Śrī Bhagavān, what is the question of fearing poison? Still, creating the fear of poison, and for counteracting it by showing the worship of Śiva, all the cosmic controllers called Him there. Bhagavān came there only for making the illustrious glories of His devotee widely known. This was the purpose for coming. Afterwards, all the Prajāpatis gave Śrī Śiva respect by offering cordial greetings, *stotras* and so on.

The implication behind the phrase *gaurī-prāṇa-vallabha* is that the drinking of poison was intolerable to Gaurī, nonetheless her beloved Śiva still swallowed the poison. Or, by this act of drinking the poison Śrī Śiva's stockpile of glories increased and spread. In this way, Śrī Bhagavān adorned Śrī Śiva by the name of Nīla-kaṇṭha, "the dark, blue-throated one." Is this not clearly a sign that Bhagavān increased the glories of his disciplic line by this ceremonious act? Śrī Bhagavān did

not perform the act personally but accomplished it through his devotee, in this way spreading the munificent glories of his devotee throughout the world.

TEXT 91

पुराणान्येव गायन्ति दयालुत्वं हरेर्हरे।
ज्ञायते हि त्वयाप्येतत् परं च स्मर्यतां मुने॥ ९१॥

purāṇāny eva gāyanti dayālutvaṁ harer hare
jñāyate hi tvayāpy etat paraṁ ca smaryatāṁ mune

O sage, all the Purāṇas sing of Śrī Hari's mercy on Śrī Śiva. You know this too. I am only reminding you.

DIG-DARŚINĪ-ṬĪKĀ: He is explaining the mercy of Śrī Bhagavān towards Śrī Śiva with the verse beginning with the word *purāṇāni*. "All the Purāṇas sing of the quality of mercy of Śrī Hari on Śrī Śiva. Therefore, you are familiar with the divine mellow of pure parental affection (*bhakta-vātsalyatā*) of Śrī Hari as not only told by me, but also from the various Purāṇas. Furthermore, you are also acquainted with his other glories, especially the boon of Śrī Bhagavān begging Śrī Rudra to bear a first-class son. O sage, now fix this firmly within your heart."

TEXT 92

श्रीपरीक्षिदुवाच—
गुरुं प्रणम्य तं गन्तुं कैलासं गिरिमुत्सुकः।
आलक्ष्योक्तः पुनस्तेन स्वपुत्रः पुत्रवत्सले॥ ९२॥

śrī-parīkṣid uvāca—
guruṁ praṇamya taṁ gantuṁ kailāsaṁ girim utsukaḥ
ālakṣyoktaḥ punas tena sva-putraḥ putra-vatsale

Śrī Parīkṣit said, "O Putra-vatsale! O affectionate mother!" Having heard this, Śrī Nārada offered obeisance to his guru and became eager to go to Śrī Śivaloka. Seeing this, Śrī Brahmā began to speak again to his son, Śrī Nārada.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Brahmā is the progenitor and mentor of Śrī

Nārada. Therefore, he is his guru also. So, Devarṣi Śrī Nārada offered obeisance to his guru and became eager to go to Kailāsa Mountain. However, Śrī Brahmā is omniscient (*sarvajña*), so he could understand the inclination of Śrī Nārada's heart. Otherwise, in order to go from *brahmaloka* to *bhūloka* (the earthly plane), Śrī Nārada began to eagerly peer in the direction of Kailāsa Mountain.

At this instance, Śrī Parīkṣit addresses his mother, "O *Putra-vatsale*, O affectionate mother!" The meaning underlying this evocative is that "You, being my mother, are so gracious and affectionate towards me." After this, Śrī Brahmā began to address Śrī Nārada more affectionately.

TEXT 93—94

श्रीब्रह्मोवाच—
कुबेरेण पुराराध्य भक्त्या रुद्रो वशीकृतः।
ब्रह्माण्डाभ्यन्तरे तस्य कैलासेऽधिकृते गिरौ॥ ९३॥
तद्दिक्पालरूपेण तद्योग्यपरिवारकः।
वसत्याविष्कृतस्वल्पवैभवः सन्नुमापतिः॥ ९४॥

śrī-brahmovāca—
kuvereṇa purārādhya bhaktyā rudro vaśī-kṛtaḥ
brahmānaṇḍābhyantare tasya kailāse 'dhikṛte girau (93)
tad-vidik-pāla-rūpeṇa tad-yoga-parivārakaḥ
vasaty āviṣkṛta-svalpa-vaibhavaḥ sann umāpatiḥ (94)

Śrī Brahmā said: In previous times, Kuvera charmed and subjugated Śrī Rudra through his devotion and worship. For this reason, Śrī Umāpati Mahādeva resides in the northeast corner of Kailāsa Mountain within this brahmāṇḍa, as one of the directional guardians (dik-pālas) with his family relations and ascetic opulence.

DIG-DARŚINĪ-ṬĪKĀ: Subjugated by the devotion of Śrī Kuvera, Śrī Śiva resides on Kailāsa Mountain within this *brahmāṇḍa*, indicated by the two verses beginning with *kuvereṇa*.

Śrī Kuvera is the vested authority of the region of Mount Kailāsa. He is the directional guardian (*dik-pāla*) of the northeast corner and accordingly lives there with his family members, servants and friends. However, there is no display of any grand, reverential show of heavenly authority, but he resides there with a modest show of austere majesty. The designation *umāpati* refers to Śiva who resides there along with

his divine consort and goddess Umādevī.

TEXT 95

यथाहि कृष्णो भगवान् मादृशां भक्तियन्त्रितः।
मम लोके स्वरादौ च वसत्युचितलीलया॥ ९५॥

yathā hi kṛṣṇo bhagavān mādṛśāṁ bhakti-yāntritaḥ
mama loke svarādau ca vasaty ucita līlayā

Just as Bhagavān Śrī Kṛṣṇa becomes subordinate to the devotion of servants like mine and thus remains in Satyaloka or Svarga, Śrī Mahādeva similarly resides on Mount Kailāsa performing his pastimes accordingly and with an opulent and majestic sparsity.

DIG-DARŚINĪ-ṬĪKĀ: How is he residing there? Brahmā is giving an illustration here of Śrī Kṛṣṇa, who is subjugated by the devotion of administrative demigods like he, and resides on his planet as well as in the heavenly plane while performing pastimes accordingly.

Here the word *mādṛśām* (like mine) is in the plural voice (*bahu-vacana*), and indicates Kaśyapa and other menial servants. Moreover, by first mentioning the heavenly plane of *svarga*, planets below *svarga* such as *bhūloka* (earthly plane) and upper planets such as *maharloka* are also included.

By the words *yathā....ucita* he means to say that, just as the inhabitants of this planet with pastime associates and family members live here with suitable wealth, in the same way, Śrī Śiva also resides on Mt. Kailāsa with suitable wealth and pastimes, surrounded by family members and a display of his personal wealth. In such a way, he performs his influential pastimes. Therefore, proceeding in the northeastern direction towards Mt. Kailāsa, one can obtain *darśana* of the majesty of Śrī Mahādeva. Only by seeing it can you fully understand the amazing glories I speak of — it is indescribable, because he resides there with such a paradox of majesty and sparseness.

TEXT 96—97

अथ वायुपुराणस्य मतमेतद्ब्रवीम्यहम्।
श्रीमहादेवलोकस्तु सप्तावरणतो बहिः॥ ९६॥
नित्यः सुखमयः सत्यो लभ्यस्तत्सेवकोत्तमैः॥ ९७॥

atha vāyu-purāṇasya matam etad bravīmy aham

śrī-mahādeva-lokas tu saptāvaraṇato bahiḥ (96)
nityaḥ sukha-mayaḥ satyo labhyas tat-sevakottamaiḥ (97)

Now, please hear as I speak from the viewpoint of the Vāyu Purāṇa. Beyond the seven external layers and coverings of this brahmāṇḍa, such as the Earth, Śrī Śivaloka exists. It is eternal, blissful and thoroughly real. Only the best of all servitors achieve that planet.

DIG-DARŚINĪ-ṬĪKĀ: If on Mt. Kailāsa his opulence is sparsely manifest, then where is he presently residing with full majestic opulence? Brahmā is speaking comparatively with the words, *śrī-mahādeva-lokas* and so on. Beyond the seven outer coverings such as earth, water and so forth, on the outer portion of this *brahmāṇḍa*, Śrī Śivaloka exists. It is eternal and indestructible, that is, as that *brahmāṇḍa* is not destructible or illusory, it is an eternal, real manifestation. Therefore, it is never in contact with sorrow—it is full of happiness, a fully matured state of happiness. So, all of Śrī Mahādeva's best devotees achieve this planet.

Who are the topmost devotees? Those who can perceive the subtle nondifference between Śrī Śiva and Śrī Kṛṣṇa, they are the best devotees. Śrī Kṛṣṇa has the qualities of the supreme controller, and those who understand this never maintain a separatist mentality between Śrī Śiva and Śrī Kṛṣṇa. In order to expand *bhakti*, *sarveśvara* Śrī Kṛśṇa is worshipable in the form of His *bhaktāvatara*, the incarnation of a devotee—Śrī Śiva. In this way, realized devotees who do not possess a separatist mentality attain this divine Śrī Śivaloka. Conversely, those fruitive persons and speculators who consider Śrī Śiva separately from Śrī Kṛṣṇa and worship Śrī Śiva as the supreme controller (*īśvara*) can never go to that divine Śivaloka.

TEXT 98

समानमहिम श्रीमत्परिवारगणावृतः।
महाविभूतिमान् भाति सत् परिच्छदमण्डितः॥
श्रीमत्सङ्कर्षणं स्वस्मादभिन्नं तत्र सोऽर्च्चयन्।
निजेष्टदेवतात्वेन किंवा नातनुतेऽद्भुतम्॥ ९८॥

samāna-mahima-śrīmat-parivāra-gaṇāvṛtaḥ
mahā-vibhūtimān bhāti sat-paricchada-maṇḍitaḥ
śrīmat-saṅkarṣaṇaṁ svasmād abhinnam tatra so 'rcayan

nijeṣṭa-devatātvena kiṁ vā nātanute 'dbhutam

On that planet Śrī Mahādeva resides, surrounded by his similar dignitaries and glorious associates who are adorned with regal opulences like umbrellas, camaras and fine garments. There he worships Śrī Saṅkarṣana-deva, who is nondifferent from himself. He is worshipping Śrī Saṅkarṣana as his iṣṭa-deva there, spreading his wonderful glories that are impossible to describe.

DIG-DARŚINĪ-ṬĪKĀ: Incomparable opulence and beauty embellish all of Śrīman Mahādeva's devotees. The unique glories of Śrī Śiva and his family associates that completely surround him are his wonderfully decorated umbrella, *cāmara* fans, beautifully endowed garments and so on. Please listen to more. Mahādeva himself is endowed with unique opulences, that is, with *artha*, *dharma*, *kāma*, *mokṣa* and *bhakti*, and surrounded by eternal, factual, variegated homes and airplanes. All these associates are also replete with great opulences, and with an accumulative wealth superior to Brahmā and other demigods.

Again, Śrī Mahādeva, who engages himself in the devotional service of Śrī Saṅkarṣaṇa-deva, resides on this planet. In what manner is Śrī Saṅkarṣaṇa manifest there? Śrīmat Saṅkarṣaṇa is that Bhagavān with thousands of garlanded hoods. He is worshipable as the personal Lord of the heart (*nijeṣṭa-deva*) of Śrī Mahādeva, and he expands the worship of His supreme wonderful glories. On the other hand, what is not evident about such wonderful astonishment? How are all those astonishing moods increasing? How does he worship his venerable Lord (*iṣṭa-deva*)?

Although Śrī Saṅkarṣaṇa and Śrī Mahādeva are both celebrated as incarnations of Śrī Bhagavān, still the source of destruction is Śrī Saṅkarṣaṇa. By holding both the post and cause as the controller of *tamo-guṇa*, they are nondifferent. However, Śrī Mahādeva, although being nondifferent in this manner, astonishes everyone by performing worship of his adorable deity. At the time of worshipping his deity he performs a wonderful festival of praise, dance and so on. The reason for this special bliss is that he is worshipping Śrī Saṅkarṣaṇa, who is nondifferent from himself as his worshipable deity. This topic of performing worship of his *iṣṭa-deva* Śrī Saṅkarṣaṇa by Śrī Śiva is described in the Fifth Canto by Śrī Śukadeva.

TEXT 99

तत्र गन्तुं भवान् शक्तः श्रीशिवे शुद्धभक्तिमान्।
अभिगम्य तमाश्रित्य कृपां कृष्णस्य पश्यतु॥ ९९॥

tatra gantuṁ bhavān saktaḥ śrī-śive śuddha-bhaktimān
abhigamya tam āśritya kṛpāṁ kṛṣṇasya paśyatu

O Nārada, therefore go to that place because of your pure devotion to Śrī Śiva. Go to Śivaloka, accept his shelter and see the grace of Śrī Kṛṣṇa upon him.

DIG-DARŚINĪ-ṬĪKĀ: "All right, then how do I go to Śrī Śivaloka?" Therefore, he says *tatra* and so on. With pure devotion for Śrī Mahādeva, go there. Here, the meaning of the words *śuddha-bhaktimān* is "with a pure devotional, nondifferent mood towards Śrī Kṛṣṇa and Śrī Siva." This is to be considered. Therefore, go to Śivaloka and accept his shelter. By worshipping him with obeisances, prayers and so on, we can realize the characteristic mercy of Śrī Kṛṣṇa upon him. The characteristic behavior of mercy is *bhakti ācaraṇa*, wherein the practice of devotion and resultant mercy are both directly perceivable. Here *bhakti* or devotion and *kṛpā* or grace are explained as nondifferent because of their mutual cause and effect relationship.

TEXT 100

श्रीपरीक्षिदुवाच—
इत्येवं शिक्षितो मातः शिवकृष्णेति कीर्त्तयन्।
नारदः शिवलोकं तं प्रयात कौतुकादिव॥ १००॥

śrī-parīkṣid uvāca—
ity evaṁ śikṣito mātaḥ śiva kṛṣṇeti kīrtayan
nāradaḥ śiva-lokaṁ taṁ prayāta kautukād iva

Śrī Parīkṣit said: O mother, in this way, after receiving instructions from Śrī Brahmā, Śrī Nārada proceeded to Śivaloka, ecstaticly singing the names of Śiva and Kṛṣṇa.

DIG-DARŚINĪ-ṬĪKĀ: Instructed in this way, that is, having received advice from Śrī Brahmā on Śrī Kṛṣṇa and Śrī Śiva's nondifference, and having understood the wonderful glories of Śrī Śiva's shelter, Śrī Nārada proceeded joyfully to that supremely marvelous Śivaloka. Only

to determine who the recipients of Śrī Kṛṣṇa's mercy are and to spread these facts throughout the world does Śrī Nārada, knower of all truths, act as if he is unsure like an ignorant man. Having heard the words of Śrī Brahmā, he joyfully proceeded to Śivaloka to see the supreme astonishing nature of Śrī Kṛṣṇa's mercy.

Thus ends Chapter Two entitled
"Divya — The Celestial Plane"
with the "Dig-darśinī-ṭīkā" (bhāvānuvāda)
of Śrī Bṛhad Bhagavatāmṛtam

CHAPTER THREE

Prapañcātīta — Beyond the Material Plane

TEXT 1-3

श्रीपरीक्षिदुवाच—
भगवन्तं हरं तत्र भावाविष्टतया हरेः।
नृत्यन्तं कीर्त्तयन्तञ्च कृतसंकर्षणार्चनम्॥ १॥
भृशं नन्दीश्वरादींश्च श्लाघमानं निजानुगान्।
प्रीत्या सजयशब्दानि गीतवाद्यानि तन्वतः॥ २॥
देवीं चोमां प्रशंसन्तं करतालीषु कोविदाम्।
दूराद्दृष्ट्वा मुनिर्हृष्टोऽनमद्वीणां निनादयन्॥ ३॥

śrī-parīkṣid uvāca—
bhagavantaṁ haraṁ tatra bhāvāviṣṭatayā hareḥ
nṛtyantaṁ kīrtayantañca kṛta-saṅkarṣaṇārcanam (1)
bhṛśaṁ nandīśvarādīṁś ca ślāghamānaṁ nijānugān
prītyā sa-jaya-śabdāni gīta-vādyāni tanvataḥ (2)
devīṁ comāṁ praśaṁsantaṁ kara-tālīṣu kovidām
dūrād dṛṣṭvā munir hṛṣṭo 'namad vīṇāṁ ninādayan (3)

Śrī Parīkṣit said: O mother, thereafter Devarṣi Śrī Nārada came to Śivaloka and saw from a distance Bhagavān Śrī Hara (Śivajī) absorbed in the mood of Hari, worshipping Śrī Saṅkarṣana-deva.

Sometimes he was dancing and singing, sometimes fondly calling out loudly "Jaya, jaya!" and praising such attendants as Nandīśvara, who were absorbed in singing and playing instruments. Simultaneously, he was praising Śrī Umādevi who was so expert in clapping. Upon seeing this kind of divine pastime, Śrī Nārada became exhilarated, offered his obeisances and began strumming on his vīṇā.

DIG-DARŚINĪ-ṬĪKĀ (*bhāvānuvāda*):

tṛtīye tu śivenoktaṁ, svasmād-vaikuṇṭha-vāsiṣu
yathā kṛṣṇa-kṛpādhikyaṁ, tebhyaḥ prahlādake tathā

In this Third Chapter (according to the testimony of Śrī Mahādeva), after weighing the mercy that the Vaikuṇṭha residents have been shown, Śrī Śiva describes how Śrī Kṛṣṇa has shown greater mercy towards Śrī Prahlāda than to them.

Devarṣi Śrī Nārada became ecstatic to catch sight of Śrī Mahādeva

from a distance in Śivaloka. Śrī Śiva, who was absorbed in the worship of his own *iṣṭa-deva* Śrī Saṅkarṣaṇa, was dancing while *nāma-kīrtana* reverberated. Amidst all of these divine sounds, he was offering a prayer (*Bhāg.* 5.17.18):

bhaje bhajanyāraṇa-pāda-paṅkajaṁ
bhagasya kṛtsnasya paraṁ parāyaṇam
bhakteṣv alaṁ bhāvita-bhūta-bhāvanaṁ
bhavāpahaṁ tvā bhava-bhāvam īśvaram bhāvanaṁ

"O Revered One, You are the Supreme Person; therefore, we are worshipping You. O Lord, your lotus feet are the protector of all living entities, and You are the ultimate source and reservoir of all kinds of opulence. Only for the benefit of the devotees do You reveal your true self."

Overwhelmed by ecstasy, Śrī Śiva was worshipping his *iṣṭa-deva* Śrī Saṅkarṣaṇa in an open, unrestrained way, as explained in this Fifth Canto verse. Above all of this, to accept the post of being the qualitative incarnation (*guṇāvatāra*) of Śrī Bhagavān means to perform worship like Śrī Śiva does, explicitly for propagating *bhagavad-bhakti-rasa* throughout the world.

Although Śrī Brahmā is also an āvatāra of Śrī Bhagavān, nevertheless, the *Padma Purāṇa* (25.15) states:

śivasya śrī-viṣṇor ya iha guṇa-nāmādi-sakalaṁ,
dhiyā bhinnaṁ paśyet sa khalu hari-nāmāhita-karaḥ

"Those persons who see differences in the names, qualities and so forth of Śrī Śiva and Śrī Viṣṇu in this world surely become offenders to the holy names."

Such well-known assertions that are heard by all, solidify Śrī Śiva's nondifference to Śrī Hari, even more so than that of Śrī Brahmā's. Those who are reflective have heard the familiar talks on obtaining the post of Śrī Brahmā (*śrī-brahmatva pada*) in the future, but never on obtaining the post of Śrī Śiva (*śrī-śivatva pada*). This implies that a *jīva* sometimes may become a Brahmā but never a Śiva. Śrī Śiva himself states, *sva-dharma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti* (*Bhāg.* 4.24.29): "That person who maintains steadfast faith in his *varṇaśrama* vows for one hundred births achieves the post of Brahmā…" In such a way, the topic about Śrī Brahmā being a *jīva* can be found, but nowhere

is there reference to Śrī Śiva ever being a *jīva* to be heard. Therefore, after making such a declaration, Śrī Śiva continues with, *tataḥ paraṁ hi mām*: "only after that can a person achieve me."

Thus Śrī Śiva is never situated in the category of *jīva-tattva*. Only as an *avatāra* of Śrī Bhagavān is he implied here to be a favored candidate of Śrī Bhagavān's mercy, and suggesting furthermore that he should be included amongst the devotees.

Here, *ślāghamāna* means "singing the praises of," that is, Śrī Śiva is praising his servants such as Nandīśvara with *sādhu, sādhu* (excellent, bravo), because they were calling out with affection *jaya, jaya*, dancing and singing along with Śiva and playing on musical instruments triumphantly. He was also praising Śrī Umādevī because she is *karatālī-kovidā*, "expert in her sweet variations of hand-clapping." In this way, all the *parikaras* of Śrī Śiva are as dedicated in *bhagavad-bhakti* as he is.

Śrī Nārada offered his *praṇāma* by bowing his head, not by *daṇḍavat praṇāma*, because while dancing he was playing on his *vīṇā* out of his natural habit. Thus being especially attached to playing his *vīṇā*, it was impossible to offer his prostrated obeisance by falling flat like a stick.

TEXT 4

परमानुगृहीतोऽसि कृष्णस्येति मुहुर्मुहुः।
जगौ सर्वञ्च पित्रोक्तं सुस्वरं समकीर्त्तयत्॥४॥

paramānugṛhīto 'si kṛṣṇasyeti muhur muhuḥ
jagau sarvaṁ ca pitroktaṁ su-svaraṁ samakīrtayat

Afterwards, with the accompaniment of his vīṇā, Śrī Nārada began to sing over and again, "You are the greatest recipient of Śrī Kṛṣṇa's mercy!" Then he began singing sweetly the glories of Śrī Śiva that he had heard from his father, Śrī Brahmā.

DIG-DARŚINĪ-ṬĪKĀ: "At this time, singing must be done…" Thinking like this, Śrī Nārada began to purposefully declare and sing repeatedly, "You are the topmost recipient of Śrī Kṛṣṇa's mercy!" He began to sing sweetly about the glories he had heard from his father, Śrī Brahmā: "Śrī Śiva is deeply attached to drinking the divine mellows from the lotus feet of Śrī Kṛṣṇa."

TEXT 5—6

अथ श्रीरुद्रपादाब्जरेणु-स्पर्शनकाम्यया।
समीपेऽभ्यागतं देवो वैष्णवैकप्रियो मुनिम्॥ ५॥
आकृष्याश्लिष्य संमत्तः श्रीकृष्णरसधारया।
भृशं पप्रच्छ किं ब्रूषे ब्रह्मपुत्रेति सादरम्॥ ६॥

atha śrī-rudra-pādābja-reṇu-sparśana-kāmyayā
samīpe 'bhyāgataṁ devo vaiṣṇavaika-priyo munim (5)
ākṛṣyāśliṣya saṁmattaḥ śrī-kṛṣṇa-rasa-dhārayā
bhṛśaṁ papraccha kiṁ brūṣe brahma-putreti sādaram (6)

After this, Śrī Nārada, desiring to obtain the dust of Śrī Śiva's lotus feet, approached him. Vaiṣṇava-priya Śrīmān Mahādeva, also mutually charmed by the topmost muni's guest appearance, embraced him and, being intoxicated by the mellow of śrī-kṛṣṇa-prema, began asking him respectfully and repeatedly, "O son of Brahmā, what are you doing?"

DIG-DARŚINĪ-ṬĪKĀ: After the dancing and singing had stopped, Śrī Siva pulled Śrī Nārada Muni close, embraced him, and being intoxicated by the flow of mellows of *śrī-kṛṣṇa-prema*, respectfully asked over and again, "O son of Brahmā, O Nārada, what are you doing?"

Śrī Rudra was so absorbed in drinking the nectar of love of Śrī Kṛṣṇa, therefore, he did not pay much attention to the words of Śrī Nārada. On the contrary, he never gave much thought or considered the meaning of his words. Therefore, he began to inquire again and again.

TEXT 7—9

ततः श्रीवैष्णवश्रेष्ठसम्भाषणरसाप्लुतम्।
संत्यक्तनृत्यकुतुकं मितप्रियजनावृतम्॥ ७॥
पार्वतीप्राणनाथं तं वृष्यां वीरासनेन सः।
आसीनं प्रणमन् भक्त्या पठन् रुद्रषड़ङ्गकम्॥ ८॥
जगदीशत्वमाहात्म्य प्रकाशनपरैः स्तवैः।
अस्तौद्विवृत्य तस्मिंश्च जगौ कृष्णकृपाभरम्॥ ९॥

tataḥ śrī-vaiṣṇava-śreṣṭha-sambhāṣaṇa-rasāplutam
saṅtyakta-nṛtya-kutukaṁ mita-priya-janāvṛtam (7)
pārvatī-prāṇa-nāthaṁ taṁ vṛṣyāṁ vīrāsanena saḥ
āsīnaṁ praṇaman bhaktyā paṭhan rudra-ṣaḍ-aṅgakam (8)

jagad-īśatva-māhātmya-prakāśana-paraiḥ stavaiḥ
astaud vivṛtya tasmiṁś ca jagau kṛṣṇa-kṛpā-bharam (9)

Thereafter, Śrī Śiva became eager to converse with the preeminent Vaiṣṇava, Śrī Nārada, then stopped his dancing and singing. Accompanied by some of his dear tapasvis, Śrī Nārada sat down in a vīrāsana pose.

Śrī Nārada offered obeisance to Pārvatī's prāṇanātha, Śrī Mahādeva, and devoutly began to recite the Vedic mantra Rudra-ṣaḍ-aṅgaka and other prayers that perceive him as Jagadīśvara, the supreme controller. Then he began to sing and expound upon the profound mercy of Śrī Kṛṣṇa towards him.

DIG-DARŚINĪ-ṬĪKĀ: Afterwards, Śrī Nārada began to offer *praṇāma* and prayers unto Śrī Rudra. These three verses further clarify this. The exalted Vaiṣṇava, Śrī Nārada, who was drowning in the melodious mellows of Mahādevajī, stopped dancing, and along with some of his close associates, sat down with his austere *tapasvis* in the *vīrāsana* posture. *Yoga-śāstra* explains, *ekaṁ pādam tathaikasmin vinyased ūrū saṁsthitam. itar asmins tathā bāhuṁ vīrāsanam idaṁ smṛtam*: "One foot is to be placed on the thigh of the opposite side, whereas the other foot rests on the other thigh, while both hands rest accordingly. This is called the *vīrāsana*, or hero's posture." (*Haṭha-yoga Pradipika* 23)

Thereafter, Śrī Nārada offered his *praṇāma* with deep devotion and began reciting the Vedic mantra *Rudra-ṣaḍ-aṅgaka*. He began by praising and enunciating the supreme sovereignty of the universe and glories of Śrī Śiva by this *stava*. Then he began to sing and elaborate on the innumerable favors Śrī Kṛṣṇa bestowed on him.

TEXT 10

कर्णौपिधाय रुद्रोऽसौ संक्रोधमवदद् भृशम्।
सर्ववैष्णवमूर्द्धन्यो विष्णुभक्तिप्रवर्त्तकः॥ १०॥

karṇau pidhāya rudro 'sau saṁkrodham avadad bhṛśam
sarva-vaiṣṇava-mūrddhanyo viṣṇu-bhakti-pravarttakaḥ

(Upon hearing himself praised) The crest jewel of all Vaiṣṇavas and inaugurator of viṣṇu-bhakti, Śrī Rudra, angrily cupped both his ears and began to speak vigorously.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Rudra is the crest jewel of all Vaiṣṇavas, for example, *sarveṣu vaiṣṇaveṣu murddhanyaḥ śreṣthaḥ, vaiṣṇavānāṁ maheśvarah:* "Maheśvara is the topmost leading superior amongst Vaiṣṇavas," because he is the pioneer or inaugurator of *viṣṇu-bhakti.* Despite being an *avatāra* of Bhagavān and himself *viṣṇu-tattva,* he is the *avatāra* who inaugurates *bhagavad-bhakti* throughout the world. Thus he is widely acclaimed as the topmost Vaiṣṇava, and it is reasonably justifiable to describe him as such.

TEXT 11—14

श्रीरुद्र उवाच—
न जातु जगदीशोऽहं नापि कृष्णकृपास्पदम्।
परं तद्दासदासानां सदानुग्रहकामुकः॥ ११॥
श्रीपरीक्षिदुवाच—
संभ्रान्तोऽथ मुनिर्हित्वा कृष्णनैक्येन तत्स्तुतिम्।
सापराधमिवात्मानं मन्यमानोऽब्रवीच्छनैः॥ १२॥
श्रीनारद उवाच—
सत्यमेव भवान् विष्णोर्वैष्णवानाञ्च दुर्गमाम्।
निगूढ़ां महिमश्रेणीं वेत्ति विज्ञापयत्यपि॥ १३॥
कति बारांश्च कृष्णेन वरा विविधमूर्त्तिभिः।
भक्त्या भवन्तमाराध्य गृहीताः कति सन्ति न॥ १५॥
अतो हि वैष्णवश्रेष्ठैरिष्यते त्वदनुग्रहः।
कृष्णश्च महिमानं ते प्रीतो वितनुतेऽधिकम्॥ १४॥

śrī-rudra uvāca—
na jātu jagad-īśo 'haṁ nāpi kṛṣṇa-kṛpāspadam
paraṁ tad-dāsa-dāsānāṁ sadānugraha-kāmukaḥ (11)
śrī-parīkṣid uvāca—
saṁbhrānto 'tha munir hitvā kṛṣṇenaikyena tat-stutim
sāparādham ivātmānaṁ manyamāno 'bravīc chanaiḥ (12)
śrī-nārada uvāca—
satyam eva bhavān viṣṇor vaiṣṇavānāṁ ca durgamām
nigūdhāṁ mahima-śreṇīṁ vetti vijnāpayaty api (13)
ato hi vaiṣṇava-śreṣthair iṣyate tvad-anugrahaḥ
kṛṣṇaś ca mahimānaṁ te prīto vitanute 'dhikam (14)

Śrī Rudra said: O Nārada, I am neither Jagadīśvara nor the recipient of Śrī Kṛṣṇa's mercy! I am always eager for the mercy of the servant of His servants, and their mercy is my only desire. Moreover, I am not even fit to pray for their mercy!

Śrī Parīkṣit said: Having heard the cautionary words of Śrīmān Mahādeva, Śrī Nārada, who thought himself an offender, stopped glorifying Śrī Kṛṣṇa and Śrī Śiva as identical in nature. After such glorification was checked, Śrī Nārada began to slowly speak again…

Śrī Nārada said: It is true that you understand perfectly well these deep, confidential glories of Śrī Viṣṇu and the Vaiṣṇavas. Above this, you grant others the understanding of these extremely deep topics. Therefore, exalted Vaiṣṇavas also pray for your mercy. Śrī Kṛṣṇa enhances your glories too, being pleased with you.

DIG-DARŚINĪ-ṬĪKĀ: The imports of verses 11-14 are self-explanatory.

TEXT 15

कति बारांश्च कृष्णेन वरा विविधमूर्त्तिभिः।
भक्त्या भवन्तमाराध्य गृहीताः कति सन्ति न॥ १५॥

kati vārāṁś ca kṛṣṇena varā vividha-mūrttibhiḥ
bhaktyā bhavantam ārādhya gṛhītāḥ kati santi na

Who knows how many times Śrī Kṛṣṇa assumes various forms to worship you with devotion to obtain your blessings?

DIG-DARŚINĪ-ṬĪKĀ: This verse depicts and enhances the glories of Śrī Mahādeva beginning with *kati* (how many). How many times did Śrī Kṛṣṇa obtain benedictions from Śrī Śiva? Actually, He obtained benedictions many, many times. This description is especially worth reviewing in the *Dāna-dharma* section of the *Vāmana Purāṇa*, regarding the episode of the acquisition of the Sudarśana cakra, as well as retrieving Śrī Kṛṣṇa's sons such as Sāmba.

TEXT 16

श्रीपरीक्षिदुवाच—
इति श्रुत्वा तु सहसा धैर्यं कर्तुमशक्नुवन्।
लज्जितो द्रुतमुत्थाय नारदस्य मुखं हरः।
कराभ्यां पिदधे धार्ष्ट्यं मम तन्न वदेरिति॥ १६॥

śrī-parīkṣid uvāca—
iti śrutvā tu sahasā dhairyaṁ kartum aśaknuvan
lajjito drutam utthāya nāradasya mukhaṁ haraḥ
karābhyāṁ pidadhe dhārṣṭyaṁ mama tan na vader iti

Śrī Parīkṣit said: Hearing such statements like the pastimes of his giving boons to Śrī Kṛṣṇa, Śrī Śiva could no longer contain himself and became embarrassed. Arising quickly, he covered Nārada's mouth with both hands and began to speak, "O Nārada, do not describe my pompous behavior anymore."

TEXT 17

अनन्तरमुवाचोच्चैः सविस्मयमहो मुने।
दुर्वितर्क्यतरं लीलावैभवं दृश्यतां प्रभोः॥ १७॥

anantaram uvācoccaiḥ sa-vismayam aho mune
durvitarkya-taraṁ līlā-vaibhavaṁ dṛṣyatāṁ prabhoḥ

Exasperated and astonished, Śrī Śiva spoke boldly: "O sage, the marvelous pastimes of my Lord are beyond any logic or reason. Scrutinize such things as my penance and austerities, and then see whether He obtained a boon from me."

DIG-DARŚINĪ-ṬĪKĀ: Both these verses, sixteen and seventeen, are noteworthy.

TEXT 18

अहो विचित्रगम्भीरमहिमाब्धिर्मदीश्वरः।
विविधेष्वपराधेषु नोपेक्षत कृतेष्वपि॥ १८॥

aho vicitra-gambhīra-mahimābdhir mad-īśvaraḥ
vividheṣv aparādheṣu nopekṣeta kṛteṣv api

O my Lord Śrī Kṛṣṇa's glories are wonderful and obscure like a deep, fathomless ocean. Even after committing so many offenses at His lotus feet, He does not disregard me.

DIG-DARŚINĪ-ṬĪKĀ: "Just see how wonderful my Lord Śrī Kṛṣṇa's glories are! They are as supremely wonderful as a fathomless ocean. Just as an ocean is inaccessible and unknowable, steady and tranquil yet boundless, the glories of my Lord are also like that. Therefore, despite my performing countless offenses at His lotus feet by displaying my prowess and pride by offering Him boons, He still did not disregard me. Even now, as before by the propagation of *bhakti*, His glories increase only. The conclusion is that one's *bhakti* vanishes after committing offenses to the lotus feet of Śrī Kṛṣṇa, yet my *bhakti*

did not wane or disappear, after committing so many offenses at His lotus feet."

TEXT 19

श्रीपरीक्षिदुवाच—
परमानन्दितो धृत्वा पादयोरुपवेश्य तम्।
नारदः परितुष्टाव कृष्णभक्तिरसप्लुतम्॥ १९॥

śrī-parīkṣid uvāca—
paramānandito dhṛtvā pādayor upaveśya tam
nāradaḥ parituṣṭāva kṛṣṇa-bhakti-rasa-plutam

Śrī Parīkṣit said: Hearing this, Śrī Nārada became ecstatic. Catching hold of the lotus feet of Śrī Śiva, who is always submerged in the devotional mellows of Śrī Kṛṣṇa, Nārada made him sit down upon an elevated āsana and began to honor him

TEXT 20

श्रीनारदुवाच—
नापराधवकाशस्ते प्रेयसः कश्चिदच्युते।
कदाचिल्लोकदृष्ट्यापि जातो नास्मिन् प्रकाशते॥ २०॥

śrī-nārada uvāca—
nāparādhāvakāśas te preyasaḥ kaścid acyute
kadācil loka-dṛṣṭyāpi jāto nāsmin prakāśate

Śrī Nārada said: You are especially dear to Śrī Kṛṣṇa, so there is no scope of time to commit any offense against Him. Although this may occur in the vision of common people, it cannot happen in Śrī Kṛṣṇa's vision.

DIG-DARŚINĪ-ṬĪKĀ: The above verses, nineteen and twenty, are noteworthy.

TEXT 21—23

स्वबाहुबलदृप्तस्य साधुपद्रवकारिणः।
मायाबद्धानिरुद्धस्य युध्यमानस्य चक्रिणा॥ २१॥
हतप्रायस्य बाणस्य निजभक्तस्य पुत्रवत्।
पालितस्य त्वया प्राणरक्षार्थं श्रीहरिः स्तुतः॥ २२॥
सद्यो हित्वा रुषं प्रीतो दत्त्वा निजस्वरूपताम्।
भवत्पार्षदतां निन्ये तं दुरापां सुरैरपि॥ २३॥

sva-bāhu-bala-dṛptasya sādhupadrava-kāriṇaḥ
māyā-baddhāniruddhasya yudhyamānasya cakriṇā (21)
hata-prāyasya bāṇasya nija-bhaktasya putra-vat
pālitasya tvayā prāṇa-rakṣārthaṁ śrī-hariḥ stutaḥ (22)
sadyo hitvā ruṣaṁ prīto dattvā nija-svarūpatām
bhavat-pārṣadatāṁ ninye taṁ durāpāṁ surair api (23)

When Bāṇāsura, puffed up with pride by his many powerful arms, started troubling the sādhus and captured Śrī Aniruddha in his illusory trap, then Bhagavān Śrī Kṛṣṇa fought with him and in that battle, Bāṇāsura nearly lost his life.

You had nurtured Bāṇāsura like a son, before he was your devotee. Therefore, at that time, you glorified Śrī Kṛṣṇa to protect his life. Pleased by your glorification, Śrī Kṛṣṇa abandoned His anger at once and granted that devotee sārūpya, a similar liberated form, that is, He made him an eternal associate with a destination rare even for the demigods.

DIG-DARŚINĪ-ṬĪKĀ: There are many examples that Śrī Kṛṣṇa does not accept any of your apparent offenses. This is explanatory in the three verses beginning with *sva-bāhu* (his arms). Only for the aim of rescuing Bāṇāsura's life, you offered prayers to Śrī Hari. Nonetheless, Śrī Hari, being pleased with your prayers, offered that archenemy of the saints (*sādhu-drohī*), Bāṇāsura, a position as your eternal associate (*pārṣada*). *Cakriṇā* means, "Śrī Hari who is eager to fight with the *Sudarśana cakra* in hand."

In other words, Bāṇāsura would behave maliciously toward the *sādhus*, thus ensnaring and ending his own life in that war. Only to spare the life of Bāṇāsura, who was your devotee, nurtured like your own sibling, you praised Śrī Hari. Pacified by your glorification, Śrī Hari abandoned His anger and granted him *sārūpya*, namely, a four-armed form as your eternal associate. For example, Bhagavān spoke to Śrī Rudra in the Tenth Canto (*Bhāg.* 10.63.49):

catvāro 'sya bhujāḥ śiṣṭā bhaviṣyaty ajarāmaraḥ
pārṣada-mukhyo bhavato na kutaścid-bhayo 'suraḥ

"Only four of Bāṇāsura's one thousand arms will remain. This demoniac person later will become one of My eternal, ageless associates and will thus fear no one."

TEXT 24

भवांश्च वैष्णवद्रोहि-गार्ग्यादिभ्यः सुदुश्चरैः।
तपोभिर्भजमानेभ्यो नाव्यलीकं वरं ददे॥ २४॥

bhavāṁś ca vaiṣṇava-drohi-gārgyādibhyaḥ su-duścaraiḥ
tapobhir bhajamānebhyo nāvyalīkaṁ varaṁ dade

The ancestry of Gārga, who was inimical to the Vaiṣṇavas, worshipped you by severe austerities, yet you never bestowed upon them any boon free of any loophole.

DIG-DARŚINĪ-ṬĪKĀ: In the vision of Śrī Kṛṣṇa there is never any offense, that is, Śrī Kṛṣṇa never saw any offense of Śri Śiva's. In this way, while showing the symptom of Śrī Kṛṣṇa's mercy, Śrī Nārada is saying that there is no scope for his committing an offense to Śrī Kṛṣṇa. Now this is explained by the two verses beginning with *bhavāṁś ca.*

The ancestry of Gārga (*gārgyādibhyaḥ*), who committed offenses to the Yādavas and Pāṇḍavas, means the *vaiṣṇava-drohī* or archenemies of the Vaiṣṇavas such as Jayadratha and Sudakṣiṇā. Despite their worship by rigorous austerities, Śiva did not bestow any boon upon them without a loophole. Rather, he bestowed boons with loopholes. Thus he gave a boon to the ancestry of Gārga that would create fear in the Yadu dynasty and restrain them, but he did not bestow on them a boon that would vanquish the Yadu dynasty. He also gave a boon to Jayadratha that he could be victorious over all the Pāṇḍavas, except Arjuna, only once. And to Sudakṣiṇā, he gave the boon of a desirable way to end a fire sacrifice with an incantation by an unqualified *brāhmaṇa.* For more elaborate details to this analogy, refer to the episodes depicted in *Śrī Hari-vaṁśa, Śrī Viṣṇu Purāṇa* and *Śrīmad-Bhāgavatam.*

TEXT 25

चित्रकेतुप्रभृतयोऽधियोप्यंशाश्रिता हरेः।
निन्दका यद्यपि स्वस्य तेभ्योऽकुप्यस्तथापि न॥ २५॥

citraketu-prabhṛtayo 'dhiyo 'py aṁśāśritā hareḥ
nindakā yadyapi svasya tebhyo 'kupyas tathāpi na

Despite criticism from Citraketu and others, you never showed any anger towards them. Being under the shelter of the plenary

expansion of Bhagavān Śrī Hari, Śrī Saṅkarṣaṇa, they are ignorant of your glories.

DIG-DARŚINĪ-ṬĪKĀ: In this way, knowing the behavior of the ancestry of Gārga and others as improper Vaiṣṇava behavior (*avaiṣṇava*), you did not offer them any clear-cut boon without a loophole (as suggested in the previous *śloka*). Regarding this topic on envy, if someone has even the slightest connection with Śrī Viṣṇu, He does not neglect him in spite of being insulted. This is what Śrī Nārada elucidates in this verse beginning with *citraketu*.

Citraketu Mahārāja has taken shelter in the *aṁśāvatāra*, or plenary portion of Śrī Hari, Śrī Śeṣa-deva. Although Śrī Śeṣa is an *āvatāra* of Śrī Balarāma, still Śrī Balarāma is nondifferent from Śrī Kṛṣṇa and thus Śrī Citraketu is a portion of the plenary portion of Śrī Hari. Actually, Citraketu is not fully cognizant; rather, he does not fully comprehend the truth of Śrī Śiva (*śiva-tattva*). Therefore, despite the criticism of the unsuspecting Citraketu, you did not become angry with him.

TEXT 26

कृष्णस्य प्रीतये तस्माच्छ्रैष्ठमप्यभिवाञ्छता।
तद्भक्ततैव चातुर्यविशेषेणार्थिता त्वया॥ २६॥

kṛṣṇasya prītaye tasmāc chraiṣṭhyam apy abhivāñchatā
tad-bhaktataiva cāturya-viśeṣeṇārthitā tvayā

Only out of love for Śrī Kṛṣṇa did you ask for such a boon that you would be more revered in this world than Him. In this way, you cleverly prayed for the position of a devotee.

DIG-DARŚINĪ-ṬĪKĀ: One may wonder how Śiva prayed, "I want to be more worshipful than Śrī Kṛṣṇa." It is because of this desire to be worshipped even more than Śrī Hari, and by praying to be superior to Śrī Kṛṣṇa, your "*aparādha*" is thus well publicized. Just as it states in the illustrious *Bṛhat-sahasra-nāma-stotra* in the *Padma Purāṇa*:

alabdhvā cātmanaḥ pūjāṁ samyag ārādhito hariḥ
mayā tasmād api śraiṣṭhyaṁ vāñchatā-haṅkṛtātmanā

"How could I serve Him properly with such a motive as my own worship being more gratifying than His?"

With this in mind, Śrī Nārada says that because of love for Śrī Kṛṣṇa and His supremacy, Śiva cleverly prays to be near Him, and begs for *bhakti* or devotional service to Him. On the other hand, if he begged for the service of Śrī Kṛṣṇa in person, by humility alone He would not be satisfied. Therefore, even after coveting the excellence of your own worship, you only obtained more love for Śrī Kṛṣṇa.

Śrī Kṛṣṇa Himself then declared the worship of His devotees as superior to Him, and considering His devotees superior to Himself, even behaved like them. Therefore, rather than asking for the precedence of your own worship more than His, you obtained His love only. In fact, you have made the words from His holy lips truthful. Thus this prayer also transformed you into a servitor with a *dāsya* or *sevā-bhāva*. Śrī Bhagavān has declared (*Bhāg.* 11.19.21), *mad-bhakta pūjābhyādhika*: "More pleasing than the worship of Myself is the worship of My devotees." Moreover, the episode of the dice game, as well as Śrī Rukmiṇī-devī's, brings to light the story of making an oath before an assembly.

TEXT 27

अतो ब्रह्मादिसंप्रार्थ्य–मुक्तिदानाधिकारिताम्।
भवते भगवत्यै च दुर्गायै भगवानदात्॥ २७॥

ato brahmādi-saṁprārthya-mukti-dānādhikāritām
bhavate bhagavatyai ca durgāyai bhagavān adāt

Therefore, Bhagavān bestowed upon you and Bhagavatī Śrī Durgā the authority to grant liberation, that which Brahmā and other such demigods pray for.

DIG-DARŚINĪ-ṬĪKĀ: Therefore you ignore your own devotees and take the side of the devotees of Śrī Kṛṣṇa. Moreover, Bhagavān Śrī Kṛṣṇa has given you, that is, Śri Śiva and Bhagavatī Śrī Pārvatī, the right to grant liberation (*mukti-dānādhikāritām*) that such demigods as Śrī Brahmā beg for fervently.

TEXT 28—31

अहो ब्रह्मादिदुष्प्राप्ये ऐश्वर्ये सत्यपीदृशे।
तत्सर्वं सुखमप्यात्म्यमनादृत्यावधूतवत्॥ २८॥

भावाविष्टः सदा विष्णोर्महोन्मादगृहीतवत्।
कोऽन्यं पत्न्या समं नृत्येद्गणैरपि दिगम्बरः॥ २९॥
दृष्टोऽद्य भगवद्भक्तिलाम्पट्यमहिमाद्भुतः।
तद्भवानेव कृष्णस्य नित्यं परमवल्लभः॥ ३०॥
आः किं वाच्यानवच्छिन्ना कृष्णस्य प्रियता त्वयि।
त्वत्प्रसादेन बहवोऽन्येऽपि तत्प्रियतां गताः॥ ३१॥

aho brahmādi-duṣprāpye aiśvarye saty apīdṛśe
tat sarvaṁ sukham apy ātmyam anādṛtyāvadhūta-vat (28)
bhāvāviṣṭaḥ sadā viṣṇor mahonmāda-gṛhīta-vat
ko 'nyaḥ patnyā samaṁ nṛtyed gaṇair api dig-ambaraḥ (29)
dṛṣṭo 'dya bhagavad-bhakti-lāmpatya-mahimādbhutaḥ
tad bhavān eva kṛṣṇasya nityaṁ parama-vallabhaḥ (30)
āḥ kiṁ vācyānavacchinnā kṛṣṇasya priyatā tvayi
tvat-prasādena bahavo 'nye 'pi tat-priyatāṁ gatāḥ (31)

O you are replete with opulence not even obtainable by demigods such as Brahmā, yet you disregard the pleasure of that opulence and remain naked like an avadhūta. You always remain absorbed, intoxicated with prema for Śrī Kṛṣṇa.

Who else could dance in the midst of his wife and associates with such divine ecstacy? Today, I have seen the glories of your wonderful devotion to Śrī Bhagavān. Therefore, you alone are the dearmost object of mercy of Śrī Kṛṣṇa. Oh, love of Śrī Kṛṣṇa is present in you in an uninterrupted mood! What more can I say about it? You are the dearmost devotee of Śrī Kṛṣṇa; therefore, many other people have received śrī-kṛṣṇa-prema by your mercy.

DIG-DARŚINĪ-ṬĪKĀ: In this way, Śrī Nārada indicates to Śrī Śiva the symptoms of being the recipient of the topmost mercy of Śrī Bhagavān, thus concluding his proposed topic. "Alas, despite having obtained opulences unobtainable for even Brahmā, you do not esteem the happiness of those opulences, but always remain absorbed in *viṣṇu-bhakti* like an *avadhūta*. Like a passionate, maddened naked person who abandons even public standards of social etiquette, you freely dance with your wife and associates. Therefore, today I directly experienced the glories of your wonderful devotion to Bhagavān.

The import of saying *mahimādbhutaḥ* is that your devotional glories induced a thrill in my heart. Furthermore, apart from being *mahā-yogīśvara* (the great master of *yogīs*) and *ātmārāma-śiromaṇi*

(the crest jewel of the self-satisfied), you are Śrī Pārvatī-Ramaṇa who dances and sings with Śrī Pārvatī in front of everyone. In comparison to this, what more wonderful aesthetic quality can there be? Therefore, that unconditional love for Śrī Kṛṣṇa is present in you. What more can one say about it? You are the recipient of Śrī Kṛṣṇa's mercy. Therefore by your mercy many souls such as the Ten Pracetās obtained the wealth of love of Śrī Kṛṣṇa.

TEXT 32

पार्वत्याश्च प्रसादेन बहवस्तत्प्रियाः कृताः।
तत्त्वाभिज्ञा विशेषेण भवतोरियमेव हि॥ ३२॥

pārvatyāś ca prasādena bahavas tat-priyāḥ kṛtāḥ
tattvābhijñā viśeṣeṇa bhavator iyam eva hi

By the mercy of your consort, Śrī Pārvatī, many souls have obtained love of Śrī Kṛṣṇa. Śrī Pārvatī also knows the truth about Śrī Kṛṣṇa exceptionally well.

DIG-DARŚINĪ-ṬĪKĀ: This verse is noteworthy.

TEXT 33

कृष्णस्य भगिनी वैषा स्नेहपात्रं सदाम्बिका।
अतएव भवानात्मारामोऽप्येतामपेक्षते॥ ३३॥

kṛṣṇasya bhaginī vaiṣā sneha-pātraṁ sadāmbikā
ataeva bhavān ātmārāmo 'py etām apekṣate

Śrī Ambikā-devī is like a sister and constant recipient of Śrī Kṛṣṇa's affection. So, despite being self-satisfied, you cared for her.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Ambikā-devī (Śrī Parvatī) is addressed like a sister of Śrī Kṛṣṇa (*bhaginī*), suggesting a nondifference from Yogamāyā who appeared in the same womb of Śrī Yaśodā. However, by using the indeclinable *vaisā* (*iva*, like) affirms that she is unlikely to be the twin sister of Śrī Kṛṣṇa. Rather, she is the recipient of Śrī Kṛṣṇa's affection similar to the love shown to Subhadrā (Arjuna's Queen Consort of Dvārakā). Therefore, despite your being self-satisfied (*ātmārāma*), you displayed affection for Ambikā-devī.

The importance of saying *ātmārāma* is that being an *avatāra* of Bhagavān, you enjoy bliss within your own *svarūpa*, possessing the

same constitutional nature as Bhagavān. Or else, you are the primary personality in the ecstasy of Bhagavān—this is the implication.

TITLE 34

विचित्रभगवन्नामसंकीर्त्तन–कथोत्सवैः ।
सदेमां रमयन् विष्णुजनसंगसुखं भजेत्॥ ३४॥

vicitra-bhagavan-nāma-saṅkīrtana-kathotsavaiḥ
sademāṁ ramayan viṣṇu-jana-saṅga-sukhaṁ bhajet

You always engage in the ecstatic performance of wonderful festivals for Śrī Pārvatī with Bhagavān's nāma-saṅkīrtana and hari-kathā. Thus you experience the blissful association of Śrī Viṣṇu's devotees in her company.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada explains the benefits of nurturing Śrī Pārvatī by Śiva with this verse beginning with *vicitra*. "You always please Śrī Pārvatī by your association in the manner of festivals by singing the various names of Bhagavān, describing His pastimes, and becoming blissful in her association."

Here, in reference to the varieties of many wonderful festivals (*kathotsavaiḥ*), the plural is used. Śrī Ambikā-devī is also a devotee of Śrī Viṣṇu, therefore Śiva experiences the happiness of associating with a devotee of Viṣṇu. Only in the association of devotees of Viṣṇu can happiness be experienced by the glorious *nāma-saṅkīrtana* of Bhagavān.

TEXT 35

परीक्षिदुवाच—
ततो महेश्वरो मातस्त्रपाऽवनमिताननः।
नारदं भगवद्भक्तमवदद्वैष्णवाग्रणीः॥ ३५॥

parīkṣid uvāca—
tato maheśvaro mātas trapā 'vanamitānanaḥ
nāradaṁ bhagavad-bhaktam avadad vaiṣṇavāgraṇīḥ

Parīkṣit said: O mother, that exalted Vaiṣṇava, Śrī Maheśvara, hearing his own praises, dropped his head in shame and began speaking to Bhagavān's great devotee, Śrī Nārada.

DIG-DARŚINĪ-ṬĪKĀ: Why did Śrī Mahādeva lower his head in shame?

Due to hearing his own praises. or rather, the improbability of this kind of glorification, in other words, "Actually, I am not worthy of this."

Such aggrandizing of character is valued about as much as a practical joke. Hence, out of modesty, he lowered his head. He is the most exalted of Vaiṣṇavas for this repugnance of any prestige as well.

TEXT 36

श्रीमहेश उवाच—
अहो वत महत्कष्टं त्यक्तसर्वाभिमान हे।
क्वाहं सर्वाभिमानानां मूलं क्व तादृशेश्वरः॥ ३६॥

śrī-maheśa uvāca—
aho bata mahat kaṣṭaṁ tyakta-sarvābhimāna he
kvāhaṁ sarvābhimānānāṁ mūlaṁ kva tādṛśeśvaraḥ

Śrī Mahādeva said: O prideless Nārada, how astonishing! This is a matter of great distress for me! Where is Śrī Kṛṣṇa, master of everyone, who has cast aside all pride? As such, being filled with pride, where am I?

DIG-DARŚINĪ-ṬĪKĀ: Having dominion over the whole world and so forth, is the fundamental or main abode of all types of *ahaṅkāra* or false egos. Apart from this, it is present in its archetypal form as Śrī Rudra, the presiding deity of false ego, and in all the egos of living entities, namely, the egoistical desire for wealth, followers and other intoxicating opulences.

Above all else, where is your Prabhu, the Lord and master of yourself, Śrī Kṛṣṇa, the renouncer of all egos? For this reason, there is not the slightest similarity between Śrī Kṛṣṇa and me.

TEXT 37—38

लोकेशो ज्ञानदो ज्ञानी मुक्तो मुक्तिप्रदोऽप्यहम्।
भक्तो भक्तिप्रदो विष्णोरित्याद्यहं क्रियावृतः॥ ३७॥
सर्वग्रासकरे घोरे महाकाले समागते।
विलज्जेऽशेषसंहारतामसन्वप्रयोजनात्॥ ३८॥

lokeśa jñāna-do jñānī mukto mukti-prado 'py aham
bhakto bhakti-prado viṣṇor ity-ādy-ahaṅ-kriyāvṛtaḥ (37)

sarva-grāsa-kare ghore mahā-kāle samāgate
vilajje 'śeṣa-saṁhāra-tāmasa-sanva-prayojanāt (38)

I am entrenched in false pride, considering myself master of the world, as both the giver of knowledge and knowledgeable, the liberator and liberated, a devotee and dispenser of viṣṇu-bhakti.

However, at the time of cosmic devastation when the hideous Mahā-kāla manifests and devours everyone, at that time the tāmasic work of destruction of the entire world is my assigned duty. Now, remembering all these things, I feel embarrassed.

DIG-DARŚINĪ-ṬĪKĀ: "I am the *ahaṅkāra ādhiṣṭhatṛ devatā*, the lone presiding deity of false ego; what to speak of that, I am myself entrenched in false ego. What great pride I have is told in the verses beginning with *lokeśa*, master of the world. I am covered by these egos, thinking, 'I am a devotee of Viṣṇu, I am the bestower of *viṣṇu-bhakti*, and so forth.'"

The word *ādi* suggests an array of erroneous, egotistical titles that are bestowed upon him: "I am the best recipient of Viṣṇu's mercy; the dearmost; the lord of the universe; the bestower of knowledge; a learned person; liberated and liberator. Factually, for one who creates *ahaṅkāra* in others, that person himself must be a great *ahaṅkārī*, or bearer of false ego, rightfully so. Therefore, the slightest trace of Śrī Kṛṣṇa's mercy is not present in me.

"Moreover, consider that the activity of the annihilation of the entire world is my responsibility. Simply remembering these things is a source of shame. Knowing that it is my personal responsibility makes me feel so shameful that I must lower my head."

TEXT 39—40

मयि नारद वर्तेत कृपालेशोऽपि चेद्धरेः।
तदा किं पारिजातोषाहरणादौ मया रणः॥ ३९॥
मां किमाराधयेद्दासं किमेतच्चादिशेत् प्रभुः।
स्वागमैः कल्पितैस्त्वं च जनान्मद्विमुखान् कुरु॥ ४०॥

mayi nārada varteta kṛpā-leśo 'pi ced dhareḥ
tadā kiṁ pārijātoṣā-haraṇādau mayā raṇaḥ (39)
māṁ kim ārādhayed dāsaṁ kim etac cādiśet prabhuḥ
svāgamaiḥ kalpitais tvaṁ ca janān mad-vimukhān kuru (40)

O Nārada, if I had a fraction of Śrī Kṛṣṇa's mercy in me, then at the time of taking away the Pārijāta flower or the kidnapping episode of Uṣā, why would He personally fight with me?

Why would He worship me as His own servant? Besides, why would He order me to go to the material world, write a fallacious commentary on the tantras and make people averse to me?

DIG-DARŚINĪ-ṬĪKĀ: "In this way, deliberating upon my official duties, there is no trace of mercy of Śrī Kṛṣṇa seen upon me. All this is not simply conjecture, but His negligence is personally seen." This is voiced by the two verses beginning with *mayi*.

"O Nārada, if there is the slightest tinge of grace in me from Bhagavān, then would I have fought with Him after He took the Pārijāta flower and after the kidnapping of Aniruddha by Uṣā? Moreover, seeing that I am a servant of Śrī Kṛṣṇa, then why would the master worship me, his own servant? On the contrary, that worship by my Prabhu has become a subject of ridicule in this world as anger arose in Śrī Kṛṣṇa, and that is why He performed my worship. Instead of honoring me, He made me feel extremely shameful, thus immersing me in an ocean of sorrow.

"So for obtaining a first-class son, Śrī Bhagavān worshipped me and obtained a boon. In this way, the worship of the servant done by Śrī Bhagavān and the acquisition of such boons are not symptomatic of blessings, rather they are symptoms of utter ridicule."

The deep import of Mahādeva's ensuing dialogue is that by all these activities, it is clearly visible that Bhagavān has not pardoned all offenses. Furthermore, if Bhagavān even slightly favored me, why would He order me to make the people averse to Śrī Bhagavān by creating one's own imaginary scriptures.

Actually, this is an order to propagate *bhagavad-bhakti* and is the symptom of mercy. Otherwise, an utter disregard in His order would be the effect. Śrī Bhagavān cleverly engaged Śrī Śiva in His beloved service as the inaugurator of *bhakti,* or in the pursuit of that rarely accessible *bhakti* gave the order to conceal it. Yet *bhakti-rasika* Śrī Mahādeva followed His order. Due to having natural *bhakti,* He performed this service to conceal *bhakti.* Unable to tolerate this, he naturally became repentant.

TEXT 41

आवयोर्मुक्तिदातृत्वं यद्भवान् स्तौति हृष्टवत्।
तच्चातिदारुणं तस्य भक्तानां श्रुतिदुःखदम्॥ ४१॥

āvayor mukti-dātṛtvaṁ yad bhavān stauti hṛṣṭa-vat
tac-cāti-dāruṇaṁ tasya bhaktānāṁ śruti-duḥkha-dam

O Śrī Nārada, you gladly address us with the praise of being happy perpetrators of mukti or liberation. The word mukti is also unbearable to us. It simply gives deep pain to the devotees' ears.

DIG-DARŚINĪ-ṬĪKĀ: The import of this verse is noteworthy.

TEXT 42

तत्कृष्णपार्षदश्रेष्ठ मा मां तस्य दयास्पदम्।
विद्धि किन्तु कृपासारभाजो वैकुण्ठवासिनः॥ ४२॥

tat kṛṣṇa-pārṣada-śreṣṭha mā māṁ tasya dayāspadam
viddhi kintu kṛpā-sāra-bhājo vaikuṇṭha-vāsinaḥ

Henceforth, O best among Śrī Kṛṣṇa's associates, Śrī Nārada, do not consider me the recipient of Śrī Kṛṣṇa's sympathy! Devotees who reside in Vaikuṇṭha are the sole recipients of His mercy.

DIG-DARŚINĪ-ṬĪKĀ: Therefore, O best among the *pārṣadas* or eternal associates of Śrī Kṛṣṇa, both Śrī Pārvatī and myself have the power to grant liberation. Nevertheless, do not think us to be recipients of Śrī Kṛṣṇa's mercy by this. You alone are the recipient of Śrī Bhagavān's mercy. Therefore, you are superior to us. Others, as well as you, must know this.

TEXT 43

यैः सर्वं तृणवत्त्यक्त्वा भक्त्याराध्य प्रियं हरिम्।
सर्वार्थसिद्धयो लब्ध्वापाङ्गदृष्ट्यापि नादृताः॥ ४३॥

yaiḥ sarvaṁ tṛṇa-vat tyaktvā bhaktyārādhya priyaṁ harim
sarvārtha-siddhayo labdhvā-pāṅga-dṛṣṭyāpi nādṛtāḥ

Those who abandon all their desires like straw to worship Śrī Hari by their devotional mood alone, by the influential power of that worship, realize and attain all mystic perfections as well. Still, they do not honor those mystic perfections with as much as a glance.

DIG-DARŚINĪ-ṬĪKĀ: The Vaikuṇṭha resident *bhaktas*, who have become recipients of Śrī Kṛṣṇa's divine mercy and the characteristics of their *bhakti*, are depicted within these six verses beginning with *yaiḥ* up to *kamalā* (43 through 48). Among them, the first verse shows the glories of the residents of Vaikuṇṭha and the glories of the *sādhana* for obtaining Vaikuṇṭha.

Those with *bhakti* worship Śrī Hari and for His worship give up all selfish motives. They give up religiosity, wealth, liberation, mystic *siddhis* such as *animā* and other *vaikuṇṭha* forms like straw. By the influence of their worship of Śrī Bhagavān, achieving mystic potencies become inferior goals and neither honor them with a passing glance, nor accept them as the actual goal.

TEXT 44

त्यक्तसर्वाभिमाना ये समस्तभयवर्जिताः।
वैकुण्ठं सच्चिदानन्दं गुणातीतं पदं गताः॥ ४४॥

tyakta-sarvabhimānā ye samasta-bhaya-varjitāḥ
vaikuṇṭhaṁ sac-cid-ānandaṁ guṇātītaṁ padaṁ gatāḥ

Having cast aside all pride, they attain their destination of that eternal, cognizant and blissful Śrī Vaikuṇṭha, which is free from all fear and beyond the modes of material nature.

DIG-DARŚINĪ-ṬĪKĀ: In the *Brahmāṇḍa Purāṇa*:

tam ananta-gunavasam mahat-tejo durasadam
apratyaksam nirupamam paranandam atindriyam

"That Vaikuṇṭha, the abode of limitless qualities, is full of radiant splendor, imperceptible to nondevotees, unparalleled, beyond the mundane senses and divinely blissful."

And in *Śrīmad-Bhāgavatam* (2.9.9-10) it is also stated:

tasmai sva-lokaṁ bhagavān sabhājitaḥ
sandarśayām āsa paraṁ na yat-param
vyapeta-saṅkleśa-vimoha-sādhvasaṁ
sva-dṛṣṭavadbhir puruṣair abhiṣṭutam
pravartate yatra rajas tamas tayoḥ
sattvañca miśraṁ na ca kāla-vikramaḥ

na yatra māyā kim utāpare harer
anuvratā yatra surāsurārcitāḥ

"Śrī Nārāyaṇa, pleased by the *tapasyā* of Brahmā, revealed to him His topmost abode of Vaikuṇṭha. In that Vaikuṇṭha, there is neither suffering nor fear. Those who have achieved self-enlightenment, that is, who are self-realized liberated souls, always glorify that abode of Vaikuṇṭha."

In this way, expressing that Vaikuṇṭha devotees are more than simply liberated sensualists or carefree souls, Śrī Śiva now explains their glories as more superior than his own self by *tyakta* (casting aside) and so on. They became successful by obtaining a Vaikuṇṭha position. Here, the word used is *pada*, not a *mayik* or ephemeral place but a *sac-cid-ānanda* realm composed of eternity, cognizance and bliss.

Regarding this transcendental *vaikuṇṭha-pada*, *Śrī Nārada Pañcaratra* (Śrī-*Brahmā-Nārada-Saṁvāda Jitante-Stotra*) explains: "That *aprakṛta* or spiritual realm called Śrī Vaikuṇṭha is as effulgent as millions of suns, devoid of the three material modes, replete with six luminous characteristics, and completely unattainable to nonbelievers in Śrī Viṣṇu. The *nitya-siddha parikaras*, or eternal, liberated associates, have the same bodily features with five different ages—full of *sac-cid-ānanda*. In that *aprakṛta* Vaikuṇṭha, the assembly halls, palaces, gardens, great lakes, wells, deep ponds and trees are well adorned and served with adoration by an assemblage of demigods."

In the Tenth Canto (*Bhāg.* 10.28.14, 15) it is said:

iti sañcintya bhagavān mahā-kāruṇiko hariḥ
darśayām āsa lokaṁ svaṁ gopānāṁ tamasaḥ param
satyaṁ jñānam anantaṁ yad brahma-jyotiḥ sanātanam
yad dhi paśyanti munayo, guṇāpāye samāhitāḥ

"That supremely merciful Bhagavān Śrī Kṛṣṇa revealed to the cowherd boys His own Vakuṇṭhaloka, situated beyond the material energy. That abode is *vyapaka*, that is, endless and self-effulgent. Equipoised sages detach their minds from external objects to envision Him in *samādhi*, and by the mercy of Bhagavān see that abode which is an embodiment of truth, knowledge and limitless *brahman* (*satyam, jñānam, anantam*)."

In other words, that spiritual abode whose constitutional nature is *satya* or eternal is explained as the *svarūpa* of the *dhāma* in these *ślokas* by the words *yad brahma-jyotiḥ*. However, the self-satisfied sages (*ātmarāmas*), despite being transcendental to the material modes, can only envision that abode of Vaikuṇṭha in their eye of cognizance (*jñāna-cakṣu*), but can never attain it.

TEXT 45

तत्र ये सच्चिदानन्ददेहाः परमवैभवम्।
संप्राप्तं सच्चिदानन्दं हरेर्सार्ष्टिञ्च नाभजन्॥४५॥

tatra ye sac-cid-ānanda-dehāḥ parama-vaibhavam
saṁprāptaṁ sac-cid-ānandaṁ harer-sārṣṭiñca nābhajan

Persons who reside in Śrī Vaikuṇṭha-loka have sac-cid-ananda bodies. Despite living in that place with eternal forms endowed with knowledge and bliss, and achieving the acme of opulences like Śrī Hari, they do not have the slightest concern for them.

DIG-DARŚINĪ-ṬĪKĀ: Those living in Vaikuṇṭha-dhāma possess forms, yet their bodies are qualitatively eternal (*nityatva*) and not illusory (*amāyikatva*). For this reason alone *sac-cid-ananda-maya dehāḥ* has been said. In this context, in *Śrīmad-Bhāgavatam* (7.1.35), Śrī Yudhiṣṭhira Mahārāja remarks in a question to Śrī Nārada, *dehendriyāsu-hīnānāṁ, vaikuṇṭha-pura-vāsinām*: "The divine forms of Vaikuṇṭha residents have nothing to do with physical bodies, mundanes senses or bodily airs."

Therefore, those who are completely devoid of physical forms, their constitutional forms consisting of *sac-cid-ānanda* are factual. (Again, saying *vaikuṇṭha-pura-vāsī* indicates a bodily form, that must be understood, but "they have no material body or mundane senses." By this sentence, contradistinctions are shown. Nevertheless, the mutual reconciliation of these sentences is that they have bodies and senses. These are not mundane, but they are *sac-cid-ananda* forms.)

In this way, while mentioning the glories of their constitutional forms, he explains the glories of their *vibhūtis* or divine extensions. Despite living in Vaikuṇṭha-dhāma, despite obtaining that super-excellent wealth of knowledge, bliss and eternity, they do not give

it any importance. What is the nature of their *vaibhava*, or divine opulences?

Sac-cid-ānanda-maya, that is, just like Bhagavān Hari's own divine nature, everyone (who lives in Vaikuṇṭha-dhāma) despite obtaining the sovereign wealth of countless universes effortlessly, are devoid of any affection for it. Moreover, they do not even cast a sidelong glance for their *sārūpya* of that *saci-cid-ānanda-maya* form. In this way, the opulences of Vaikuṇṭha, considered to be eternally true, are *brahma-rūpa*, embodiments of spirit. Now, the question may be posed that if the *brahman* is variegated, then how can divine opulences have *brahma-svarūpa* (a constitutional nature of *brahman* or spirit)? These divine opulences, possessing the nature of immutable *brahman* and due to the special *śakti* or the potency of Bhagavān, are endowed with a wonderful, sweet variegatedness. Later, this topic will be discussed in detail. Therefore, Vaikuṇṭha is *brahma-svarūpa* and the devotees in Vaikuṇṭha along with all the entities there exhibit variegated opulences. Moreover, he is explaining that devotees who reside in Vaikuṇṭha do not accept the *sārṣṭi* or *aiśvarya* of Śrī Hari, namely, opulences that are similar to Śrī Hari's.

TEXT 46

हरेर्भक्त्या परं प्रीता भक्तान् भक्तिञ्च सर्वतः।
रक्षन्तो वर्द्धयन्तश्च सञ्चरन्ति यदृच्छया॥ ४६॥

harer bhaktyā paraṁ prītā bhaktān bhaktiṣ ca sarvataḥ
rakṣanto vardhayantaś ca sañcaranti yadṛcchayā

Satisfied only by the devotion of Bhagavān Śrī Hari, they freely travel everywhere for the protection of the devotees of Hari and the propagation of bhagavad-bhakti.

DIG-DARŚINĪ-ṬĪKĀ: Why do devotees who reside in Vaikuṇṭha not respect and admire their similar forms (*sārūpya*) and equal opulences to Śrī Hari (*aiśvarya sārṣṭi*) ? Mahādeva speaks this verse for this reason. They achieve satisfaction only by their *bhakti* for Śrī Hari. Śrī Bhagavān Himself says, *mayā santuṣṭa-manasaḥ sarvāḥ sukhamayā diśaḥ*, "For My devotees the whole world manifests as an abode of happiness." (*Bhāg.* 11.14.13) Therefore, devotees of Hari, even those who engage in simple *bhajana*, spontaneously realize all perfection by their firm devotional faith (*bhakti-niṣṭha*).

Furthermore, the eternal associates of Vaikuṇṭha freely travel everywhere for the protection of devotees and always for the propagation of *bhagavad-bhakti*. Here, the import of the words *hari-bhaktan rakṣanto* (the protection of devotees) means that they protect the devotees from fall downs due to carelessness, attacks from aggressive materialists or from the fear of Yamarāja's punishment. The meaning of *bhaktiṁ vardhayantaś* (the propagation of *bhakti*) is that by increasing the community of *sādhus*, they expand the great opulence of *bhakti*. The symptom of *hari-bhakti* also suggests that they guard the devotees in this world from such obstacles such as attachment for *karma* and *jñāna*.

In this way, the eternal associates of Vaikuṇṭha, for increasing and arousing devotion in Hari, wander everywhere by their own desire always. Here also, *yadṛcchayā* (by their independent desire) indicates that they are independent of their *karma*, and can come and go anywhere without any obstacle. In other words, *jīvas* or living beings are under the control of their *karma* and are thus unable to travel everywhere. In this way, not being under the influence of *karma*, the eternal Vaikuṇṭha associates travel everywhere without any impediments.

TEXT 47—48

मुक्तानुपहसन्तीव वैकुण्ठे सततं प्रभुम्।
भजन्तः पक्षिवृक्षादिरूपैर्विविधसेवया॥ ४७॥
कमलालाल्यमानाङ्घ्रिकमलं मोदवर्द्धनम्।
संपश्यन्तो हरिं साक्षाद्रमन्ते सह तेन ये॥ ४८॥

muktān upahasantīva vaikuṇṭhe satataṁ prabhum
bhajantaḥ pakṣi-vṛkṣādi-rūpair vividha-sevayā (47)
kamalā-lālyamānāṅghri kamalaṁ moda-vardhanam
saṁpaśyanto hariṁ sākṣad ramante saha tena ye (48)

The animals of Vaikuṇṭha-loka, the birds, the trees and others perform various services for their Lord Śrī Hari uninterruptedly. Assuming these forms, these species seem to mock even the muktas or liberated souls.

The reason is that they continuously have direct darśana of Śrī Hari, whose lotus feet Śrī Lakṣmī-devī lovingly massages and enjoys pastimes with Him.

Dig-darśinī-ṭīkā: One may wonder if all Vaikuṇṭha-loka residents are *sac-cid-ānanda-maya*, then why all the reports of lower species such as ignorant animals, birds and trees heard about in Vaikuṇṭha? For example, in the Third Canto (*Bhāg.* 3.15.18-19) a description of Vaikuṇṭha is given:

pārāvatānyabhṛta-sārasa-cakravāka-
dātyūha-haṁsa-śuka-tittiri-barhiṇām yaḥ
kolāhalo viramate 'cira-mātram uccair
bhṛṅgādhipe hari-kathām iva gāyamāne
mandāra-kunda-kurabotpala-campakārṇa-
punnāga-nāga-bakulāmbuja-pārijātāḥ
gandhe 'rcite tulasikābharaṇena tasyā
yasmiṁs tapaḥ su-manaso bahu mānayanti

"Hearing the bumblebees begin to hum, the birds become overwhelmed with joy and think the wonderful pastimes of Śrī Hari are being sung. The high pitch sounds from all the birds like the pigeons, cuckoos, cranes, *cakravākas*, swans, parrots, partridges and peacocks come to a lull for some time. Moreover, despite the unique fragrance of flowers such as the *mandāra, pārijāta, kunda, kurūbaka, campaka, punnāga, nāga-kesāra, bakula, utpala* and *kamala*, Śrī Bhagavān wears the garlands from *tulasī*. Above all others, He adores the fragrance of *tulasī* the most, considering the great austerities that *tulasī* performed."

In reponse to such thoughts, he alludes to the original verse beginning with *muktān*. Contrary to ridiculing the liberties of the *mukta-puruṣas* as petty for their wonderful comforts of *bhajana*, they assume lower species such as animals, birds and trees to continuously worship Śrī Hari. Actually, the devotees of Bhagavān are always absorbed in *bhakti-rasa* and are affectionate to the fallen souls. Therefore, it is impossible for them to ridicule anyone who is ignorant of *bhakti-tattva* or devotional truths. By assuming a lower species in the mode of apparent ignorance, they obtain great happiness in these forms by their variegated, wonderful services to Bhagavān. By these incidents, they seem to mock even the liberated souls. However, this is an assumption, a figure of speech.

Those who are actually fortunate can get His *darśana* at any time, obtaining the personal vision of Hari and engaging in pastimes with Him. Here, the verb *saṁpaśyanta*, used in the present tense, indicates that other than personal *darśana*, they also get the pleasure of His direct pastimes. The result is that in Vaikuṇṭha the animals, birds, trees and other species, both mobile and immobile entities, continually get direct *darśana* of Śrī Hari and enjoy pastimes with Him. Moreover, liberated souls see all these pastimes through their eye of meditation (*dhyāna-netra*). In other words, other than by meditation, they do not have the good fortune of direct *darśana*. Therefore, animals, birds and other species of Vaikuṇṭha, although having obtained a lower species by ordinary vision, are comparatively superior to liberated souls and are superior recipients of Śrī Kṛṣṇa's mercy.

TEXT 49

अहो कारुण्यमहिमा श्रीकृष्णस्य कुतोऽन्यतः।
वैकुण्ठलोके योऽजस्रं तदीयेषु च राजते॥४९॥

aho kāruṇya-mahimā śrī-kṛṣṇasya kuto 'nyataḥ
vaikuṇṭha-loke yo 'jasraṁ tadīyeṣu ca rājate

Oh, the merciful glories of Śrī Kṛṣṇa continually flood the Vaikuṇṭha-loka inhabitants! Can that kind of mercy be seen anywhere? Nowhere will you find its equal.

DIG-DARŚINĪ-ṬĪKĀ: This verse is noteworthy.

TEXT 50

यस्मिन्महामुदाश्रान्तं प्रभोः संकीर्त्तनादिभिः।
विचित्रामन्तरा भक्तिं नास्त्यन्यत्प्रेमवाहिनीम्॥५०॥

yasmin mahā-mudāśrāntaṁ prabhoḥ saṅkīrtanādibhiḥ
vicitrām antarā bhaktiṁ nāsty anyat prema-vāhinīm

Vaikuṇṭha-loka, submerged in the unending flow of ecstatic bhakti, is the carrier of nectarean prema in the form of nāma-saṅkīrtana. Nothing else is known there.

DIG-DARŚINĪ-ṬĪKĀ: In this verse the characteristics of Śrī Kṛṣṇa's mercy and activities are shown. Vaikuṇṭha-loka is a constant source of

transcendental bliss, a festive joy of *nāma-saṅkīrtana* continuously. Hence, the word *ādi* in *saṅkīrtanādi* suggests ceremonial songs, dancing, worshipping and other activities. Moreover, innumerable *bhajanas* resound with the sole activity of *nāma-saṅkīrtana,* so prominent that it culminates in a milieu of congregational chanting everywhere. Rather, all the activities there are full of the transcendental mellows of *bhakti-rasa.* The import is that the characteristic behavior of *prema* for Śrī Hari is like an unending flow from the fathomless, expansive ocean, with the main current of *nāma-saṅkīrtana* carrying the nectar of *prema* everywhere.

TEXT 51

अहो तत्परमानन्दरसाब्धेर्महिमाद्भुतः।
ब्रह्मानन्दस्तुलां नार्हेद् यत्कणार्द्धांशकेन च॥५१॥

aho tat-paramānanda-rasābdher mahimādbhutaḥ
brahmānandas tulāṁ nārhed yat-kaṇārdhāṁśakena ca

O the astonishing glory of the ocean of transcendental mellows in Vaikuṇṭha! Brahmānanda, the happiness of self-realization, is not comparable to even half a drop in the ocean of that divine bliss.

DIG-DARŚINĪ-ṬĪKĀ: (Out of astonishment) O the glories of *bhajānanda,* the bliss of devotional service, are indescribable there! What is the reason? The happiness of the self-realization of *brahma* cannot be compared with a drop, half a drop, or even a sub-atomic particle of the ocean of nectar of *paramānanda rasa,* the mellows of transcendental bliss.

TEXT 52

स वैकुण्ठस्तदीयाश्च तत्रत्यमखिलं च यत्।
तदेव कृष्णपादाब्जपरप्रेमानुकम्पितम्॥५२॥

sa vaikuṇṭhas tadīyaś ca tatratyam akhilaṁ ca yat
tad eva kṛṣṇa-pādābja-para-premānukampitam

What more can we say about the glories of Śrī Vaikuṇṭha-loka, all the devotees, the residents and every element there? In every way, prema for the lotus feet of Śrī Kṛṣṇa graces all.

DIG-DARŚINĪ-ṬĪKĀ: Therefore, what more dare we say about the characteristics of that *paramānanda,* or divine bliss, in Śrī Vaikuṇṭha-

loka and about the glories of everything there? Rather, the lotus feet of Śrī Kṛṣṇa graces all with the pinnacle of love (*parama-prema*),.

TEXT 53

तादृक्कारुण्यपात्राणां श्रीमद्वैकुण्ठवासिनाम्।
मत्तोऽधिकतरस्तत्तन्महिमा किं नु वर्ण्यताम्॥ ५३॥

tādṛk-kāruṇya-pātrāṇāṁ śrīmad-vaikuṇṭha-vāsinām
matto 'dhika-taras tat-tan-mahimā kiṁ nu varṇyatām

What more can be related about the glories of the divine Vaikuṇṭha residents who are recipients of Śrī Kṛṣṇa's mercy and even superior to me?

DIG-DARŚINĪ-ṬĪKĀ: Extensive opulences in countless *brahmāṇḍas* adorn every residing Vaikuṇṭha devotee. Moreover, that opulence is eternal, factual and replete with utmost happiness. Besides their wonderful endowment of loving devotion, they possess perfect independence, along with a full array of supremely attractive characteristics.

TEXT 54

पाञ्चभौतिकदेहा ये मर्त्यलोकनिवासिनः।
भगवद्भक्तिरसिका नमस्या मादृशां सदा॥ ५४॥

pāñca-bhautika-dehā ye martya-loka-nivāsinaḥ
bhagavad-bhakti-rasikā namasya mādṛśāṁ sadā

What more can I say? Rasika-bhaktas of Śrī Bhagavān, who assume bodies composed of the five elements to dwell on the earthly plane, always relish the devotional service of Bhagavān, being revered by demigods like myself.

DIG-DARŚINĪ-ṬĪKĀ: This *śloka* containing the expression *mādṛśāṁ namasya*, "revered by myself," is also applicable to all *bhaktas* or devotees who reside on the earthly plane. They are also favored recipients of the divine *prema* of Śrī Kṛṣṇa and are even comparatively superior.

Śrī Nārāyaṇa-vyūha stotra (*Hayaśīrṣa Pañcarātra*) also cites this:

ye tyakta-loka-dharmārthā viṣṇu-bhakti-vaśaṁ gataḥ
bhajanti paramātmānaṁ tebhyo nityaṁ namo namaḥ

"I offer repeated obeisances unto those who renounce all kinds of mundane aims and duties to accept full shelter of *śrī-viṣṇu-bhakti,* that is, unto those who serve Śrī Bhagavān in the form of *paramātmā,* the Lord in the heart."

TEXT 55—58

श्रीकृष्णचरणाम्भोजार्पितात्मानो हि ये किल।
तदेकप्रेमलाभाशा त्यक्तार्थजनजीवनाः ॥ ५५ ॥
ऐहिकामुष्मिकाशेष–साध्य–साधन–निस्पृहाः ।
जाति–वर्णाश्रमाचारधर्माधीनत्वपारगाः ॥ ५६ ॥

ऋणत्रयादनिर्मुक्ता वेदमार्गातिगा अपि।
हरिभक्तिबलावेगादकुतश्चिद्भयाः सदा ॥ ५७ ॥
नान्यत्किमपि वाञ्छन्ति तद्भक्तिरसलम्पटाः।
स्वर्गापवर्गनरकेष्वपि तुल्यार्थदर्शिनः ॥ ५८ ॥

śrī-kṛṣṇa-caraṇāmbhojārpitātmano hi ye kila
tad-eka-prema-labhāśa-tyaktārtha-jana-jīvanaḥ (55)
aihikāmuṣmikāśeṣa-sādhya-sādhana-nispṛhāḥ
jāti-varṇāśramācāra-dharmādhinatva-pāragāḥ (56)
ṛṇa-trayād anirmuktā veda-mārgātigā api
hari-bhakti-balāvegad akutaścid-bhayāḥ sadā (57)
nānyat kim api vañchanti tad-bhakti-rasa-lampataḥ
svargāpavarga-narakeṣv api tulyārtha-darśinaḥ (58)

Those who hanker for the actual wealth of Śrī Kṛṣṇa dedicate themselves at His lotus feet. They renounce all riches, relatives, even their self-possessiveness towards this life—abandoning all the attachments and shackles of the varṇāśrama-dharma of this world and the next—and become detached from all other means.

In other words, they liberate themselves from the three types of modes, traversing the path set by the Vedas, and by the potency of hari-bhakti remain completely fearless. Therefore, these rasika-bhaktas that bhagavad-bhakti attracts see heaven, liberation and hell as the same. They do not have the slightest material desires.

DIG-DARŚINĪ-ṬĪKĀ: To point out the interests of *bhakti-rasikas,* these four verses beginning with *śrī-kṛṣṇa* are spoken. Those who

hanker to obtain the wealth of *prema* at the lotus feet of Śrī Kṛṣṇa give up their selfish motives, particularly, wealth, relatives, sons, grandchildren and possessiveness for life itself. Therefore, they become detached from all thoughts of the means in this world and the next. *Aihika* means whatever longings relating to sense enjoyments of this world. *Amuṣmika* means whatever happiness of sense enjoyments in the next as well as disinterest in such things as wealth and pious merits. Therefore, they have transcended their rigid *varṇāśrama-dharma* conduct. Here, *varṇa* refers to the four social divisions such as *brāhmaṇa*, *kṣatriya*, *vaiṣya* and *śudra*, and *aśrama* to the four religious divisions such as *gṛhastha* and *vānaprastha*.

Therefore, submission to the duties of the four *varṇas* and *aśramas* means detachment from daily, conditional duties and dedication of the self to the lotus feet of Śrī Kṛṣṇa (*ātma-samarpana*), thus becoming free from the three kinds of debts. The doubt arises whether man, who from birth alone is bound by debts to the demigods, sages and ancestors, and through execution of Vedic sacrifices, scriptural study and begetting of children, can become liberated from these debts. In other words, how can the devotee liberate himself from these three debts without performing his *sva-dharma* or ordained, prescribed duties? For all such purposes, where is there a gradation of the performance of one's own religious path seen other than in the Vedas?

The scriptures mention (*Bhāg.* 10.84.39):

> *ṛṇais tribhir dvijo jāto devarṣi-pitṛṇāṁ prabho*
> *yajñādhyayana-putrais tāny anistīrya tyajan patet*

> "O Prabhu, being bound by the three debts to the demigods, sages and forefathers, the twice-born *brāhmaṇa* accepts birth. However, by not being freed from these debts by *yajña*, Vedic study and begetting children, he plunges downwards into hellish conditions."

This is verifiable by the words of the sages mentioned in the Tenth Canto that due to neglect of the rules and regulations there is fear from Yama. So, what is the way of freedom from this fear? Therefore, it is said that devotees, despite transgressing the path of the Vedas, always remain fearless due to the potency of *hari-bhakti*, that is, due to the potency of wholehearted devotion to Śrī Hari they always remain fearless. Later a detailed analysis will be considered, although this topic has been mentioned previously.

In fact, devotees, due to slackness and negligence owing to prevalent things such as curses, harassment and so on, always spontaneously call out for desirable association. In other words, *bhakti* innately possesses great potency, thus by accepting her shelter *jñāna* and *karma* has no authority. Therefore, despite not following their prescribed *sva-dharma*, they do not fall down. In *Śrīmad-Bhāgavatam* (11.20.9) Śrī Bhagavān personally says:

> *tāvat karmāṇi kurvīta na nirvidyeta yāvatā*
> *mat-kathā-śravanādau vā śraddhā yāvan na jāyate*

"As long as detachment from sense objects does not appear or faith in My transcendental birth, qualities and pastimes does not arise, the execution of daily, conditional activities will have to be performed. In other words, previous to the awakening of faith (*sraddhā*) the power of *karma* is there: however, after the rise of faith, the delegate is *bhakti* alone, not *karma*."

In Śrī Gītā (18.66) Śrī Bhagavān says:

> *sarva-dharmān parityaja mām ekaṁ śaraṇaṁ vraja*
> *ahaṁ tvaṁ sarva-pāpebhyo mokṣayiśyāmi mā śucaḥ*

"Completely abandon all bodily and mental *dharma*, such as societal castes and rigid prescribed duties, and just fully surrender to Me alone (in Vraja). I shall absolve you from all reactions to your sins. Do not grieve."

In the First Canto (*Bhāg.* 1.5.17) Śrī Nārada says:

> *tvaktvā sva-dharmaṁ caraṇāmbujaṁ harer*
> *bhajann apakvo 'tha patet tato yadi*
> *yatra kva vābhadram abhūd amuṣya kiṁ*
> *ko vārtha āpto 'bhajatāṁ sva-dharmataḥ*

"That person who renounces his own prescribed duties, while serving the lotus feet of Śrī Hari, and leaves his body, or in an immature stage gives up the path, never obtains inauspiciousness. On the other hand, not performing *bhakti* to Śrī Hari, due to following one's own prescribed duties, has any person ever been successful? In other words, no one has."

In this way, speaking about the fearlessness of devotees, he points out their desirelessness. The word *nānyat* (not anywhere else) affirms they do not hanker even for the desire to obtain the same form as Śrī Bhagavān (*sārūpya*). Furthermore, the happiness of attaining such enjoyable places as Brahmaloka and the freedom from pains such as *nirvāṇa* are considered insignificant objectives without devotion, considering them as detrimental as a sojourn in hell. Devotees do not consider the happiness of the celestial plane, the happiness of liberation or the path to hell as especially relishable, nor do they consider them comparable to *bhakti*. Śrī Śiva also has said (*Bhāg.* 6.17.28):

nārāyaṇa-parāḥ sarve na kutaścana bibhyati
svargāpavarga-narakeṣv api tulyārtha-darśiṇaḥ

"Devotees of Nārāyaṇa never become fearful, perceiving the goal of celestial plane (*svarga*), liberation (*apavarga*) and hellish plane (*naraka*) to be relatively the same."

TEXT 59

भगवानिव सत्यं मे त एव परमप्रियाः।
परमप्रार्थनीयश्च मम तैः सह संगमः॥५९॥

bhagavān iva satyaṁ me ta eva parama-priyāḥ
parama-prārthanīyaś ca mama taiḥ saha saṅgamaḥ

O Nārada, I am honestly saying that just as Bhagavān is most beloved, His devotees are most beloved to me. My highest aspiration is to have the association of those devotees.

DIG-DARŚINĪ-ṬĪKĀ: "O Nārada, I am truly telling you that all these devotees of Bhagavān such as Nandīśvara are just as dear as myself and no less beloved." This matter is also explained by Śivajī to the Ten Pracetās in the Fourth Canto (*Bhāg.* 4.24.30) :

atha bhāgavatā yūyaṁ priyāḥ stha bhagavān yathā
na mad bhāgavatānāṁ ca preyān anyo 'sti karhicit

"O sons of King Pracetā, you are all devotees of Śrī Bhagavān, therefore you are as beloved to me as Bhagavān. Moreover, no other persons are more dear to me than the devotees of Śrī Bhagavān."

TEXT 60

नारदाहमिदं मन्ये तादृशानां यतः स्थिति।
भवेत् स एव वैकुण्ठो लोको नात्र विचारणा॥ ६०॥

nāradāham idaṁ manye tādṛśānāṁ yataḥ sthitiḥ
bhavet sa eva vaikuṇṭho loko nātra vicāraṇā

O Nārada, I believe that wherever bhaktas of this kind reside, that is Vaikuṇṭha. There is nothing further to argue over this matter.

DIG-DARŚINĪ-ṬĪKĀ: Are the devotees of Śrī Bhagavān who reside in the material world any less than the devotees who reside in transcendental Vaikuṇṭha-loka? Anticipating this doubt, Śivajī further elaborates: "O Nārada, wherever devotees reside, that is Vaikuṇṭha-loka. According to this reason, whether they reside on the mortal plane (*mṛtya-loka*) or in Vaikuṇṭha-loka, there is no discrimination of higher or lower devotees. This is my opinion. Because, if devotees who also reside in this world obtain *bhakti* like the devotees who reside in Vaikuṇṭha, then due to obtaining that *bhakti*, Bhagavān also lives there. Therefore, in this regard, there is no need for further deliberation." Śrī Bhagavān also affirms this deliberation in the *Padma Purāṇa*:

nāhaṁ vasāmi vaikuṇṭhe na yogi-hṛdaye ravau
mad-bhaktā yatra gāyanti tatra tiṣṭhāmi nārada

"I do not reside in Vaikuṇṭha, nor in the hearts of the *yogīs*. I reside wherever My devotees are chanting My holy names."

TEXT 61

कृष्णभक्तिसुधापानाद्देहदैहिकविस्मृतेः ।
तेषां भौतिक देहेऽपि सच्चिदानन्दरूपता॥ ६१॥

kṛṣṇa-bhakti-sudhā-pānād deha-daihika-vismṛteḥ
tesāṁ bhautika-dehe 'pi sac-cid-ānanda-rūpatā

If beings who dwell in this mundane world drink the nectar of śrī-kṛṣṇa-bhakti, forgetting their body and pleasures relating to it, then even in that body their divine nature of eternity, knowledge and bliss is realized.

DIG-DARŚINĪ-ṬĪKĀ: One may assert that devotees of this mundane world possess perishable bodies consisting of the five gross elements and Vaikuṇṭha devotees have divine forms made of *sac-cid-ānanda*, thus Vaikuṇṭha devotees are superior. Henceforth, this verse beginning with *kṛṣṇa-bhakti* conveys the meaning.

If *sādhakas* of this material world drink the nectar of *śrī-kṛṣṇa-bhakti*, disregarding the egoistic pleasures of gross and subtle bodies, such as sentiments for family relations, then the *sādhakas'* bodies, consisting of five elements, also manifest into *sac-cid-ānanda* forms. The import is that extended family relations and selfish pleasures are obstacles to one's absorption in *bhakti*. In this way, by drinking the nectar of *bhakti* the bodies of *sādhakas*, devoid of obstacles and impediments, transform into *sac-cid-ānanda* forms like the bodies of Vaikuṇṭha devotees. Vaikuṇṭha devotees with no impediments constantly drink the nectar of *bhakti* in the same way devotees in the material world, untouched by obstacles, follow *bhakti*.

Therefore, both devotees living in the material world and Vaikuṇṭha residents have similarities. Otherwise, it means that their mortal bodies transform into forms of *sac-cid-ānanda*. In this connection, Śrī Maitreya recalls Śrī Dhruva upon attaining his Vaikuṇṭha planet (*Bhāg.* 4.12.29):

> *parītyābhyarcya dhiṣṇyāgryaṁ pārṣadāv abhivandya ca*
> *iyeṣa tad adhiṣṭhātuṁ bibhrad rūpaṁ hiraṇmayam*

"Afterwards, Śrī Dhruva worshipped and circumambulated the airplane, then offering obeisances to the two confidential associates of Viṣṇu, assumed a brilliant golden form and mounted the airplane."

In his commentary to this verse, Śrīla Śrīdhara Svāmīpāda interprets the word *hiraṇmayam* as "filled with light," that is, "condensed spiritual illuminations." Furthermore, in the material world it is observable too that by especially drinking ambrosial *rasa* a beautiful transformation takes place in the body.

TEXT 62

परं भगवता साकं साक्षात्क्रीड़ा–परम्पराः।
सदा नु भवितुं तैर्हि वैकुण्ठोऽपेक्ष्यते क्वचित्॥ ६२॥

paraṁ bhagavatā sākaṁ sākṣāt krīḍā-paramparāḥ
sadā nu bhavituṁ tair hi vaikuṇṭho 'pekṣyate kvacit

For this reason, to realize everything in this mortal world, devotees who directly meet Bhagavān solely to participate in His variegated pastimes, sometimes also have the desire to attain Vaikuṇṭha-loka.

DIG-DARŚINĪ-ṬĪKĀ: Very well, why then did you glorify the residential Vaikuṇṭha devotees and Vaikuṇṭha-loka? In reply to this question the author remarks, "Although everything is possible to realize in this world, it is only with Śrī Lakṣmī-kānta involved directly in uninterrupted, mutual pastimes, or in order to experience such wonderful variegated bliss personally, do devotees sometimes desire to be able to attain Vaikuṇṭha."

The reason being is that it can be easily obtained in Vaikuṇṭha-loka, but not so easily in other places. Furthermore, the secondary meaning of the word *vaikuṇṭha* is "no anxiety and restrictions," because without any obstacles, variegated pastimes appear easily. Moreover, in this material world at the time of cultivating *bhakti*, sometimes the vision of Bhagavān and His *līlās* appear in the hearts of devotees and then again disappear. However, at the time of disappearance, when the appearance of that rare *prema* comes into the heart of the devotee, that strong, exhilarating *prema* makes the hankering for direct *darśana* of Bhagavān extremely powerful, so they desire to attain Vaikuṇṭha-loka.

TEXT 63

अतो हि सर्वे तत्रत्या मयोक्ताः सर्वतोऽधिकाः।
दयाविशेष विषयाः कृष्णस्य परमप्रियाः॥ ६३॥

ato hi sarve tatratyā mayoktāḥ sarvato 'dhikāḥ
dayā-viśeṣa-viṣayāḥ kṛṣṇasya parama-priyāḥ

Thus I have described the glories of the residents of Vaikuṇṭha as the most marvelous of all. Actually, they are recipients of Śrī Kṛṣṇa's special mercy and are most dear to Śrī Kṛṣṇa.

DIG-DARŚINĪ-ṬĪKĀ: Thus I have sung the glories of the devotees of Vaikuṇṭha. They are liberated souls like us and are more superior

devotees of Śrī Bhagavān than those who do not attain Vaikuṇṭha.

He explains the principal reason for beginning with special mercy (*dayā-viśeṣa*). The reason is that being most dear to Śrī Kṛṣṇa, that is, being recipients of Śrī Kṛṣṇa's special mercy, are most dear to him.

TEXT 64

श्रीपार्वती उवाच—
तत्रापि श्रीविशेषेण प्रसिद्धा श्रीहरिप्रिया।
तादृग्वैकुण्ठ–वैकुण्ठवासिनामीश्वरी हि या॥ ६४॥

śrī-pārvatī uvāca—
tatrāpi śrīr viśeṣeṇa prasiddha śrī-hari-priyā
tadṛg-vaikuṇṭha-vaikuṇṭha-vāsinām īśvarī hi yā

Śrī Pārvatī said: O Nārada, Mahālakṣmī is renowned throughout Vaikuṇṭha-loka as especially dear to Śrī Hari, being the presiding goddess of Vaikuṇṭha and its residents.

DIG-DARŚINĪ-ṬĪKĀ: When Śrī Śiva neglected to describe the glories of Mahālakṣmī while narrating the glories of Vaikuṇṭha, at that time Śrī Pārvatī, the intimate friend of Mahālakṣmī, became intolerant and heatedly protested: "O Nārada, in Vaikuṇṭha-loka, Mahālakṣmī is alone the dearest of Śrī Hari! It is proven that she personally is renowned as Śrī Hari-priyā, or the beloved of Śrī Hari. She is the presiding īśvarī of Śrī Vaikuṇṭha and most worshipful among all residents. This is the sensible proof."

TEXT 65

यस्याः कटाक्षपातेन लोकपालविभूतयः।
ज्ञानं विरक्तिर्भक्तिश्च सिध्यन्ति यदनुग्रहात्॥ ६५॥

yasyāḥ kaṭākṣa-pātena loka-pāla-vibhūtayaḥ
jñānaṁ viraktir bhaktis ca sidhyanti yad-anugrahāt

From her sidelong glance alone the loka-pālas, or planetary guardians, receive their great potencies and those persons so favored achieve knowledge, detachment and devotion.

DIG-DARŚINĪ-ṬĪKĀ: By Śrī Mahālakṣmī's grace the living entity realizes the importance of detachment from sense gratification and

liberation and develops awareness towards Śrī Bhagavān. Therefore, Vaiṣṇavas say (*Viṣṇu Purāṇa* 1.9.29):

> *yataḥ sattvaṁ tato lakṣmiḥ sattvaṁ bhūty-anusāri ca*
> *niḥśrīkānāṁ kutaḥ sattvaṁ vinā tena guṇāḥ kutaḥ*

"Wherever there is *sattva-guṇa*, the mode of goodness, Lakṣmī, the goddess of fortune, also stays, because the mode of goodness follows the goddess of fortune, Mahālakṣmī-devi."

Where there is no Mahālakṣmī, how can there be any mode of goodness? Again, without the mode of goodness how can there be the qualities of goodness? Here, such *sattvik* qualities as knowledge and renunciation are to be understood.

Again, in the eulogizing words of Indra (*Viṣṇu Purāṇa* 1.9.118):

> *yajña-vidyā mahā-vidya guhya-vidyā ca śobhane*
> *ātma-vidyā ca devi tvaṁ vimukti-phala-dāyinī*

"O illustrious Mahālakṣmī, you are the personified knowledge of *yajña*, you are that vast and confidential knowledge, the ultimate knowledge of the self. O Devī, you are the bestower of liberation."

In other words, Mahālakṣmī is progressively portrayed as that potency that awards her extensive powers (*vibhūti*), renunciation (*virakta*), devotional service (*bhagavad-bhakti*) and transcendental knowledge (*brahma-jñāna*). Śrī Mahālakṣmī, in the form of these *vidyās*, bestows not only religiosity, economic development, sense gratification and liberation—but *bhagavad-bhakti*, devotion to Śrī Bhagavān too.

TEXT 66

> या विहायादरेणापि भजमानान् भवादृशान्।
> वव्रे तपोभिराराध्य निरपेक्षं च तं प्रियम्॥ ६६॥

> *yā vihāyādareṇāpi bhajamānān bhavādṛśān*
> *vavre tapobhir ārādhya nirapekṣaṁ ca taṁ priyam*

Śrī Mahālakṣmī dismisses all dignified personages such as you, Śrī Nārada, and reveres by her austerities Śrī Bhagavān who remains indifferent to her affection.

Dig-darśinī-ṭīkā: Now, she (Śrī Pārvatī) describes the glories of that unique *bhajana* and how Śrī Mahālakṣmī serves Śrī Bhagavān unconditionally with the topmost *prema*. Mahālakṣmī certainly serves Śrī Bhagavān with superb devotion, however Bhagavān is indifferent (*nirapekṣa*), that is, He is *ātma-rāma*, Self-content by Himself, and *āpta-kāma*, Self-fulfilled for Himself, and therefore is not dependent on anyone. However, by worshipping that *nirapekṣa* or indifferent Bhagavān, she accepted Him as her most beloved.

Her one-pointed love alone is the reason for accepting Him, but the question then arises as to how she obtained such an indifferent master? In reply to this, she is saying that by her austerities (*tapasyā*) and the performance of a variety of services. Here, the meaning of "austerities" is "concentrating the mind on topics of Bhagavān and worshipping Him". For example, in the Tenth Canto (10.16.36) the *Kāliya nāga-patnis* pray: *yad-vāñchayā śrīr lalanācarat tapo, vihāya kāmān su-ciraṁ dhṛta-vratā*, "O Bhagavān, aspiring for the dust of your lotus feet, Śrī Lakṣmī-devī gave up all personal desires and observed vows for a long time by severe austerities, in spite of being your beloved."

Although Śrī Mahālakṣmī is the eternal beloved of the master of Śrī Vaikuṇṭha, Śrī Nārāyaṇa, she did not obtain that position as Śrī Nārāyaṇa's beloved like other worshippers. However, in her *avatāras* such as the daughter of Bhṛgu (Bhūmi) with the desire to obtain the service of the beautiful feet of Śrī Nārāyaṇa, she performed austerities. Therefore, by mentioning His indifference to her, the subject of her austerities has become illuminated.

TEXT 67

करोति वसतिं नित्यं या रम्ये तस्य वक्षसि।
पतिव्रतोत्तमाशेषावतारेष्वनुयात्यमुम् ॥ ६७ ॥

karoti vasatiṁ nityaṁ yā ramye tasya vakṣasi
pati-vratottamāśeṣāvatāreṣv anuyāty amum

Śrī Mahālakṣmī always resides on the charming chest of Śrī Bhagavān. Being superior to all chaste wives, she attends Śrī Bhagavān in His innumerable avatāras as His beloved consort.

Dig-darśinī-ṭīkā: In such a way, if the presiding goddesses of

divine extensions (*aṁśa-svarūpā vibhūtīs*) of Śrī Lakṣmī are fickle and restless, then does not this *aṁśī* Mahālakṣmī similarly possess the fault of fickleness? Removing this sort of doubt, she (Śrī Pārvatī) is speaking about her topmost glories beginning with the verse *karoti*.

Śrī Mahālakṣmī always resides on the enchanting chest of Śrī Nārāyaṇa. Here, by the word *ramye* (charming), the happiness of residing on His chest points out the fullness of such supernatural beauty and qualities. Again, Śrī Mahālakṣmī, despite residing on the chest of Śrī Hari, follows His unlimited incarnations. As Śrī Hari performs those pastimes, she attends to the desire of our Lord for expanding on those pastimes. Thus she is the best amongst chaste consorts.

Śrī Viṣṇu Purāṇa (1.9.140, 143) says in this connection:

> *evaṁ yathā jagat-svāmī deva-devo janārdanaḥ*
> *avatāraṁ karoty eṣa tathā śrīs tat-sahāyinī*
> *devatve deva-deheyaṁ manuṣyatve ca mānuṣī*
> *viṣṇor dehānurūpāṁ vai karoty eṣātmanas tanūm*

"Just as the Lord of lords and master of creation, Śrī Janārdana, descends as an *avatāra*, so does Śrī Lakṣmī, who assumes an appropriate form as His attendant consort. When Śrī Viṣṇu performs a pastime as a demigod, she becomes a demigoddess, and when Śrī Bhagavān performs His *nara-līlā* pastimes like a human being, she incarnates herself in a human form. In this way, wherever and whenever Śrī Viṣṇu performs His pastimes, His beloved Śrī Lakṣmī also accepts a transcendental form suitable for Him to assist in those pastimes."

TEXT 68—69

श्रीपरीक्षिदुवाच—
ततः परमहर्षेण क्षोभितात्मालपन्मुनिः।
जय श्रीकमलाकान्त हे वैकुण्ठपते हरे॥ ६८॥
जय वैकुण्ठलोकेति तत्रत्या जयतेति च।
जय कृष्णप्रिये पद्मे वैकुण्ठाधीश्वरीत्वपि॥ ६९॥

śrī-parīkṣid uvāca—
tataḥ parama-harṣeṇa kṣobhitātmālapan muniḥ
jaya śrī-kamalā-kānta he vaikuṇṭha-pate hare (68)

jaya vaikuṇṭha-loketi tatratyā jayateti ca
jaya kṛṣṇa-priye padme vaikuṇṭhādhiśvarīty api (69)

Śrī Parīkṣit said: Hearing the discourse of Śrī Śiva, Devarṣi Nārada became jubilant and excitedly began to shout, "O Śrī Kamalā-kānta, all glories! O Vaikuṇṭha-pati! O Hari, may you be victorious! Vaikuṇṭha-loka, Vaikuṇṭha-vāsīs! O Kṛṣṇa-priya! Padme! O Empress of Vaikuṇṭha! All glories to all! Victory to all!"

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada began speaking about all this in a loud voice. What did he say? In one and a half verses, he reverberated *jayas,* shouts of victory. "O Vaikuṇṭha-loka, Vaikuṇṭha-vāsīs! O Empress of Vaikuṇṭha, may all of you be triumphant!"

In such a way, Śrī Nārada, hearing the unique glories of Śrī Mahālakṣmī and the Vaikuṇṭha residents and absorbed in the majestic upsurge of divine bliss, immediately forgot Śrī Bhagavān and the residents of Dvārakā who descended upon the earth. Thus, with a desire to attain Śrī Vaikuṇṭha, namely, with his heart absorbed in Vaikuṇṭha, Śrī Nārada deemed Śrī Vaikuṇṭha and Śrī Lakṣmīnātha, Lord of Vaikuṇṭha, solely worth seeing.

Thereupon, all the devotees, while acclaiming Śrī Mahālakṣmī with choice prayers, greeted him. Then they glorified Śrī Bhagavān, the beloved husband of Śrī Mahālakṣmī, by calling out, "O Kamalā-kānta!" Afterwards, they glorified Śrī Vaikuṇṭha-loka and all the devotee residents there who get the special mercy of Bhagavān, and in the end, due to their vision of supreme dedication, glorify Śrī Mahālakṣmī. This is the inner meaning.

TEXT 70

अथाभिनन्दनायास्या वैकुण्ठे गन्तुमुत्थितः।
अभिप्रेत्य हरेणोक्तः करे धृत्वा निवार्य सः॥७०॥

athābhinandanāyāsyā vaikuṇṭhe gantum utthitaḥ
abhipretya hareṇoktaḥ kare dhṛtvā nivārya saḥ

Saying this, Śrī Nārada arose and readied himself to go to Śrī Vaikuṇṭha to pay tribute to Mahālakṣmī. Understanding his intention, Śivajī grasped him by his hands to stop him, then began speaking.

DIG-DARŚINĪ-ṬĪKĀ: Thereafter, Śrī Nārada readied himself to go to

Vaikuṇṭha to pay homage to greet Śrī Mahālakṣmī. He began imagining how he would greet Mahālakṣmī, that is, "You are possessed of the highest dedication to Śrī Krsna and extremely dear to Śrī Kṛṣṇa. By such charming words I would glorify her…"

However, Mahādeva became acquainted to the repeated skyward glances of Śrī Nārada and heartfelt sentiment by praising Vaikuṇṭha. Thus, by grasping both hands of Śrī Nārada and restraining him from going to Vaikuṇṭha, he began speaking to him.

TEXT 71

श्रीमहेश उवाच—
कृष्णप्रियजनालोकोत्सुकताविहतस्मृते ।
न किं स्मरसि यद्भूमौ द्वाराकायां वसत्यसौ॥७१॥

śrī-maheśa uvāca—
kṛṣṇa-priya-janālokot-sukatā-vihata-smṛte
na kiṁ smarasi yad bhumau dvārākāyāṁ vasaty asau

Śrī Mahādeva said: O Nārada, being anxious for the darśana of Śrī Kṛṣṇa's beloved associates, has your memory failed you? Do you not recall that Bhagavān Śrī Kṛṣṇa is staying in the city of Dvārakā?

DIG-DARŚINĪ-ṬĪKĀ: "Nārada, due to the anxiety of seeing the beloved devotees of Śrī Krsna, has your memory failed you?" The intention of this address is to show that his power of recall is dormant. "Truly, in this matter you are not at fault, because this is the most enchanting feature of Śrī Kṛṣṇa. Śrī Hari and Mahālakṣmī are living in the city of Dvārakā on the earth at this time. Have you forgotten this?"

TEXT 72

रुक्मिणी सा महालक्ष्मीः कृष्णस्तु भगवान् स्वयम्।
तस्या अंशावतारा हि वामनादि समीपतः॥७२॥

rukmiṇī sā mahā-lakṣmīḥ kṛṣṇas tu bhagavān svayam
tasyā aṁśāvatāra hi vāmanādi-samīpataḥ

Śrī Mahālakṣmī, the presiding goddess of Śrī Vaikuntha, is Śrī Rukmiṇī, and Śrī Kṛṣṇa is svayam bhagavān, whose plenary manifestations are Śrī Vāmana and others. Śrī Lakṣmī-devī is manifest as the plenary manifestation of Śrī Rukmiṇī.

Dig-darśinī-ṭīkā: If said, where on earth is Mahālakṣmī in the city of Dvārakā? Then, Śrī Rukmiṇī, the daughter of Bhiṣmaka, is certainly there. Yes, that is a fact. However, in what way does the *aiśvarya* or extensive opulences of Vaikuṇṭha exist in Dvārakā? I am describing, please hear.

You should understand that the daughter of Bhiṣmaka, Śrī Rukmiṇī-devī, to be *Vaikuṇṭhādhiśvarī*, the presiding goddess of Vaikuṇṭha, who is Mahālakṣmī. If you say, Lakṣmī is always attending Bhagavān and never goes anywhere without the association of Bhagavān, then how can she be present in Dvārakā? Therefore, he declares that Dvārakānātha Śrī Kṛṣṇa is that Bhagavān. If you say furthermore, that before the deities of Śrī Vāmana, Sahasra-śīrṣā, the thousand-headed Mahāpuruṣa, Śrī Kapila and others, these goddesses of fortune are manifest, then who are they? Therefore, he says that beside the plenary incarnations of Śrī Kṛṣṇa, such as Śrī Vāmana, are present the plenary portions of Lakṣmīs. Moreover, Mahālakṣmī is present herself in the form of Śrī Rukmiṇī. In this way, the glories of Śrī Mahālakṣmī, the presiding goddess of Vaikuṇṭha, are manifest.

TEXT 73

सम्पूर्णा परिपूर्णस्य लक्ष्मीर्भगवतः सदा।
निषेवते पदाम्भोजे श्रीकृष्णस्यैव रुक्मिणी॥ ७३॥

sampūrṇā paripūrṇasya lakṣmīr bhagavataḥ sadā
niṣevate padāmbhoje śrī-kṛṣṇasyaiva rukmiṇī

Śrī Rukmiṇī-devī, who is a manifestation of that complete and original svarūpā of Mahālakṣmī, is always present in Dvārakā for service to the beautiful lotus feet of the Supreme Personality, Bhagavān Śrī Kṛṣṇa.

Dig-darśinī-ṭīkā: All right, is it an *aṁśa avatāra* or partial manifestation of Śrī Mahālakṣmī present in Dvārakā beside Śrī Kṛṣṇa? For this reason, the verse says *sampūrṇa* (complete) and so forth. No, no! In Dvārakā that complete Mahālakṣmī, Śrī Rukmiṇī-devī, is present. In other words, she is not just an *aṁśa* or portion of Mahālakṣmī; she is indeed the complete Mahālakṣmī. And Mahālakṣmī

in her original form is always serving the lotus feet of that completely perfect Bhagavān Śrī Kṛṣṇa.

TEXT 74

तस्मादुपविश ब्रह्मन् रहस्यं परमं शनैः।
कर्णे ते कथयाम्येकं परमश्रद्धया शृणु॥७४॥

tasmād upaviśa brahman rahasyaṁ paramaṁ śanaiḥ
karṇe te kathyāmy ekaṁ parama-śraddhayā śṛṇu

Therefore, O brāhmaṇa, please sit down here. I am going to reveal something most condential to you. Please, listen with the utmost faith.

DIG-DARŚINĪ-ṬĪKĀ: "Śrī Bhagavān had descended from Vaikuṇṭha to Dvārakā with Śrī Lakṣmī. Therefore, O *brāhmaṇa*, give up the desire to travel to Vaikuṇṭha and sit down here for awhile!" (Then Nārada speaks with great enthusiasm) "Then, I shall quickly go to the city of Dvārakā. What is the need to sit down here?" Thus, the verse containing *rahasya* is spoken to Nārada.

"I will reveal something very confidential to you, a most sacred thing. The purpose of discreetly revealing it is a matter of utmost confidence and not suitable to disclose in front of so many people, especially to Mahālakṣmī's closest confidante, Śrī Pārvatī. By overhearing this most intimate secret, envy may arise in her, so caution is recommended here."

Here, the import of telling this most confidential secret is that now, Śrī Mahādeva himself will present the case of Prahlāda Mahārāja even more than Mahālakṣmī, so that Śrī Pārvatī might not become jealous. With this hesitancy, he gradually begins to disclose this confidential topic.

TEXT 75

त्वत्ततो मद्गरुड़ादितश्च श्रियोऽपि कारुण्यविशेषपात्रम्।
प्रह्लाद एव प्रथितो जगत्या कृष्णस्य भक्तो नितरां प्रियश्च॥७५॥

tvat-tato mad garuḍāditaś ca, śriyo 'pi kāruṇya-viśeṣa-pātram
prahlāda eva prathito jagatyā kṛṣṇasya bhakto nitarāṁ priyaś ca

O Nārada, more than your father Brahmā, eternal associates such as Garuḍa, Mahālakṣmī, or even me, Śrī Prahlāda is the recipient of Śrī Kṛṣṇa's mercy. This fact is well-known throughout the world. Therefore, Śrī Prahlāda alone is Śrī Kṛṣṇa's topmost devotee.

DIG-DARŚINĪ-ṬĪKĀ: Therefore, you should follow the example of Śrī Prahlāda. With this intent, he recites the verse beginning with *tvat* (your).

"More than I, your father Brahmā, Garuḍa, Śeṣa and other eternal Vaikuṇṭha associates such as Viśvakseṇa and even Mahālakṣmī, who are recipients of the supreme mercy of Śrī Kṛṣṇa, Śrī Prahlāda alone is celebrated throughout the world. Therefore, he is that one-pointed devotee of Śrī Kṛṣṇa most dear to Him."

TEXT 76

भगवद्वचनानि त्वं किन्नु विस्मृतवानसि।
अधीतानि पुराणेषु श्लोकमेतं न किं स्मरेः॥७६॥

bhagavad-vacanāni tvaṁ kim nu vismṛtavān asi
adhītāni purāṇeṣu ślokam etaṁ na kiṁ smareḥ

"Have you forgotten the words that emanate from the lotus mouth of Śrī Bhagavān? Do you not recall the famous verse described in the Purāṇas?"

DIG-DARŚINĪ-ṬĪKĀ: First, Śrī Śiva describes in general the unique glories of Śrī Prahlāda, his quality of devotion and how his unique, universal glories bear in mind such expressions like *bhagavad-vacanāni*, "words that emanate from the lotus mouth of Śrī Bhagavān."

Have you forgotten the illustrious words that emanate from the lotus mouth of Śrī Bhagavān mentioned in the *Purāṇas*? Do you not recall that famous *śloka*? In other words, please pay attention to this.

TEXT 77

नाहमात्मानमाशासे मद्भक्तैः साधुभिर्विना।
श्रियमात्यन्तिकीं वापि येषां गतिरहं परा॥७७॥

nāham ātmānam āśāse mad-bhaktaiḥ sādhubhir vinā
śriyam ātyantikiṁ vāpi yeṣāṁ gatir ahaṁ parā

"I am the supreme goal. I do not aspire for My majestic opulences or My most beloved Śrī Lakṣmī without My saintly bhaktas who have taken supreme refuge in Me."

DIG-DARŚINĪ-ṬĪKĀ: Śrī Bhagavān declares, "I am the ultimate refuge (*parama-gati*) of all saintly *bhaktas* without whom I desire neither My own Self nor our devoted Śrī Lakṣmī who is like My very Soul." Śrī Bhagavān spoke this śloka to Durvāsā Muni in the Ninth Canto (*Bhāg.* 9.4.64).

Śrī Bhagavān also declares (*Bhāg.* 9.4.63, 66):

> *ahaṁ bhakta-parādhīno hy asvatantra iva dvija*
> *sādhubhir grasta-hṛdayo bhaktair bhakta-jana-priyaḥ*
> *mayi nirbaddha-hṛdayāḥ sādhavaḥ sama-darśanāḥ*
> *vaśe kurvanti māṁ bhaktyā sat-striyaḥ sat-patiṁ yathā*

I am subordinate to My devotees. Except for My devotees, I have no independence. Devotees have bound my heart. Saintly *sādhus* who see equally everywhere have bound their hearts to Me. Just as a chaste wife brings her husband fully under her control, My devotees fully control Me.

Again, in the Eleventh Canto (*Bhāg.* 11.14.15) Śrī Bhagavān says to Śrī Uddhava:

> *na tathā me priyatama ātma-yonir na śaṅkaraḥ*
> *na ca saṅkarṣaṇo na śrīr naiv-ātmā ca yathā bhavān*

Just as you, My beloved devotee, are dearer than My own son, Brahmā, or Saṅkara, My direct manifestation—you are also more dear than My brother Saṅkarṣaṇa or consort Lakṣmī—what to speak of My very own Self.

How dear are devotees to you? In reply to this question, Śrī Bhagavān intends to say in this verse, *yathā bhakta-gaṇa* (just as *devotees*); however, due to being overwhelmed with divine ecstasy, He says, *yathā bhavan* (just as *you*). The inner motive for speaking this way is to establish the special glories of His devotees.

TEXT 78

मदादिदेवतायोनिर्निजभक्तविनोदकृत् ।
श्रीमूर्तिरपि सा येभ्यो नापेक्ष्या को हि नौतु तान्॥७८॥

mad-ādi-devatā-yonir nija-bhakta-vinoda-kṛt
śrī-mūrtir api sā yebhyo nāpekṣyā ko hi nautu tān

"Who can glorify the divine form of our Prabhu if His devotees do not revere Him? On the other hand, that divine form is the source of origin of all the demigods and gives bliss to devotees such as Garuḍa."

DIG-DARŚINĪ-ṬĪKĀ: The essential meaning here is that the source of the demigods such as Brahmā, Indra and Rudra is the Mahāpuruṣa. In other words, that Mahāpuruṣa, the source of the world (*kāraṇa-svarūpa*), includes Brahmā who is also an *aṁśa or* portion of Śrī Bhagavān. Since the meaning of the word *yoniḥ* is *āśraya* or shelter, then also Rudra and all the demigods are divine forms from Śrī Bhagavān, who is the *āśraya* and *sevya svarūpa*, the original shelter of servitor Lord who is not as much revered as His own devotees.

Although, in this way the superior glories of the Mahāpuruṣa over such demigods as Rudra, Brahmā and others has been established, still the divine form of Śrī Bhagavān, His haven of blissful pastimes, and especially the indescribable glories of His beauty and sweetness give bliss to such devotees as Śeṣa and Garuḍa. If His divine form is not revered by such devotees, then who can glorify Him if not the devotees? In other words, no one.

TEXT 79

तत्राप्यशेषभक्तानामुपमानतयोदितः ।
साक्षाद्भगवतैवासौ प्रह्लादोऽतर्क्य भाग्यवान्॥७९॥

tatrāpy aśeṣa-bhaktānām upamānatayoditaḥ
sākṣād bhagavataivāsau prahlādo 'tarkya bhāgyavān

Among devotees, the fortune of Śrī Prahlāda again is beyond any rational logic. Bhagavān Himself says, "Among My countless devotees, Śrī Prahlāda is the ideal example of perfection."

DIG-DARŚINĪ-ṬĪKĀ: In this way, from the general consideration of *bhakti-tattva*, Śrī Śiva declares Śrī Prahlāda to be superior to Brahmā and himself. Now, presenting the verse beginning with *tatrāpi* he wants to establish that the glories of Śrī Prahlāda Mahārāja are more than even those of the devotees of Bhagavān such as Śrī Śeṣa, Garuḍa and others.

Among all the devotees of Bhagavān, the fortune of Śrī Prahlāda is inconceivable. What is the nature of that fortune? The symptoms of the great fortune of this special recipient of Bhagavān's mercy are more notable than simply being divine. The proof is by Śrī Bhagavān's explanation (*Bhāg.* 7.10.21):

> *bhavanti puruṣā loke mad-bhaktās tvām anuvratāḥ*
> *bhavān me khalu bhaktānāṁ sarve-ṣāṁ pratirūpa-dhṛk*

> Prahlāda is the prototype of My devotee. Those who are followers of Prahlāda, they are actually My devotees also.

"The import is that such a person who follows Prahlāda is certainly My devotee. Thus among all My devotees, Prahlāda is the best; or those who are My devotees would certainly follow you. Furthermore, in the future also those who are My devotees will also follow you. For this reason, you are fortunate."

TEXT 80

तस्य सौभाग्यमस्माभिः सर्वैर्लक्ष्म्याप्यनुत्तमम्।
साक्षाद्धिरण्यकशिपोरनुभूतं विदारणे॥ ८०॥

tasya saubhāgyam asmābhiḥ sarvair lakṣmyāpy anuttamam
sākṣād dhiraṇyakaśipor anubhūtaṁ vidāraṇe

"All of us godly persons, including Śrī Lakṣmī, acknowledged his unparalleled fortune directly, that is, Śrī Prahlāda's, after Hiraṇyakaśipu was slain and torn asunder."

DIG-DARŚINĪ-ṬĪKĀ: Nevertheless, if you declare that Śrī Prahlāda appeared in a *daitya-kula* or demoniac family in contemporary times, then how can his prosperity be greater than the eternal associates of Vaikuṇṭha, Śrī Garuḍa and Lakṣmī? For this reason, he begins with *tasya* (his).

Prahlāda's fortune is the very best. "All of us have directly

experienced this." Here the intent of saying *sarvair asmābhiḥ* (all of us) is that demigods like Brahmā and the eternal associates of Śrī Bhagavān such as Garuḍa all point this out. "We directly saw this with the Śrī Nṛsiṁha-rūpa at the time of slaying Hiraṇyakaśipu." In this connection, there is no need for any other reason or proof. Regarding this, see the special description in *Śrīmad-Bhāgavatam*, Seventh Canto, in the prayers by the demigods in *śrī-prahlāda-upakhyā*.

TEXT 81

पुनः पुनर्वरान् दित्सुर्विष्णुर्मुक्तिं न याचितः।
भक्तिरेव वृता येन प्रह्लादं तं नमाम्यहम्॥ ८१॥

punaḥ punar varān ditsur viṣṇur muktiṁ na yācitaḥ
bhaktir eva vṛtā yena prahlādaṁ taṁ namāmy aham

"Again and again Bhagavān Śrī Nṛsiṁhadeva asked Prahlāda to accept the boon of liberation, still that sovereign of devotees (bhakta-rāja) only prayed for bhakti lifetime after lifetime. I offer my obeisance unto him, Śrī Prahlāda."

DIG-DARŚINĪ-ṬĪKĀ: Now, in order to show the superior, divine qualities of Śrī Prahlāda, he first glorifies his supreme *niṣṭha* (fidelity) to *bhakti* in comparison to *mukti* or liberation. This verse is from the *Śrī Nārāyaṇa vyūha-stava* (*Hayaśirṣa Pañcarātra*).

The intent of saying *punaḥ punaḥ* (again and again) is that in spite of Bhagavān Viṣṇu pining to grant a boon repeatedly, Śrī Prahlāda did not pray for *mukti*, but prayed only for *bhakti*. In this way, to reveal the unique glories of Śrī Prahlāda only, Śrī Viṣṇu displayed an eagerness to grant him liberation again and again. Nevertheless, the repeated disregard for liberation and prayer for *bhakti* by Śrī Prahlāda indicates his intense loyalty and aspiration for *bhakti* alone.

Punaḥ punaḥ can also suggest that he prayed for *bhakti* lifetime after lifetime. Śrī Parāśara muni, father of Śrīla Kṛṣṇa Dvaipāyana Vyāsadeva, also evokes this mood through the words of Śrī Prahlāda in *Viṣṇu Purāṇa* (1.20.18):

nātha! yoni-sahasreṣu yeṣu yeṣu vrajāmy aham
teṣu teṣu acyutā bhaktir acyutāstu sadā tvayi

"O Acyuta, although I may wander through thousands of wombs, lifetime after lifetime let my *bhakti*, , always be unfailing unto You."

In this verse the words *yoni-sahasreṣu vrajāmi* indicate "I may wander through thousands of births," thus *mukti* is disregarded and spurned beyond any scope.

TEXT 82—83

मर्यादालङ्घकस्यापि गुर्वा देशकृतो मुने।
असम्पन्नस्ववाग्जालसत्यतान्तस्य यद्बलेः॥ ८२॥
द्वारे तादृगवस्थानं तुच्छदानफलं किमु।
रक्षणं दुष्टबाणस्य किं नु मत्स्तवकारितम्॥ ८३॥

maryādā-laṅghakasyāpi gurv-ādeśakṛto mune
asampanna-sva-vāg-jāla-satyatāntasya yad baleḥ (82)
dvāre tādṛg avasthānaṁ tuccha-dāna-phalaṁ kim u
rakṣaṇaṁ duṣṭa-bāṇasya kiṁ nu mat-stava-kāritam (83)

"O Nārada Muni, Śrī Bhagavān stands now as a doorkeeper to Bali Mahārāja, who trangressed the path of social propriety set by Brahmā, neglecting the order of guru to save the veracity of his vows. Is this the result of the petty charity of the three worlds? Or the protection of vicious Banāsura, is that a result of my recitation of prayers?"

DIG-DARŚINĪ-ṬĪKĀ: Is it not a show of greater mercy to Prahlāda by stationing Bhagavān as the doorkeeper of Bali Mahārāja? One should never think like this. Due to the relationship with Prahlāda alone there is such mercy of Bhagavān unto Bali. This he explains in this verse beginning with *maryādā* (social propriety).

That Bali Mahārāja 'transgressed the social propriety of Brahmā' and misappropriated the celestial plane, suggests that he occupied a sovereign position surpassing the usual conditions of dominion over *svarga* by the demigods and over *pātāla* by the demons. He cheated the demigods from taking their share of sacrificial offerings. He cheated the demigods such as the sun-god and the moon-god of their authority, and in their place he appointed demoniac rascals.

That Bali Mahārāja disobeyed Śukrācārya's order implies, "You promised Śrī Vāmana three steps of land, giving only a portion of it, not everything." He did not follow his guru's order, therefore his guru cursed him. In this connection, in the Eighth Canto (*Bhāg.* 8.20.14) it says:

evam aśraddhitaṁ śiṣyam anādeśa-karaṁ guruḥ
śaśāpa daiva-prahitaḥ satya-sandhaṁ manasvinam

Thus, due to his disciple's faithlessness in the order of guru, inspired by Bhagavān, Śukrācārya cursed that sovereign, Bali Mahārāja.

Specifically, Bali was not able to maintain the essential truth of his vow, that is, by the offering of his body he was not able to donate even three steps of land to Śrī Bhagavān. In this connection, Bali himself said (*Bhāg.* 8.18.32):

yad yad vato vāñchasi tat pratīccha me
tvām arthinaṁ vipra-sutānutarkaye

O *brāhmana* boy, tell me whatever you want, I shall grant that surely. O son of a learned *brāhmaṇa*, I assume you have come here in need of something.

Afterwards, Bhagavān Vāmanadeva begged for three steps of land, but Bali Mahārāja said (*Bhāg.* 8.19.18):

aho brāhmaṇa-dāyāda vācas te vṛddha-sammatāḥ
tvam bālo bāliśa-matiḥ svārthaṁ praty abudho yathā

O son of a *brāhmaṇa*, your words are like an elderly person's, but your dealings are like a child's. Because your intelligence is immature, you certainly do not know what your own interests are.

Bhagavān Vāmanadeva replied to this. Hearing the words of Bhagavān Vāmanadeva (*Bhāg.* 8.19.28), *ity uktaḥ sa hasan prāha, vāñchātaḥ pratigṛhyatām*: Bali Mahārāja smiled and replied, "You may take whatever you want."

By becoming stationed as a doorkeeper of Bali, is this the result of the insignificant charity that Bhagavān graced on him? Is this the result of offering his body? Or rather, *padaṁ tṛtīyaṁ kuru śīrṣṇi me nijam (Bhāg.* 8.22.2): "You should please place Your third step upon my head."

Is all this the result of the charity based on Bali Mahārāja's reply to Śrī Bhagavān? Never—this is due only to the love of Śrī Bhagavān for Prahlāda Mahārāja! This should be unmistakably understood.

The glories of Prahlāda Mahārāja are beyond words, therefore *yad yad vato vañchasi tat praticcha me* or "whatever You desire You may take that from me" is used in the verse (*Bhāg.* 8.18.32). Furthermore, beginning with the three adjectives in *maryādā-laṅghakasyāpi* he shows the transgressions of Bali that make it unlikely for Bhagavān to become the doorkeeper to Bali. By the word *tuccha* (petty) he also shows the unlikelihood to achieve the mercy of Bhagavān by a result of the petty charity of the three worlds or his own body. Thus this doubt is removed.

The import is: How is it possible to achieve one's true object by ephemeral things in this world, or by sacrificing those ephemeral things to achieve Bhagavān, the embodiment of eternity, knowledge and bliss, in the form of a doorkeeper in particular? Therefore, the cause of love by Bhagavān towards Bali Mahārāja was namely Prahlāda Mahārāja. By his *sac-cidananda-maya prema-bhakti* only was it possible to achieve such mercy, or else, "I belong to Prahlāda." By self-surrender in this way Bali Mahārāja achieved *bhagavad-bhakti*, and due to the potency of that *bhakti* he achieved Śrī Bhagavān.

Furthermore, Bhagavān's wonderful mercy came to that vicious Bānāsura only due to Prahlāda Mahārāja. In other words, other than love in relation to Prahlāda Mahārāja, we see no other reason for Bhagavān's mercy. Śrī Bhagavān protected Bānāsura, and in place of fatality gave him the position of a four-armed associate of Śivajī—the root cause of all this is Prahlāda Mahārāja only. Again, what can I say about the destruction of the world by Bānāsura? Regarding his extreme viciousness, *Śrīmad-Bhāgavatam* (10.62.6) says, *tri-lokyāṁ pratiyoddhāraṁ na labhe tvad ṛte samam*: "Other than you, I do not see any other suitable antagonist for me in all the three worlds." Bānāsura spoke these boastful words to his lord and master, Śrī Śiva, having given up the devotional service of Śrī Viṣṇu, the worshipful deity of his family lineage.

After capturing Aniruddha, Śrī Śiva fought with Śrī Kṛṣṇa (this narrative is found in the *Purāṇas*). Was the protection of this vicious Bānāsura due to his glorification of Śrī Kṛṣṇa only? Never, rather it is due to the love of Śrī Kṛṣṇa's dearmost Prahlāda Mahārāja. Grave, dreadful offenses to Vaiṣṇavas are nullifiable by the mercy of Vaiṣṇavas only. According to this inference, the offenses to Vaiṣṇavas committed by Bali Mahārāja and Bānāsura disappeared only due to their

relationship as son and grandson. In other words, due to special affection for Prahlāda Mahārāja, Śrī Bhagavān forgave all their offenses and showed mercy to these two.

TEXT 84

केवलं तन्महाप्रेष्ठप्रह्लादप्रीत्यपेक्षया।
किं ब्रूयां परमत्रास्ते गौरी लक्ष्म्याः प्रिया सखी॥ ८४॥

kevalaṁ tan-mahā-preṣṭha-prahlāda-prīty-apekṣayā
kiṁ brūyāṁ param atrāste gaurī lakṣmyāḥ priyā sakhī

"It was only out of affection for His dearmost Prahlāda—this much I can say. What more to say, Śrī Mahālakṣmī's beloved friend, Gaurī (Śrī Parvatī), is present here also."

DIG-DARŚINĪ-ṬĪKĀ: If Prahlāda is a far superior devotee, then his glories should be told and spread everywhere. Because of this, he says *kevalaṁ* (only) and so on.

Granted, by spreading his glories, I could achieve the highest ecstasy, but in the upsurge of ecstasy, I would lose all composure. Keeping patience at present, these confidential things must not be spoken of aloud where Śrī Parvatī (Gaurī) could also overhear. She is the dear friend of Śrī Mahālakṣmī. Therefore, in comparsion to Śrī Mahālakṣmī, the glories of Śrī Prahlāda are greater, yet overhearing this matter, she would become intolerant and disregard you and me; this would not be such a good thing.

Although Bhagavān's dearmost *vaikuṇṭheśvarī* Śrī Mahālakṣmī always resides on the chest of Śrī Bhagavān, still it would not be proper to compare and point out the present-day glories of Bhakta Prahlāda to be superior to that of Śrī Mahālakṣmī. Nonetheless, by the sweet will of Śrī Bhagavān, this happens. By a boon of Brahmājī *daityarāja* Hiraṇyakaśipu tormented the three worlds, and to eradicate the ensuing obstacles of *bhagavad-bhakti* and the miseries of His devotees, Śrī Bhagavān gave *darśana* Himself to His devotees. Thus to show the glories of *bhakti* at the time of the slaying of Hiraṇyakaśipu, He appeared before both contemporary and ancient devotees, namely, His Vaikuṇṭha *pārṣadas*. Up until that time, Mahālakṣmī was established as greater than Prahlāda Mahārāja. See specifically the description in the Seventh Canto.

For example, Śrī Śiva has said, "O Nārada, more than I, your father Brahmā and Garuḍa, as well His Vaikuṇṭha *pārṣadas* such as Śrī Mahālakṣmī, Śrī Prahlada is the recipient of Śrī Kṛṣṇa's special mercy and is celebrated throughout the world. All of us demigods, including Śrī Lakṣmīdevī, directly experienced the unparalleled fortune of Prahlāda, after Hiraṇyakaśipu was slain and torn asunder." (*Bṛhad-Bhāgavatāmṛta* 75, 80)

In this way, by the sweet will of Bhagavān, some of his glories became apparent. Otherwise, the breadth of his glories would never have been known. Furthermore, Śrī Bhagavān expresses this from His own lotus mouth (*Bhāg.* 11.14.15):

> *na tathā me priyatama ātma-yonir na śaṅkaraḥ*
> *na ca saṅkarṣano na śrīr naivātmā ca yathā bhavān*

No one is more dearer than My devotee, not My son, Brahmā, My *svarūpa-bhūta*, Saṅkara, My brother Saṅkarṣana, neither My consort Lakṣmī—nor My very own Self is as dear.

Śrī Bhagavān also says (*Bhāg.* 9.4.64):

> *nāham ātmānam āśāse mad-bhaktaiḥ sādhubhir vinā*
> *śriyam ātyantikīṁ vāpi yeṣāṁ gatir ahaṁ parā*

Other than the saintly devotees whose only shelter is Me, I have no desire for even My own constitutional happiness, nor the wealth of My eternal six opulences (*nitya-ṣaḍ-aiśvarya*).

Thus the glories of other present-day devotees are apparent by comparisons of the eternal associates of Vaikuṇṭha such as Śrī Saṅkarṣaṇa, up to Śrī Mahālakṣmī even.

Indeed, in comparison with the *nitya-siddha* associates, how are the glories of present-day *bhaktas* superior? In reply he says that the supremely pure *prema-bhakti* of the *nitya-pārṣadas* like Śrī Saṅkarṣaṇa and so on is innately perfect. Therefore, they do not have to give up anything, or accept any miseries, to obtain that *prema-bhakti*. However, present-day devotees have to give up everything and accept all kinds of miseries to attain that *prema-bhakti*.

After evaluating these topics, it is apparent that in comparison to the eternal associates of Vaikuntha, Bhagavān is proclaiming the glories of

more recent devotees. Rather, those who are without expectations, that is, those who obtain *prema-bhakti* alone have given up all possessions, wealth, relatives and even their possessiveness for life itself. They are desireless, only propagating to the living entities *bhagavad-bhakti*, having only the desire to establish all the *sādhana* and *sādhya* that pertain to this life and the next. In such a way, Bhagavān appreciates such devotees who are forerunners or inaugurators of *bhakti* more than even His own *nitya-siddha pārṣadas*. This is glorious in every respect.

Although the supreme fruit of all *sādhana* culminates in direct *darśana* of Śrī Bhagavān and the consequent enjoyment of bliss, still this kind of good fortune of Śrī Bhagavān's direct *darśana* that graced Śrī Prahlāda does not take place for Śrī Brahmā, Indra and other demigods. Especially by the *aṅga* of *smaraṇa*, or constant remembrance, Prahlāda is able to have the direct *darśana* of Bhagavān, thus his great attraction was not completely inside. Śrī Prahlāda himself says in this regards (*Bṛhad-Bhāg.* 4.20):

hanūmad-ādi-vat tasya kāpi sevā kṛtāsti na
paraṁ vighnākule citte smaraṇaṁ kriyate mayā

I have never done any service to Bhagavān like such devotees as Śrī Hanumān. I simply meditated upon Him within my heart when I was perturbed by calamities.

Nevertheless, Śrī Prahlāda is celebrated in the narration in the Fifth Canto of *Śrīmad-Bhāgavatam* in the topic of offering prayers constantly to the form of Bhagavān Śrī Nṛsiṁha in Hari-varṣa. Among the nine islands of Jambudvīpa, one of the tracts of land is called Hari-varṣa.

Although Prahlāda Mahārāja also has direct *darśana* of Śrī Bhagavān in His form as gatekeeper of Bali Mahārāja, thus seeing His all-attractive glories, still by the ease-loving, supreme and sweet nature of a *sādhu* endowed with humility and modesty, it is simply a natural function of *bhakti* that he feels dissatisfied and thinks, "I have never had *darśana* of Śrī Bhagavān." This kind of reasoning is applicable to all the recipients of Śrī Bhagavān's mercy, and it is spontaneously seen by the illustrious magnanimity of Śrī Prahlāda Mahārāja.

Enough said, out of fear of increasing the bulk of the book, no more will be elaborated upon here. Now, let the projected explanation of this topic be complete.

TEXT 85

तद्गत्वा सुतले शीघ्रं वर्धयित्वाशिषां गणैः।
प्रह्लादं स्वयमाश्लिष्य मदाश्लेषावलिं वदेः॥ ८५॥

tad gatvā sutale śīghraṁ vardhayitvāśiṣāṁ gaṇaiḥ
prahlādaṁ svayam āśliṣya mad-āśleṣāvaliṁ vadeḥ

So, Nārada, quickly go to that Sutala and with affectionate blessings embrace Prahlāda yourself, then remind him of me with another warm embrace.

DIG-DARŚINĪ-ṬĪKĀ: So, quickly go to Sutala, and upon going to that third lower planet of Rasātala (saying *tat* strongly indicates that in comparison to such eternal Vaikuṇṭha associates as Garuḍa and me, Prahlāda is the best recipient of Śrī Kṛṣṇa's mercy), there is no need to go to Vaikuṇṭha to greet Prahlāda. Thus, Śrī Bhagavān said to Śrī Prahlāda (*Bhāg.* 8.23.9, 10):

vatsa prahlāda bhadraṁ te prayāhi sutalālayam
modamānaḥ sva-pautreṇa jñātīnāṁ sukham āvaha
nityaṁ draṣṭāsi māṁ tatra gadā-pāṇim avasthitam

O My son Prahlāda, all-fortune unto you. Go to Sutala and reign happily with your son, grandsons, and make your relatives and friends happy. In that Sutala you will see Me graciously present, holding a *gadā* or mace in hand.

In this way, abiding by the order of Bhagavān, Śrī Prahlāda resides there to get the *darśana* of Bhagavān. Before anything else, get his blessings by embracing him personally with great ecstasy; after that, mutually embrace him again to remind him of me.

TEXT 86

अहो न सहतेऽस्माकं प्रणामं सज्जनाग्रणीः।
स्तुतिञ्च मा प्रमादी स्यास्तत्र चेत् सुखमिच्छसि॥ ८६॥

aho na sahate 'smākaṁ praṇāmaṁ saj-janāgraṇīḥ
stutiṁ ca mā pramādī syās tatra cet sukham icchasi

Alas, that foremost of saintly devotees, Prahlāda, neither tolerates the slightest praise nor our obeisances. Therefore, if you wish to get

any approval there, do not disrespect him by offering obeisances or praising him.

DIG-DARŚINĪ-ṬĪKĀ: Since it has been told, "Is it not indeed prudent to offer *praṇāma* like this to such a *mahā-bhāgavata*?" Therefore he recites this verse beginning with *aho*. Alas (regretfully), Prahlāda cannot tolerate praise given by us. Therefore, "upon arriving at that place, do not offer *praṇāma* thoughtlessly," that is, by offering obeisances and prayers negligently that *mahā-bhāgavata* cannot be pleased. So, if you want to please him, do not offer him obeisances. By such behavior, that magnanimous soul's heart will become displeased and upon getting his *darśana* you will never get any peace or happiness from him.

Thus ends Chapter Three entitled
"Prapañcātīta — Beyond the Material Plane"
with the "Dig-darśinī-ṭīkā" (bhāvānuvāda) of
Śrī Bṛhad Bhāgavatāmṛtam

CHAPTER FOUR

Bhakta – The Devotee

TEXT 1

श्रीपरीक्षिदुवाच—
श्रुत्वा महाश्चर्यमिवेशभाषितं प्रह्लाद-सन्दर्शनजातकौतुकः।
हृद्यानतः श्रीसुतले गतोऽचिराद्धावन् प्रविष्टः पुरमासुरं मुनिः॥ १॥

śrī-parīkṣid uvāca—
śrutvā mahāścaryaṁ iveśa-bhāṣitaṁ
prahlāda-sandarśana-jāta-kautukaḥ
hṛd-yānataḥ śrī-sutale gato 'cirād dhāvan
praviṣṭaḥ puram āsuraṁ muniḥ

Śrī Parīkṣit Mahārāja said: Having heard this wonderful discourse of Mahādeva, the best of sages, Śrī Nārada, longed to have

the darśana of Śrī Prahlāda. So with great curiosity, by the transport of his mind, he quickly entered Sutala, the city of demons.

DIG-DARŚINĪ-ṬĪKĀ (*bhāvānuvāda*):

> *caturthe svasya māhātmyam ākṣipyoktaṁ hanumataḥ*
> *prahlādena yathā tad-vat pāṇḍavānāṁ hanumatā*

In this Fourth Chapter—Just as Śrī Prahlāda takes exception to his own glorification (with a gesture of shrugging it off) and counterpoints to the glories of Śrī Hanūmān; similarly, Śrī Hanūmān also describes the glories of the Pāṇḍavas.

Hṛd-yāna means *mana-rūpī*, that is, "the transport of the mind." In other words, "I shall go to Sutala by the force of my mind." Simply contemplating this way, Śrī Nārada reached Sutala.

TEXT 2

तावद्विविक्ते भगवत्–पदाम्बुज–प्रेमोल्लसद्ध्यानविषक्तचेतसा।
श्रीवैष्णवाग्र्येण समीक्ष्य दूरतः प्रोत्थाय विप्रः प्रणतोऽन्तिकं गतः॥ २॥

> *tāvad vivikte bhagavat-padāmbuja-*
> *premollasad-dhyāna-visakta-cetasā*
> *śrī-vaisnavāgryeṇa samīkṣya dūrataḥ*
> *protthāya vipraḥ praṇato 'ntikaṁ gataḥ*

The foremost of Vaiṣṇavas, Śrī Prahlāda Mahārāja, was at that moment sitting in a solitary place, absorbed in meditation on the tender lotus feet of Bhagavān. From a distance, he saw the exalted Nārada Muni as if directly in front of him, and as he made himself ready for Śrī Nārada Muni's reception, that foremost of sages rapidly approached. Rising from his seat, Śrī Prahlāda Mahārāja offered his prostrated praṇāma.

DIG-DARŚINĪ-ṬĪKĀ: Although at that time the topmost of Vaiṣṇavas, Śrī Prahlāda Mahārāja, was absorbed in deep meditation, still from a distance he saw Śrī Nārada as if in direct *darśana* by the eye of *dhyāna* or deep meditation. Thus, he arose from his seat to greet the foremost of sages, who was quickly approaching him and offered him *praṇāma*. Where was Śrī Prahlāda and what state of mind was he in? He was in a solitary place and his heart was absorbed in rapturous

meditation on the enchanting lotus feet of Śrī Bhagavān. So, in spite of sensing Śrī Nārada from afar, he was unable to stand up immediately.

TEXT 3

पीठे प्रयत्नादुपवेशितोऽयं पूजां पुरावद्विधिनार्प्यमाणाम्।
संभ्रान्तचेताः परिहृत्य वर्षन् हर्षाश्रुमाश्लेषपरोऽवदत्तम्॥ ३॥

pīṭhe prayatnād upaveśito 'yaṁ
pūjāṁ purā-vad vidhinārpyamāṇām
saṁbhrānta-cetāḥ parihrtya varṣan
harṣāsram āśleṣa-paro 'vadat tam

Śrī Prahlāda Mahārāja requested the foremost of sages to sit on an āsana and accept his respectful worship according to previous customs. Accordingly, he prepared various paraphernalia to worship him, yet the exalted Śrī Nārada with deep respect did not permit such adoration. He simply embraced Śrī Prahlāda and with affectionate tears began to speak.

DIG-DARŚINĪ-ṬĪKĀ: The foremost of sages Śrī Nārada did not personally seat himself on the *āsana* offered by Śrī Prahlāda, but Śrī Prahlāda requested him to sit on the *āsana* after great insistence. Just as in previous customs, Śrī Nārada would not accept the items of *pūjā* such as *padya* or footwash and *arghya* presented by Śrī Prahlāda. Instead, with his heart touched by the tenderness of *prema*, he embraced Śrī Prahlāda, and with a flow of joyful tears, Śrī Nārada began speaking to that crest-jewel of Vaiṣṇavas, Śrī Prahlāda.

TEXT 4

श्रीनारद उवाच—
दृष्टाश्चिरात् कृष्णकृपाभरस्य पात्रं भवान्मे सफलः श्रमोऽभूत्।
आबाल्यतो यस्य हि कृष्णभक्तिर्जाता विशुद्धा न कुतोऽपि यासीत्॥ ४॥

śrī-nārada uvāca—
dṛṣtaś cirāt kṛṣṇa-krpā-bharasya
pātraṁ bhavān me sa-phalaḥ śramo 'bhūt
ābālyato yasya hi kṛṣṇa-bhaktir
jātā viśuddhā na kuto 'pi yāsīt

Śrī Nārada said: O son, you alone are the recipient of Śrī Kṛṣṇa's profuse mercy. After such a long period of time, I have received your darśana. Today my efforts are successful. Since childhood your pure kṛṣṇa-bhakti has been apparent in you. This type of bhakti has never been seen anywhere before.

DIG-DARŚINĪ-ṬĪKĀ: "Today my efforts are successful." In other words, his study of the Vedas and everything fructified now. Furthermore, his pilgrimages from Prayāga to the extreme provinces in the South that he journeyed to were today fruitful. Thus, the symptoms of the recipient's eligibility for the full mercy of Śrī Kṛṣṇa are made apparent, described here in these seven verses beginning with *ābālyato* (since childhood).

"O my son Prahlāda, since childhood your pure *kṛṣṇa-bhakti* has been born. Devotion like this to Śrī Kṛṣṇa has never been seen anywhere before."

TEXT 5

यया स्वपित्रा विहिताः सहस्रमुपद्रवा दारुणविघ्नरूपाः।
जितास्त्वया यस्य तवानुभावात् सर्वेऽभवन् भागवता हि दैत्याः॥५॥

yayā sva-pitrā vihitāḥ sahasram
upadravā daruṇa-vighna-rūpāḥ
jitās tvayā yasya tavānubhavāt
sarve 'bhavan bhāgavatā hi daityāḥ

O Prahlāda, your father planned many disturbances to your bhakti with thousands of dreadful obstacles. However, by the power of bhakti you conquered over those disturbances with no loss or diminution to you. Rather, all those intrusive demons became high-class devotees of Bhagavān by your influence.

DIG-DARŚINĪ-ṬĪKĀ: Because of that *bhakti,* your father Hiraṇyakaśipu planned thousands of intrusive disturbances to you. As it is said in the Seventh Canto (*Bhāg.* 7.5.42-43 and part of 44):

prayāse 'pahate tasmin daityendraḥ pariśaṅkitaḥ
cakāra tad-vadhopāyān nirbandhena yudhiṣṭhira

dig-gajair dandaśukendrair abhicārāvapātanaiḥ
mayabhiḥ sannirodhaiś ca gara-dānair abhojanaiḥ

hima-vāyv-agni-salilaiḥ parvatākramaṇair api

After many various futile efforts by the demons, fearful doubts came into the mind of Hiraṇyakaśipu; therefore, with great obstinacy he began inventing ways of killing Śrī Prahlāda. Among all the devious ways, he tried having him trampled on by a humungous, maddened elephant, bitten by venomous snakes, conjuring up fierce mantras and tantras by the demons, hurling him from a mountain, administering poison, starving him to death, exposing him to severe cold, winds, water and fire and crushing him beneath heavy stones.

What was the nature of all these obstacles? Despite all the difficulties appearing severely terrible, intolerable and dreadful to others, you triumphed over the obstacles by your *bhakti*. Due to the power of *hari-bhakti*, the difficulties could not have any reversals for you. What more can be said when, by your counsel, all the demons became high-class devotees by your touch and darśana. In the *Śrī Hari-bhakti-sudhodaya* and *Nāradīya Purāṇa*, Śrī Dharaṇīdevī, Mother Earth, exclaims:

aho kṛtārthaḥ sutarāṁ nṛ-loko
yasmin sthito bhāgavatottamo 'sti
spṛśanti paśyanti ca ye bhavantaṁ
bhavāṁś ca yāṁs te hari-loka-bhājaḥ

"O son, today this earthly planet is successful because a topmost *bhāgavata* like yourself resides here, and by such activities as your *darśana*, your touch and so forth, everyone becomes eligible for residence in the realm of Śrī Hari."

TEXT 6

कृष्णाविष्टो योऽस्मृतात्मेव मत्तो नृत्यन् गायन् कम्पमानो रुदंश्च।
लोकान् सर्वानुद्धरन् संस्मृतिभ्यो विष्णोर्भक्तिं हर्षयामास तन्वन्॥ ६॥

kṛṣṇāviṣṭo yo 'smṛtātmeva matto
nṛtyan gāyan kampamāno rudamś ca
lokān sarvān uddharan saṁsṛtibhyo
viṣṇor bhaktiṁ harṣayām āsa tanvan

Immersed in selfless thoughts of Śrī Kṛṣṇa, you appear intoxicated like a madman, sometimes dancing, sometimes singing, sometimes crying and sometimes trembling. You take great pleasure in showering Viṣṇu-bhakti upon everyone, rescuing them from the agony of material life.

DIG-DARŚINĪ-ṬĪKĀ: Being absorbed in *śrī-kṛṣṇa-bhakti*, you become mad as if intoxicated, sometimes dancing, singing, trembling and sometimes crying, delivering everyone from this *saṁsṛti*. Here *saṁsṛti* means the twenty-one types of concomitant material miseries explained in *nyāya-śāstra* such as *janma*, birth, *maraṇa*, death, and *śoka*, lamentation.

Śrī Hari-bhakti-sudhodaya (15.14) expresses it in this way:

śrutvāty-adbhuta-vairāgyaj janās tasyojjvala giraḥ
aśrūni mumucuḥ kecid vikṣya ke 'py anamaṁś ca tam
līlayānye pare hāsyād bhaktyā kecana vismayāt
janās taṁ saṅghaśo 'paśyan sarvathāpi hatainasaḥ

Simply by hearing the dialogue of Śrī Prahlāda's remarkable renunciation, some people by seeing, some by shedding tears, some by offering *praṇāmas*, some by hearing of his transcendental pastimes and some by seeing his ecstasy alone, became awe-struck with wonder. In this way, their worldly sorrows became null and void.

Śrī Prahlāda, not only by destroying the negativity of worldly sorrows, but rather by distributing *bhakti* for Śrī Hari everywhere, immersed everyone in positive, divine ecstasy.

TEXT 7

कृष्णेनाविर्भूय तीरे महाब्धेः स्वाङ्के कृत्वा लालितो मातृवद् यः।
ब्रह्मेशादीन कुर्वतोऽपि स्तवौघं पद्माञ्चानादृत्य सम्मानितो यः॥७॥

kṛṣṇenavirbhūya tire mahābdheḥ
svāṅke kṛtvā lālito mātṛ-vad yaḥ
brahmeśādīn kurvato 'pi stavaughaṁ
padmāṁ cānādṛtya sammānito yaḥ

(When your father cast you into the ocean) Śrī Kṛṣṇa personally appeared upon the shore of that vast ocean, placed you upon His lap, and tenderly caressed you like a mother. Disregarding various praises and glorifications by such demigods as Brahmā and Maheśa, He affectionately honored you with tender caresses.

DIG-DARŚINĪ-ṬĪKĀ: Bhagavān Śrī Narahari, with licks, embraces and so on, nurtured you. *Śrī Hari-bhakti-sudhodaya* (14.13) depicts it like this:

tataḥ kṣitāv eva niviśya nāthaḥ
kṛtvā tam aṅke sva-janaika-banduḥ
śanair vidunvan kara-pallavena
spṛśan muhur mātṛ-vad ālilinga

Afterwards, Śrī Narahari, dearmost friend of His devotees, positioned you on His lap like a mother, then kissed and embraced you, that is, by His own lotus hands He caressed and licked your body again and again.

Regardless, Bhagavān did not honor demigods such as Brahmā, Maheśa and other devotees such as Garuḍa, nor did He honor His dearmost Lakṣmī. Rather, by His graceful glance (*kṛpā-dṛṣṭi*), He placed you on His lapt and tenderly caressed you. By this, He directly honored you.

TEXT 8

वित्रस्तेन ब्रह्मणा प्रार्थितो यः श्रीमत्पादाम्भोजमूले निपत्य।
तिष्ठन्नुत्थाप्योत्तमाङ्गे कराब्जं धृत्वाङ्गेषु श्रीनृसिंहेन लीढ़॥८॥

vitrastena brahmaṇā prārthito yaḥ
śrīmat-pādāmbhoja-mūle nipatya
tiṣṭhann utthāpyottamāṅge karābjam
dhṛtvāṅgeṣu śrī-nṛsiṁhena līḍhaḥ

As Śrī Brahmā stood aghast after prayer, you fell down at the divine lotus feet of your Prabhu, then Śrī Nṛsiṁhadeva, raising you personally, put His lotus hand on your head and began licking all your limbs.

DIG-DARŚINĪ-ṬĪKĀ: The honor displayed by Śrī Bhagavān towards Śrī Prahlāda is expounded upon in the *ślokas* beginning with *vitrastena* (with ghastliness).

Due to the hostility at the feet of His devotee and seeing Śrī Nṛsiṁhadeva's readiness to destroy the entire universe by His great anger, Brahmā became excessively timid and to pacify the anger of Śrī Nṛsiṁha, began to beseech Prahlāda. For example, in the Seventh Canto Śrī Brahmā says to the nearby Prahlāda (*Bhāg.* 7.9.3), *tāta praśamayopehi sva-pitre kupitaṁ prabhum*: "My child, our Lord, Śrī Nṛsiṁhadeva, is furious with your father, therefore go and appease Him of such anger."

Then you gradually proceeded towards our Prabhu. Falling at His lotus feet, you offered your *dandavats*. Śrī Nṛsiṁhadeva personally raised you up with His divine lotus hands and began licking all your limbs. The Seventh Canto (Bhāg. 7.9.5) states:

sva-pāda-mūle patitaṁ tam arbhakaṁ
vilokya devaḥ kṛpayā pariplutaḥ
utthāpya tac-chīrṣṇy adadhāt karāmbujaṁ
kālāhi-vitasta-dhiyāṁ kṛtābhayam

Seeing Prahlāda at the base of His feet, Bhagavān Śrī Nṛsiṁhadeva, whose lotus hands grant fearlessness to all people who fear the venomous factor of time, became overwhelmed by compassion and placed those same lotus hands on the head of Prahlāda.

In addition, the *Śrī Bṛhan Narasiṁha Purāṇa* describes, *lilihe tasya gātrāṇi sva-potasyeva keśarī*: "Just as a lioness licks the body of her own cubs, Śrī Nṛsimhadeva began to lick Prahlāda's body."

TEXT 9

यश्चित्रचित्राग्रहचातुरीचयैरुत्–सृज्यमानं हरिणा परं पदम्।
ब्रह्मादिसंप्रार्थ्यमुपेक्ष्य केवलं वव्रेऽस्य भक्तिं निज–जन्मजन्मसु॥ ९॥

yaś citra-citrāgraha-cāturī-cayair
utsṛjyamānaṁ hariṇā paraṁ padam
brahmādi-samprārthyam upekṣya kevalaṁ
vavre 'sya bhaktiṁ nija-janma-janmasu

Although by various clever means Bhagavān Śrī Nṛsiṁhadeva indicated the offering of the topmost post that is prayed for by demigods such as Brahmā, you did not accept it. You prayed only for the boon of causeless devotion to Śrī Hari's lotus feet lifetime after lifetime.

DIG-DARŚINĪ-ṬĪKĀ: Again, by Śrī Hari's shrewd ingenuity, He insisted that you accept many benedictions. Among them, He wanted to offer you liberation or the topmost position on the planet of Vaikuṇṭha, but you did not accept them. *Śrīmad-Bhāgavatam* (7.9.52) says:

> *prahrāda bhadra bhadraṁ te prīto 'haṁ te 'surottama*
> *varaṁ vṛṇīṣvābhimataṁ kāma-pūro 'smy ahaṁ nṛṇām*

O gentle Prahlāda, O best of the demoniac families, all fortune unto you! I am extremely satisfied with you. I alone fulfill the desires of all living entities. Therefore you may ask any boon that you desire.

In the *Viṣṇu Purāṇa* (1.20.17) this has been similarly stated:

> *kurvatas te prasanno' haṁ bhaktim avyabhicāriṇīm*
> *yathābhilaṣito mattaḥ prahlāda vriyatāṁ varaḥ*

O Prahlāda, You have excecuted everything with one-pointed devotion, therefore I am extremely pleased with you. And you may thus ask for any desired boon that you would like.

In this way Bhagavān, after granting the boon of *prema-bhakti*, continued:

> *mayi bhaktis tavāstay eva bhuyo'py evaṁ bhaviṣyati*
> *varas ca mattaḥ prahlāda! kriyatāṁ yastaviṣataḥ*

You will indeed have pure devotion unto Me, and in the future also you will have *viśuddha bhakti*. Now, accept from Me your desired boon, Prahlāda!

Furthermore, it has been said in *Śrī Hari-bhakti-sudhodaya* (14.28, 29, 30):

> *sa-bhayaṁ sambhramaṁ vaisa mad-gaurava-kṛtaṁ tyaja*
> *naiṣa priyo me bhakteṣu svādhīna-praṇayī bhava*

api me pūrṇa-kāmasya navaṁ navam idaṁ priyaṁ
niḥśaṅkaḥ praṇayād bhakto yan māṁ paśyati bhāsate

sadā mukto 'pi baddho 'smi bhaktena sneha-rajjubhiḥ
ajito 'pi jito 'haṁ tair avaśyo 'pi vaśī-kṛtaḥ

O son, please abandon this reverential mood. Due to your showing respect to Me, this has come about, but such awe and reverential behavior by devotees is not so dear to me. My devotees converse with me with a more dynamic affection. Despite being self-satisfied, the devotion of My devotees is everfresh. Being always free, I am bound by the ropes of affection by My devotees, and in spite of being unconquerable, I am conquered by My devotees. Though I can not be subdued by others, I am subdued by My devotees.

And furthermore in *Śrī Hari-bhakti-sudhodaya* (14.31, 32):

tyakta-bandhu-dhana-sneho mayi yaḥ kurute ratim
ekas tasyāsmi sa ca me na hy anyo 'sty āvayoḥ suhṛt

nityaṁ ca pūrṇa-kāmasya janmāni vividhāni me
bhakta-sarveṣṭa-dānāya tasmāt kiṁ te priyaṁ vad

These devotees give up affection for even their own relatives, brothers, kinsmen and love Me alone. I alone am theirs and they alone are Mine. There is no one else. Despite My variegated pastimes such as My birth and deeds being lasting and self-satisfying for their pleasure, I grant them their desired results and accept this as natural. Therefore, O son, what is dear to yourself? Please ask Me for that boon.

After hearing these words, Śrī Prahlāda replied, and again Śrī Nṛsiṁhadeva spoke (*Śrī Hari-bhakti-sudhodaya* 14.32-33):

satyaṁ mad-darśanād anyad vatsa naivāsti te priyam
ataeva hi samprītis tvayi me 'tīva vardhate

api te kṛta-kṛtyasya mat-priyaṁ kṛtyam asti hi
kiñcic ca datum iṣṭaṁ me mat-priyārthaṁ vṛṇusva tat

O son, you have told the truth. Other than My *darśana* there is nothing more dear to you. Therefore I am delighted, and your love for Me will grow more and more. O son, even though at this time you

are fully satisfied. I also have one desire, that is, I am eager to offer you a benediction. For My pleasure, you should accept this boon.

In this way you, Prahlāda, rejected the topmost position given by Śrī Nṛsiṁhadeva and only prayed for the benediction of devotion unto Śrī Hari lifetime after lifetime. Instead, you shunned liberation in the form of cessation of birth and death, thinking it harmful to *bhakti*. In other words, despite accepting countless births in comparison to liberation, you have only accepted *bhakti*.

TEXT 10

यः स्वप्रभुप्रीतिमपेक्ष्य पैतृकं राज्यं स्वयं श्रीनरसिंहसंस्तुतौ।
सम्प्रार्थिताशेषजनोद्धृतीच्छया स्वीकृत्य तद्ध्यानपरोऽत्र वर्त्तते॥ १०॥

yaḥ sva-prabhu-prītim apekṣya paitṛkam
rājyam svayaṁ śrī-narasiṁha-saṁstutau
samprārthitāśeṣa-janoddhṛtīcchayā
svī-kṛtya tad-dhyāna-paro 'tra vartate

O Parama-bhāgavata, you gave up liberation yet accepted a kingdom! That was also only out of affection for your own Prabhu. Praying to Śrī Nṛsiṁhadeva, you desired the upliftment of all the planets; therefore, in spite of accepting your father's kingdom, you remained steadfastly devoted to meditating upon Him.

DIG-DARŚINĪ-ṬĪKĀ: One may question if Śrī Prahlāda initially only prayed for the boon of devotion to Bhagavān, then why did he accept the subpar opulence of a kingdom? In reply to this, he narrates this verse beginning with *yaḥ*.

Śrī Prahlāda Mahārāja only accepted the kingdom inherited from his father for the pleasure of His master, Śrī Nṛsiṁhadeva. Now, if you say that how by accepting a kingdom can Bhagavān be happy? Śrī Prahlāda personally praised Śrī Nṛsiṁhadeva and while praising, he prayed for the upliftment of all planets. In other words, for the desire of the upliftment of the planets only, Śrī Prahlāda had to accept that rulership. Due to having rulership by Śrī Prahlāda over a kingdom with profuse opulence all around, the propagation and expansion (*pracāra-prasāra*) of *bhakti* would take place and owing to this, deliverance of the living entities would easily come about. Therefore, with the desire for the upliftment of the planets only, Śrī Prahlāda

accepted the kingdom. This should be profoundly understood, that is, especially by upliftment of all the planets Śrī Bhagavān Himself would also be pleased.

But why did he accept the kingdom and topmost post now, when previously he would not accept? Śrī Prahlāda Mahārāja himself, being moved by the sorrows of all the people, prayed for their upliftment and to perform those activities of upliftment only, he accepted the kingdom. Therefore, by the acceptance of the kingdom his spiritual merits can never be diminished. Thus he always remains absorbed in one-pointed meditation on Bhagavān. In this connection in the Seventh Canto (*Bhāg.* 7.9.41) it has been said:

evaṁ sva-karma-patitaṁ bhava-vaitaraṇyām
anyonya-janma-maraṇāśana-bhīta-bhītam
paśyaṣ janaṁ sva-para-vigraha-vaira-maitram
hanteti pāra-cara pīpṛhi mūḍham adya

In this way, the living entities who have fallen into the Vaitaraṇī (the torturous river that acts as a gateway to the abode of Yamarāja) in the form of the ocean of material suffering from their own karma, are expert in quarrelling among themselves, and always remain afflicted by the fear of birth and death. Therefore, O Bhagavān, deliver us from this ocean of material suffering. Quickly show us Your mercy and deliver us from this fathomless ocean of suffering.

He continued by saying (*Bhāg.* 7.9.42):

ko 'nv atra te 'khila-guro bhagavan prayāsa
uttāraṇe 'sya bhava-sambhava-lopa-hetoḥ
mūḍheṣu vai mahad-anugraha ārta-bandho
kiṁ tena te priya-janān anusevatāṁ naḥ

O Supreme Lord, O Spiritual Master of everyone! You alone are the cause of creation, maintenance and destruction. Therefore, You do not have to belabor Yourself in delivering all living entities from this ocean of material suffering, that is, You can easily deliver them. O Friend of the distressed, You are so great; therefore, you also bestow Your mercy upon foolish people as well as those who serve Your devotees, thus we hold no special concerns about crossing over this cycle of birth and death.

In the above-mentioned verse, the import of the vocative *akhila-guro* (O Spiritual Master of everyone!) is that it is appropriate to bestow mercy upon all. Especially, in delivering everyone You should not have to belabor over this, because "You alone are the cause of creation, maintenance and destruction. Therefore, nothing is too difficult for You. However, my understanding is that deliverance of everyone is appropriate, because the mercy of great personalities upon the ignorant masses is a natural tendency. If You say that You will deliver me and all persons connected with me, then You must give up this fussiness of delivering all the people of the world. Therefore, we proclaim that we are not so concerned about ourselves. Our deliverance will happen automatically, because we are undoubtedly the servants of the servants of Your dear devotees."

TEXT 11

यः पीतवासोऽङ्घ्रिसरोजदृष्टैर्गच्छन् वनं नैमिषकं कदाचित्।
नारायणेनाऽवतोषितेन प्रोक्तस्त्वया हन्त सदा जितोऽस्मि॥ ११॥

yaḥ pīta-vāso 'ṅghri-saroja-dṛṣṭyai
gacchan vanaṁ naimiṣakaṁ kadācit
nārāyaṇenāhava-toṣitena
proktas tvayā hanta sadā jito 'smi

Once, while going to Naimiṣāraṇya to receive darśana of the lotus feet of pīta-vāsa Śrī Nārāyaṇa, you fought with Śrī Nārāyaṇa along the way, who had disguised Himself deceptively in the dress of a renunciate. Being satisfied with the battle, He remarked to you, "I shall always be conquered by you!"

DIG-DARŚINĪ-ṬĪKĀ: The *pīta-vāsa* or yellow garment tale is celebrated throughout the Purāṇas such as in the *Vāmana Purāṇa*. Once upon a time Śrī Prahlāda Mahārāja was going to take *darśana* of the supremely attractive and beautiful *śrī-vigraha* of Śrī Hari wearing the *pīta-vāsa* that adorned Him in Naimiṣāraṇya. On the way he saw a person wearing the robes of a *tapasvī* or renunciant while carrying a bow and arrow in his hands. Due to his wearing such a deceptive dress, his duplicity was laid bare by being in the guise of a *tapasvī*, symbolic of nonviolence, yet holding a bow and arrow for killing.

Seeing this dress, Śrī Prahlāda Mahārāja began fighting with him, and while fighting he took a vow: "I shall certainly taste victory over my opponent!" However, in the battle he was unable to conquer him. When the next morning came, he worshipped his *iṣṭadeva* Deity with devotion while performing *arcanā*. He then took off for the battle and saw the garland he had offered to his *iṣṭadeva* Deity that morning was swinging around His foe's neck. At that moment, he understood that this was none other than his *iṣṭadeva* Bhagavān Śrī Nārāyana. Thereafter, Śrī Prahlāda, by singing many prayers and recitals, pleased Him. Bhagavān with great affection gave him further assurance by completely removing his fatigue from the battle by the touch of His lotus hand. Finally, when Śrī Prahlāda Mahārāja confided in Him about the breaking of his vow, Bhagavān said with deep *prema*, "First, I am extremly pleased with your display in battle, and by this divinely blissful event you will certainly always remain victorious over Me."

TEXT 12

श्रीपरीक्षिदुवाच—
एवं वदन् नारदोऽसौ हरिभक्तिरसार्णवः।
तन्नर्मसेवको नृत्यन् जितमस्माभिरित्यरौत्॥ १२॥

śrī-parīkṣid uvāca—
evaṁ vadan nārado 'sau hari-bhakti-rasārṇavaḥ
tan-narma-sevako nṛtyan jitam asmābhir ity araut

Mahārāja Śrī Parīkṣit said: Bhagavān's humble and dear servant Śrī Nārada, an ocean of the mellows of śrī-hari-bhakti, began dancing and loudly exclaiming, "O Prabhu has been conquered by His devotees, conquered by devotees like us!"

DIG-DARŚINĪ-ṬĪKĀ: Implying all devotees, the expression *asmābhiḥ* (by us) is used in the *bahu-vacana* or plural number. In other words, "O Prabhu, You have been conquered by devotees like us!"

Araut means "loudly exclaiming over and again."

TEXT 13

श्रीनारद उवाच—
भो वैष्णवश्रेष्ठ जितस्त्वयेति किं वाच्यं मुकुन्दो बलिनापि निर्जितः।
पौत्रेण दैतेयगणेश्वरेण ते संरक्षितो द्वारि तव प्रसादतः॥ १३॥

śrī-nārada uvāca—
bho vaiṣṇava-śreṣṭha jitas tvayeti
kiṁ vācyaṁ mukundo balināpi nirjitaḥ
pautreṇa daiteya-gaṇeśvareṇa te
saṁrakṣito dvāri tava prasādataḥ

Śrī Nārada said: O best of the Vaiṣṇavas, you have conquered Bhagavān Śrī Mukunda. What more can I say? By your mercy the chief ruler of the demons, your grandson Bali, also captured Śrī Bhagavān and subjugated Him to be your doorkeeper.

DIG-DARŚINĪ-ṬĪKĀ: You conquered Bhagavān; in this connection what more can I say? The *daityarāja*, king of demons, your grandson Mahārāja Bali also became victorious over Bhagavān by your mercy. This is not possible by any other means except by your mercy. This should be understood without a doubt. The characteristics of Bali Mahārāja's victory are being told: Having conquered Śrī Bhagavān completely means "having kept Him in the form of our own doorkeeper." In this connection, in the Eighth Canto you yourself have said (*Bhāg.* 8.23.6):

nemaṁ viriñco labhate prasādaṁ
na śrīr na sarvaḥ kim utāpare ye
yan no 'surāṇām asi durga-pālo
viśvābhivandyair abhivanditāṅghriḥ

O Madhusūdana, all glories unto You whom all living entities, both moving and non-moving, glorify Your divine lotus feet. Although being worshipable by the entire world, You have become the doorkeeper of the demons. What to speak of others such as Śrī Brahmā, Śrī Lakṣmī, Śrī Maheśa, what have they ever achieved by such mercy? To be precise, nothing was achieved.

In the *Dvārakā-māhātmya* section of the *Prahlāda-saṁhitā* (*Skanda Purāṇa* 4.19.2-3) it has also been stated:

parādhīno 'smi viprendra bhakti-krīto 'smi nānyathā
baler ādeśa-kārī ca daityendra-vaśa-go hy aham
tasmāt prārthaya viprendra, daityaṁ vairocanaṁ balim
asyādeśāt kariṣyāmi, yad abhīṣṭaṁ tavādhunā

At a time when the residents of Dvārakā were being subjugated by the Kuśa demon and were severely distressed, then Śrī Durvāsa went to the residence of Mahārāja Bali to bring Bhagavān. Bhagavān told Durvāsa, 'O best of the *brāhmaṇas*, I am dependent, being purchased and paid off by *bhakti*, by the price of devotion. Without Mahārāja Bali, I cannot do anything independently. You have to pray to *daityarāja* Bali. I am his order-supplier; by receiving his order I can fulfill your desires."

Hearing this, Durvāsā narrated his request to *daityarāja* Bali. Mahārāja Bali did not accept his request. Therefore, Durvāsā ṛṣī took a vow of fasting. Seeing him ready to die, Mahārāja Bali said (*Skanda Purāṇa* 7.4.19.16):

yad bhāvyaṁ tad bhavatu te yaj jānāsi tathā kuru
brahma-rudrādi-namitaṁ nāhaṁ tyaksye pada-dvayam

O topmost *brāhmaṇa*, whatever is my fate and whatever is yours will happen. Whatever feels good, you may also do. Nevertheless, I cannot give up the divine lotus feet of Bhagavān that are worshipable by demigods, even if they are Śrī Brahmā or Rudra.

TEXT 14

इतःप्रभृति कर्त्तव्यो निवासो नियतोऽत्र हि।
मयाभिभूय दक्षादि-शापं युष्मत्प्रभावतः॥ १४॥

itaḥ prabhṛti kartayo nivāso niyato 'tra hi
mayābhibhuya dakṣādi-śāpaṁ yuṣmat-prabhāvataḥ

(Śrī Nārada said) Henceforth, certainly I will always remain at this place, regardless of the negligent, scornful curses of Dakṣa and others.

DIG-DARŚINĪ-ṬĪKĀ: The indeclinable word *hi* intensifies the meaning of resolute determination. I will certainly remain at this place. Previously, the progenitor Dakṣa cursed me (*Bhāg.* 6.5.43), *tasmāl lokeṣu te mūḍha na bhaved bhramataḥ padam*: "O you rascal, Nārada, you will simply travel throughout the three worlds, not being able to remain stationary in any fixed abode." In other words, Nārada will not be able to find a fixed residence anywhere.

By the suffix *ādi* in *dakṣādi* the curse of other persons such as Jarā (the curse of Kāla-kanyā, the daughter of Time, or old age) is suggested. Namely, Jarā cursed him also, declaring (*Bhāg.* 4.27.22), *sthātum aharsi naikatra mad-yācṣa-vimukho mune*: "You will never be able to stay fixed in one place, because you did not fulfill my request."

Due to such repeated curses, my residence in one one place is impossible, but by gracefully removing this curse, I shall certainly reside in Sutala without interruption.

TEXT 15

श्रीपरीक्षिदुवाच—
स्वश्लाघासहनाशक्ते लज्जावनमिताननः।
प्रह्लादो नारदं नत्वा गौरवादवदच्छनैः॥ १५॥

śrī-parīkṣid uvāca—
sva-ślāgha-sahanāśakto lajjāvanamitānanaḥ
prahlādo nāradam natvā gauravād avadac chanaiḥ

Mahārāja Parīkṣit said: Unable to endure such praise of himsef, Śrī Prahlāda bowed his head in shame, offered obeisances to Śrī Nārada and deliberately began to speak to him out of respect.

DIG-DARŚINĪ-ṬĪKĀ: Hearing such praise, Śrī Prahlāda became ashamed and, considering it implausible, or simply a tease by Śrī Nārada, lowered his head in shame, offered obeisances to Śrī Nārada and out of the respect for him deliberately began to speak.

By another angle, being unable to bear such glorification, he irritably began to speak aloud.

TEXT 16

श्रीप्रह्लाद उवाच—
भगवन् श्रीगुरो सर्वं स्वयमेव विचार्यताम्।
बाल्ये न संभवेत् कृष्णभक्तेर्ज्ञानमपि स्फुटम्॥ १६॥

śrī-prahlāda uvāca—
bhagavan śrī-guro sarvaṁ svayam eva vicāryatām
bālye na saṁbhavet krsna-bhakter jñānam api sphuṭam

Śrī Prahlāda Mahārāja exclaimed: O Bhagavan Śrī Guru, think about this and mull it over. In childhood, knowledge of devotion to Śrī Kṛṣṇa has not fully matured.

DIG-DARŚINĪ-ṬĪKĀ: Now, with four and half verses beginning with *bālye* here the analysis of the subject for consideration is being evaluated. It is said everywhere that in childhood knowledge has not fructified, and with that insufficient knowledge, what kind of *bhakti* to Śrī Kṛṣṇa is able to be proved?

TEXT 17—18

महतामुपदेशस्य बलाद्बोधोत्तमे सति।
हरेर्भक्तौ प्रवृत्तानां महिमापादकानि न॥ १७॥
विघ्नानभिभवो बालेषूपदेशः सदीहितम्।
आर्त्तप्राणिदया मोक्षस्यानङ्गीकरणादि च॥ १८॥

mahatām upadeśasya balād bodhottame sati
harer bhaktau pravṛttānāṁ mahimāpadakāni na (17)
vighnānabhibhavo bāleṣūpadeśaḥ sadīhitam
ārta-prāṇi-dayā mokṣa-syānaṅgī-karaṇādi ca (18)

It is a fact that superior knowledge as well as one's inclination and taste for devotional service to Śrī Hari awakens by the influential advice of great personalities that have such devotion.

However, devotion to Śrī Kṛṣṇa does not fully mature through defects such as giving beneficial advice to the children of asuras, not being influenced by a saintly person's behavior, nor the tendency to show compassion to afflicted, grief-stricken entities. Moreso, amongst all devotees who engage in devotional service to Śrī Hari, the glories of their rejection of various kinds of mokṣa or liberation are demonstrably routine.

DIG-DARŚINĪ-ṬĪKĀ: By the influential advice of great personalities (here Śrī Prahlāda addressed his own gurudeva, Śrī Nārada, by the word *mahat*, "great transcendental personality") *uttama jñāna* or superior knowledge is gained. What are the symptoms of *uttama jñāna* or superior knowledge? The *catur-varga* becomes trivial by this knowledge, that is, the fourfold materialistic aims are disgarded solely for the glories of *bhagavad-bhakti* and *bhagavad-bhaktas*. Moreover, not being affected by such obstacles as giving advice to the mischievous children of demons, fostering virtuous conduct such as in the manner of dancing, *kīrtana* and so on of *sādhus*, compassion towards the poor and suffering, and rejecting the path of liberation are

symptoms of that knowledge.

"Acceptance of the living entities' satisfaction" is to be understood by the suffix *ādi* in *karaṇādi*. For all persons engaged in devotional service to Śrī Hari the characteristics of the above-mentioned glories are said to be manifest. Therefore, all these qualities must be natural for those who have unwavering devotion for service. "What more is there to be said regarding this? So what qualities have you observed in me by these symptoms?"

In this way, Śrī Prahlāda is gradually giving a rebuttal to the original praise by Śrī Nārada based on the two and half verses beginning with *ābalyata* (since childhood) that began from *śloka* four.

In this regard, he completely rejects some points, and others he opposes by accepting them only partially. Like this, in childhood, due to the deficiency of the power of knowledge, action and so forth, the quality of *śuddha-bhakti* is objectionable. In spite of vanquishing the obstacles created by Hiraṇyakaśipu in his *bhakti*, the glories of his *bhakti* and the possession of *bhakti's* natural influence over those obstacles are rejected as conquests by his own self. Also, as to the episode of giving advice to the *daitya-bālakas* and placing himself in the role of a *bhakta bhagavata*, it has been said, *paropadeśe pāṇḍityaṁ sarveṣāṁ su-karaṁ nṛṇām*: "It is indeed easy for someone to display erudition when giving advice to others."

According to this logic, it has been extremely improper for him to give advice of the great souls to children. Besides this, the absorbtion and so forth in Śrī Kṛṣṇa, being extremely confidential and a source of embarassment to Śrī Prahlāda, is objectionable. Again, rejecting his own behavior of dancing and singing songs like the *sādhus*, he retorts, "The symptoms of the *siddha-puruṣas* or perfected souls are present in the *sādhana* of *sādhakas* also."

According to this logic, it is definitely present in my activities and in the form of my *sādhana* also, so they are not manifestations of perfection exhibited in me. Otherwise, these qualities are the natural symptoms of a devotional inclination. In childhood the understanding of *bhakti* is not possible. The tendency towards *bhakti* comes only after receiving *uttama jñāna*, superior knowledge, and by the influence of the advice of great souls because great souls are *mahāntā*, causelessly merciful and well-disposed.

"O Bhagavan Śrī Guru, please look and consider for yourself what

fame of mine is substantial?" Regardless, the pre-eminence of the mercy of *mahāt-puruṣas* is factually supported.

TEXT 19

कृष्णस्यानुग्रहोऽप्येभ्यो नानुमीयेत सत्तमैः।
स चाविर्भवति श्रीमन्नधिकृत्यैव सेवकम्॥ १९॥

kṛṣṇasyānugraho 'py ebhyo nānumīyeta sattamaiḥ
sa cāvirbhavati śrīmann adhikṛtyaiva sevakam

Whatever has been said by great souls about Śrī Kṛṣṇa's mercy, the proof of mercy cannot be estimated by the removal of obstacles or calamities. The mercy of Śrī Kṛṣṇa only becomes manifest to his own servants.

DIG-DARŚINĪ-ṬĪKĀ: Therefore, the estimation of Śrī Bhagavān's mercy cannot be judged by observing the symptoms of those whose calamities have no effect. Because the *sādhus* are knowers of the power of *bhakti* towards Śrī Kṛṣṇa's beautiful lotus feet, they do not estimate the special mercy of Śrī Kṛṣṇa by being freed from obstacles, that is, the removal of *anarthas* or unnecessary obstacles. On the other hand, I am not fit for what they call the mercy of Śrī Kṛṣṇa. Therefore, O great soul endowed with the wealth of service to Bhagavān, that mercy is manifest only in His submissive servants, not in those who have no service attitude (*a-sevakas*). Because the mercy of Bhagavān is full of *sac-cid-ānanda* like Śrī Bhagavān personally, it is present everywhere and at any time can become manifest.

TEXT 20

हनूमदादिवत्तस्य कापि सेवा कृतास्ति न।
परं विघ्नाकुले चित्ते स्मरणं क्रियते मया॥ २०॥

hanumad-ādi-vat tasya kāpi sevā kṛtāsti na
pāraṁ vighnākule citte smaraṇaṁ kriyate mayā

I have never had the service of Bhagavān the way Śrī Hanumān and others serve. Directly faced by difficult dilemmas, I simply remembered my Prabhu.

DIG-DARŚINĪ-ṬĪKĀ: One may say that being among the *sevakas* or servants is the mercy of Śrī Kṛṣṇa, hence, a *bhakta* is in the service of Bhagavān, culminating in the symptoms of mercy of Kṛṣṇa. Therefore, he speaks this verse beginning with *hanūmad-ādi*. "The way devotees like Śrī Hanumān served Bhagavān, I have never performed service like that. I simply remembered Him."

Here, using the expression *smaraṇaṁ kriyate* in the present tense indicates that "although I was merely engaged in remembrance, still I achieved steady faith (*niṣṭha*)." Now, the question may arise whether by the word *sevā* the *abhideya* or practice is understood and amongst that nine-fold practice *smaraṇa* is the chief. Among all the senses, mind is superior and to offer the mind at the feet of Śrī Kṛṣṇa is *smaraṇam*, therefore remembrance is the best. Due to the superiority of *smaraṇam* you are also a unique devotee of Śrī Kṛṣṇa and special recipient of His mercy. In reply to this, he is saying, "I simply do *smaraṇa* of Śrī Kṛṣṇa, being overwhelmed or subordinate to such things as indifference (*laya*) and bewilderment (*vikṣepa*). Therefore, due to my heart being always overwhelmed by such difficult dilemmas, my *smaraṇa* is also not perfectly realized."

Or else, the natural occupation of the mind is *smaraṇa*, and for a mind that always comes under such obstacles as indifference and bewilderment, even *smaraṇa* is not the main one. In this connection, in the *śrī goloka-māhātmya* section of this book (Second Canto), this logical line of argument will be further elucidated upon.

TEXT 21

यन्मद्विषयकं तस्य लालनादि प्रशस्यते।
मन्यते मायिकं तत्तू कश्चिल्लीलायितं परः॥ २१॥

yan mad-viṣayakaṁ tasya lālanādi praśasyate
manyate māyikaṁ tat tu kaścil līlāyitaṁ paraḥ

You praise me for Śrī Kṛṣṇa's acts of caressing and nurturing, however, some persons like māyāvādīs see it as the actions of māyā, the illusory energy. Others consider it the nature of Śrī Bhagavān's divine līlā.

DIG-DARŚINĪ-ṬĪKĀ: If said that such acts like the caressing by Śrī Nṛsiṁhadeva are symptoms of His supreme mercy in recompense for

something by me, then in reply, being controlled by such reciprocal affection you are applauding me for being pampered by Śrī Kṛṣṇa with such fondling. The *māyāvādīs*, whose persistent faith lies in the *advaita-marga*, the path of monistic impersonalism, call them the effects of *māyā*, the illusory energy, because according to their opinion these types of activities by *parabrahman*, the Supreme Spirit, are impossible. On the other hand, some, especially the *bhakta*, call them the effects of the *līlā* of Bhagavān, not the effects of *māyā*. In other words, due to His playful nature with devotees, Bhagavān performs such wonderfully variegated pastimes of this nature.

Although, due to the *śakti* or potency of the *sac-cid-ananda-svarūpa* of the Supreme Īśvara, these pastimes are possible and thus replete with eternity, knowledge and bliss; nevertheless, these activities such as caressing and nurturing cannot be designated as symptoms of the mercy of Bhagavān.

TEXT 22

स्वाभाविकं भवादृक् च मन्ये स्वप्नादिवत्त्वहम्।
सत्यं भवतु वाथापि न तत् कारुण्यलक्षणम्॥ २२॥

svābhāvikaṁ bhavādṛk ca manye svapnādi-vat tv aham
satyaṁ bhavatu vāthāpi na tat kāruṇya-lakṣanam

Magnanimous souls like you may consider His caressing and affection to be the natural parental mood of Śrī Bhagavān, but for me it seems no more than a dream. This being the fact, it cannot be the symptoms of mercy of Śrī Bhagavān.

DIG-DARŚINĪ-ṬĪKĀ: Magnanimous souls like you, who understand the glories of Bhagavān and mention activities such as His affectionate caressing, consider them as His soft-hearted nature and spontaneous *vātsalya*. Just as the nature of fire removes the winter cold and ensuing stiffness, similarly, action done by the natural spontaneous *vātsalya* and soft-heartedness of Bhagavān, who looks upon all with equal composure, translates into mercy. (But is this truly mercy? No, it is not.) Even though you may call it the mercy of Bhagavān, I consider it to be like a phantasmagoria, like a dream, an illusion or fantasy created by the mind, because it took place only for such a tiny duration of time. Therefore, by my deliberation, it either did not happen, or rather

changed into some surreal happenstance. According to the view of impersonalists the spontaneous *vātsalya* of Bhagavān is illusory and completely false. The only difference in my opinion is that it being manifest for such a short duration of time, it appears just like a dream to be unreal.

Since you may object that everywhere lofty truth is prominent, as well as directly observed by demigods and sages, and diversely experienced yourself, then how can you consider it to be like a dream? Further examine it, other than being the recipient of Bhagavān's mercy in childhood, how can the appearance of spotless *bhagavat-jñāna* and pure behavior manifest? Is the wealth of these spiritual qualities the symptom of Bhagavān's mercy? In reply Śrī Prahlāda Mahārāja said that if this is true, so be it, regardless, this pampering cannot be the proper symptoms of Bhagavān's mercy.

TEXT 23

विचित्रसेवादानं हि हनूमत्प्रभृतिष्विव।
प्रभोः प्रसादो भक्तेषु मतः सद्भिर्न चेतरत्॥ २३॥

vicitra-sevā-dānaṁ hi hanūmat-prabhṛtiṣv iva
prabhoḥ prasādo bhakteṣu mataḥ sadbhir na cetarat

Sādhus engaged in bhakti always proclaim devotees like Śrī Hanumān, who serve in various wonderful ways, are the actual recipients of Bhagavān's mercy, not the vigilant practice of simply sustaining one's own service.

DIG-DARŚINĪ-ṬĪKĀ: Now, in this verse beginning with *vicitra*, Śrī Prahlāda Mahārāja states his reasons for not considering the nurturing expressions of Bhagavān as the actual mercy of Bhagavān.

Sādhus who are dedicated in *bhakti* always say that the bestowal of the welfare of various services alone is the actual mercy of Bhagavān upon the devotees. Sustenance, caressing and so on is not the mercy of our Lord. If the question arises, "Then what is the meaning of the bestowal of those services, or the kind of mercy which the devotee has received?" Anticipating this question, he refers to the story of such devotees as Śrī Hanumān. Saying here, *hanūmat-prabhṛtiṣu*, "devotees like Hanumān," means devotees such as the Pāṇḍavas, Yādavas, or Sugrīva and Aṅgada.

"Services which have been granted to devotees like Śrī Hanumān, that kind of service has never been offered. Therefore, towards such devotees like Śrī Hanumān the mercy of Bhagavān appears, not to me. So, why are you glorifying and praising me with words like 'the topmost recipient of Bhagavān's mercy'?" Like this, Śrī Kṛṣṇa by Himself manifests, maintains and so on; thus the doubts raised in the meaning of half of this verse are nullified.

TEXT 24—25

श्रीमन्नृसिंहलीला च मदनुग्रहतो न सा।
स्वभक्तदेवतारक्षां पार्षदद्वयमोचनम्॥ २४॥
ब्रह्मतत्तनयादीनां कर्त्तुं वाक्सत्यतामपि।
निजभक्तिमहत्त्वञ्च सम्यग् दर्शयितुं परम्॥ २५॥

śrīman-nṛsiṁha-līlā ca mad-anugrahato na sā
sva-bhakta-devatā-rakṣaṁ pārṣada-dvaya-mocanam (24)
brahma-tat-tanayādīnāṁ kartuṁ vāk-satyatām api
nija-bhakti-mahattvaṁ ca samyag darśayituṁ param (25)

All of Śrī Nṛsiṁhadeva's pastimes were not simply to favor me. On the other hand, those pastimes were for protecting the demigods who are His devotees, to liberate both His eternal associates (Jaya and Vijaya), to preserve the truth of Brahmā and his son's words, and to demonstrate the lofty glories of His own bhakti.

DIG-DARŚINĪ-ṬĪKĀ: You may say that the killing of Hiraṇyakaśipu, the arch-enemy of *bhakti*, and the appearance and activities of Bhagavān in such a remarkable form (*adbhuta-rūpa*), are the signs of His supreme blessings upon me, so it is documented here that the divine will of Śrī Nṛsiṁhadeva enacted all these *līlās*, that they are not performed out of any divine mercy upon me. His accepting such a wonderful form and pastimes like the killing of Hiraṇyakaśipu were for the protection of His devotee Indra and the demigods, for freeing the two associates of Vaikuṇṭha, the guards Jaya and Vijaya from the curse of the four Kumāras, and to confirm that the words of the sons of Brahmā and sages headed by Sanaka to be truthful.

By the suffix *ādi* (and others) he enunciates clearly the truthfulness of the words of Śrī Nārada and Hiraṇyakaśipu about the descent of the doorkeeper Jaya. However, here the subject of the appearance of the

form of Śrī Nṛsiṁha, the words of Śrī Brahmā regarding the slaying of Hiraṇyakaśipu and the tale to verify the words of Sanaka and others are not mentioned. The reason is that in this connection the Seventh Canto (*Bhāg.* 7.8.17) explains: *satyaṁ vidhātuṁ nija-bhṛtya-bhāṣitam*, "Afterwards Bhagavān, for the words of His own servant and to verify His existence to all entities, appeared in the pillar in the midst of the assembly in the astonishing form of Śrī Nṛsiṁha." Śrīla Śrīdhara Swāmīpāda also explained this verse extensively; therefore, a detailed analysis is not presented. Nonetheless, this pastime of Bhagavān is surely not to show mercy on him.

By raising the point of showing honor before such personages as Śrī Brahmā, Śrī Rudra and others, that is not the sign of the mercy of Bhagavān either; on the contrary, it only demonstrates the greatness of *bhagavat-bhakti*. In other words, simply for enhancing the glories of His *bhakti* does Bhagavān give any credence to the neglect of His eternal *pārsadas* of Vaikuṇṭha such as Śrī Garuḍa and Mahālakṣmī. Otherwise, actual neglect is never possible towards them, because they are eternal associates of Bhagavān. This subject matter has been established before. In this way, the reply to the purport of this verse is also given that "by neglecting devotees such as Brahmā, Bhagavān has honored you."

TEXT 26

परमाकिञ्चनश्रेष्ठ यदैव भगवान् ददौ।
राज्यं मह्यं तदा ज्ञातं तत्कृपाणुश्च नो मयि॥ २६॥

paramākiñcana-śreṣṭha yadaiva bhagavān dadau
rājyaṁ mahyaṁ tadā jñātaṁ tat-kṛpāṇuś ca no mayi

O best of divine renunciant devotees, Gurudeva, ever since Bhagavān awarded the kingdom to me, I could understand that it was not the slightest token of mercy.

DIG-DARŚINĪ-ṬĪKĀ: "Thus it is not the slightest grace upon me, Prahlāda, but rather a disgrace, indicating a lack of mercy." This he states through the means of three verses beginning with *parama*. *Akiñcana* means one who renounces all agreeable or likeable things. A *paramahaṁsa* is the most superior among the *akiñcanas* or those who possess absolutely nothing. "Therefore, O best of the possessionless

devotees, Śrī Nārada, the import of address that you abandoned all desires for liberation, self-satisfaction (*ātmarāmatā*), and happiness from liberation is that you, Nārada, know the fault in hoarding such things as a kingdom. Since then, I understood that it is not the slightest mercy of Bhagavān towards me."

TEXT 27

"तं भ्रंशयामि सम्पद्भ्यो यस्य वाञ्छाम्यनुग्रहम्।"
इत्याद्याः साक्षिणस्तस्य व्याहारा महतामपि॥ २७॥

"taṁ bhraṁśayāmi sampadbhyo yasya vāñchāmy anugraham"
ity ādyāḥ saksinas tasya vyāhārā mahatām api

Concerning this, Śrī Bhagavān Himself has declared, "Whoever's welfare I want to favor, I take away their material wealth." The words of many other mahājanas are eye-witness of this.

DIG-DARŚINĪ-ṬĪKĀ: Granting a kingdom is not the sign of Bhagavān's mercy. This is proved, as in the Tenth Canto in the words of Bhagavān to Indra, "Those who I desire to favor, I completely deprive them of all their wealth." These ensuing words of Bhagavān alone are proof in this regard. By the word *ādi* the expression of Bhagavān to Śrī Yudhiṣṭhira is alluded to, *yasyāham anugṛhṇāmi, hariṣye tad-dhanaṁ śanaiḥ* (*Bhāg.* 10.88.8): "Unto those who I bestow mercy, I gradually take away all their wealth…"

Similar words of other great souls are witness and proof in this regard as in the words of the devotees Śrīdāma and Śrī Vṛtrāsura. Sudāmā Brāhmana says (*Bhāg.* 10.81.37):

bhaktāya citrā bhagavān hi sampado
rājyaṁ vibhūtīr na samarthayaty ajaḥ
adīrgha-bodhāya vicakṣaṇaḥ svayaṁ
paśyan nipātaṁ dhanināṁ mahodbhavam

The most discerning Bhagavān Himself, seeing the degradation of wealthy people due to the intoxication of pride, will not grant to devotees indiscriminately the variegated wealth or opulences of a kingdom.

In a similar way, in the Sixth Canto (*Bhāg.* 6.11.22), Śrī Vṛtrāsura

also says:

puṁsāṁ kilaikānta-dhiyāṁ svakānāṁ
yaḥ sampado divi bhūmau rasāyām
na rāti yad dveṣa udvega ādhir
madaḥ kalir vyasanaṁ samprayāsaḥ

Those who with one-pointed *bhāva* offer themselves at the divine lotus feet of Bhagavān are known as Bhagavān's personal servants. Bhagavān does not grant the opulences of the heavenly plane, the mortal plane, nor lower plane to them, because along with this opulence such things as envy, anxiety, despair, madness, lamentation and suffering originate.

TEXT 28

पश्य मे राज्यसम्बन्धाद्बन्धुभृत्यादिसङ्गतः।
सर्वं तद्भजनं लीनं धिग्धिङ् मां यन्न रोदिमि॥ २८॥

paśya me rājya-sambandhād bandhu-bhṛtyādi-saṅgataḥ
sarvaṁ tad-bhajanaṁ līnaṁ dhig dhiṅ māṁ yan na rodimi

Moreover, just see how by the ruling of a kingdom and the association of relatives and menial servants my bhajana to Śrī Bhagavān has frittered away. Fie on me! And still I do not lament for it!

DIG-DARŚINĪ-ṬĪKĀ: If you proclaim that indiscriminate devotees (*adīrgha-bodha*) fall by their obstacles in *bhakti* due to their attachment for a kingdom or so on, what then could be the fault on the side of those who are able to discriminate? This Bhagavān personally asserted to Mucukunda, *na dhīr ekānta-bhaktānām āśīrbhir bhidyate kvacit* (*Bhāg.* 10.51.59): "For those who are *ekānta-bhaktas* or exclusive devotees, their intelligence can never become attached to the happiness of sense enjoyment." Bhagavān also tells Śrī Uddhava, *prāyaḥ pragalbhayā bhaktyā viṣayair nābhibhuyate* (*Bhāg.* 11.14.18): "What to speak of those devotees whose hearts *bhāva* has already appeared, even devotees entering the path of *bhakti* can not be overwhelmed by sense objects."

Śrī Prahlāda replies, "This is true. However, this is not the slightest mercy of Bhagavān unto me, for all these opulences and kingdom have also become a source of impediments to me." Therefore, out of humility

Prahlāda says: "Just see! Due to the relationship of the kingdom with the association of brothers and relatives, all my *bhagavād-bhakti* or past *bhajana* has disappeared." However, if *bhagavad-bhakti* is of the nature of *sac-cid-ānanda*, it is therefore everlasting, and never prone to destruction. Therefore, the word *līna* (dissipated or vanished) has been used here. And even before this, according to the definition of *bhakti*, its *āvirbhava* or appearance has been explained.

TEXT 29

अन्यथा किं विशालायां प्रभुणा विश्रुतेन मे।
पुनर्जाति-स्वभावं तं प्राप्तस्येव रणो भवेत्॥ २९॥

anyathā kiṁ viśālāyāṁ prabhuṇā viśrutena me
punar jāti-svabhāvaṁ taṁ prāptasyeva raṇo bhavet

Otherwise, is this justifiable that due to my demoniac bloodline I would again fight in Badrikāśrama with my illustrious Prabhu, Śrī Nārāyaṇa?

DIG-DARŚINĪ-ṬĪKĀ: Now, to establish his words firmly and further point out his line of reasoning, Śrī Prahlāda uses *anyathānupapatti* or comparative logic, by scrutinizing the part in relation to its whole: "Otherwise, how could I become engaged in battle with my Prabhu?" Because in the First Canto (*Bhāg.* 1.3.9) it is said:

turye dharma-kalā-sarge nara-nārāyaṇāv ṛṣī
bhūtvātmopaśamopetam akarod duścaraṁ tapaḥ

In the fourth *avatāra*, He appeared from the womb of the wife of Dharma as Śrī Nara and Nārāyaṇa, and by controlling the self they were given the instruction of following *tapasyā*, that is, austerity and penance.

Also in the Fourth Canto (*Bhāg.* 4.1.58):

evaṁ sura-gaṇais tāta bhagavantāv abhiṣṭutau
labdhāvalokair yayatur arcitau gandhamādanam

That same Śrī Nara-Nārāyaṇa was praised by the demigods and gave them *darśana*, then after accepting their *pūjā* went to the Gandhamādana Hill.

"Hearing these factual words and stories described there also, would I engage in a war with the celebrated Bhagavān Śrī Nara-Nārāyaṇa in Badrikāśrama? In other words, after performing *bhajana* there is no possibility of a battle taking place. Therefore, have I not again imbibed the nature of a demon? Otherwise, have I not again acquired the nature of the demoniac in the form of sheer envy towards Bhagavān. It is distasteful to delve anymore into this crude topic. Rather, I have acquired the nature of my father and therefore I am completely fit to be neglected."

TEXT 30

आत्मतत्त्वोपदेशेषु दुष्पाण्डित्यमयासुरैः।
संगान्नाद्यापि मे शुष्कज्ञानांशोऽपगतोऽधमः॥ ३०॥

ātma-tattvopadeśeṣu duṣpāṇḍitya-mayāsuraiḥ
saṅgān nādyāpi me śuṣka-jñānāṁśo 'pagato 'dhamaḥ

Regarding instructions on the subject of ātma-tattva, a demon is untrained and by the influence of mingling with them not a trace of dry speculation has gone away even today.

DIG-DARŚINĪ-ṬĪKĀ: Even now my unrestrained, demonic nature has not gone away. I have given advice to the offspring of demons in relation to the topic of the *jīvātma's* transcendental nature, that is, by showing the *brahmatva-rūpa* (spiritual form) of the spirit soul, I have revealed a clever wickedness in the way of some academic knowledge. In other words, I exhibited my erudite learning on the instruction of the soul without any *bhakti*, because *asuras* are only able to ascertain the soul's *brahmatva* (spiritual nature) as the topmost perfection. Therefore, due to the association of such demons, even today a fragment of this dry knowledge (*śuṣka-jñāna*) has not been removed. What is the nature of that dry knowledge? That knowledge is insignificant, extremely wicked, and a destroyer of *bhakti-rasa*, devotional mellows.

TEXT 31

कुतोऽतः शुद्धभक्तिर्मे यया स्यात् करुणा प्रभोः।
ध्यायन् बाणस्य दौरात्म्यं तच्चिह्नं निश्चिनोमि च॥ ३१॥

kuto 'taḥ śuddha-bhaktir me yayā syāt karuṇā prabhoḥ
dhyāyan bāṇasya daurātmyaṁ tac-cihnaṁ niścinomi ca

So where is that pure devotion in me? How will any mercy of Bhagavān come to me in the absence of śuddha-bhakti? Just by contemplating my great-grandson Bāṇāsura's wicked nature I see the lack of śuddha-bhakti in myself.

DIG-DARŚINĪ-ṬĪKĀ: "Therefore how can I have that pure devotion? Especially, *śuddha-bhakti* that is devoid of any *karma, jñāna* and other ensuing activities, so where do I have that pure devotion? Namely, I do not have any *śuddha-bhakti* in me."

The characteristics of *śuddha-bhakti* are cited in Śrī Vopadevācārya's book titled *Muktā-phala* through the words of Śrī Kapiladeva, *ahaituky avyavahitā yā bhaktiḥ puruṣotttame* (*Bhāg.* 3.29.12): "*Bhakti* that is *ahaitukī* (*anyābhilāṣa-śunya*), devoid of any self-interests, and *avyavahitā* (*jñāna-karmādi anāvṛtam*), devoid of any interruptions or unnecessary habits, and which is fixed in the subject of Puruṣottama Bhagavān is known as *śuddha-bhakti*."

"I do not have any devotion with those characteristics. This alone have I clearly seen. Also, by thinking about the wicked nature of my great-grandson Bāṇāsura, that is to say, Bāṇāsura's accepting shelter of other demigods and giving up the shelter of his family deity, Śrī Viṣṇu, and by arresting Śrī Aniruddha, by thinking about this subject, I see a lack of *śuddha-bhakti*. In fact, in whatever dynasty this wicked person accepts birth, can he ever achieve pure devotion, or rather, can he ever achieve the mercy of Bhagavān? Never! By this, it indicates that which Śrī Śiva spoke of is refuted, *vāraṇa-rakṣāṇaṁ bhagavad-anugraha-lakṣaṇam:* 'The protection of Bāṇāsura's life is a symptom of Bhagavān's mercy'."

Moreover, this points out that the punishment of such wicked persons is desirable, whereas the protection of their lives is not a symptom of Bhagavān's mercy.

TEXT 32

बद्धा संरक्षितस्यात्र रोधनायास्तासौ बलेः।
द्वारीति श्रूयते क्वापि न जाने कुत्र सोऽधुना॥ ३२॥

baddhvā saṁrakṣitasyātra rodhanāyāstāsau baleh
dvārīti śrūyate kvāpi na jāne kutra so 'dhunā

Because of an offense to Bali, Śrī Bhagavān remains bound up as a sentry of his. Although having heard it told like this, nonetheless, even now I do not know His whereabouts.

DIG-DARŚINĪ-ṬĪKĀ: If said, it is your *śuddha-bhakti*, or rather, it is the absence of Bhagavān's mercy, why does Bhagavān remain at the door of Bali as a sentry? He answers these doubts by this verse beginning with *baddhvā* (remains bound up).

Śrī Bhagavān remains like a bodyguard at his door in Sutala due to an offence to Bali. This account has circulated amongst some circles of sages. For example, in the *Śrī Hari-vaṁśa* in the words of Kuṣmāṇḍa to Bāṇa:

> *balir viṣṇu-balākrānto baddhas tava pita nṛpa*
> *salilaughād viniḥsṛtya kvacid rājyam avāpsyati*

O King, although it is true that your father Bali, being subjugated by the potency of Śrī Viṣṇu, becomes bound up. Nevertheless, just as a flow of water becomes dammed up, then rises over its boundary walls and flows ahead again, similarly, your father also becomes free from bondage and achieves his desired kingdom—indeed, how can we doubt this?

Similarly, this incidence is also seen in other examples. It is mentioned in the *uttara-kaṇḍa* of *Śrī Rāmāyaṇa* in the victory event of Rāvaṇa in Pātāla: "The situation of Bhagavān at the door of Bali in the form of a sentry is not due to His mercy but only to restrain Bali from going elsewhere." This must be understood. By this, the want of the previously described mercy is being established. Moreover, such accolades of Śri Prahlāda as "O topmost of Vaiṣṇavas," mentioned in these verses, are also refutable. If you say that even for Śri Śiva, Brahmā and others the *darśana* of *vaikuṇṭheśvara*, the lord and master of Vaikuṇṭha, is rare and difficult; is it not the symptom of divine mercy to have *darśana* of Him constantly? For this reason, he counters, "Where is our Prabhu staying now? I do not know, so where is the question of *darśana* of Him?" The word *adhunā* implies that although sometimes the *darśana* of Bhagavān may be had, yet not always.

TEXT 33

कदाचित् कार्यगत्यैव दृश्यते रावणादिवत्।
दुर्वाससेक्षितोऽत्रैव विश्वासात्तस्य दर्शने॥ ३३॥

kadācit kārya-gatyaiva dṛśyate rāvaṇādi-vat
durvāsasekṣito 'traiva viśvāsāt tasya darśane

Sometimes, due to the nature of their activities, Rāvaṇa and others also have had His darśana. In such case, Durvāsā had darśana of our Prabhu at this place due to his implicit faith.

DIG-DARŚINĪ-ṬĪKĀ: You say that it was during the era of Rāvaṇa, who became eager for victory over Pātāla, who then entered the city of Bali in Sutala, that Bhagavān Śrī Gadādhara kicked him with His big toe and sent him hurling afar. From this story one might assume that Bhagavān always remains at the door of Bali in the form of a guard. Therefore, he uses the word *kadācit*, namely, persons such as Rāvaṇa obtain His *darśana* by their deeds *sometimes*.

Since Bhagavan is continuously engaged at the door of Bali in the duty of a sentinel, sometimes due to one's deeds, someone has His *darśana*. If Bhagavān had not hurled Rāvaṇa away by the kick of His toe, then Rāvaṇa would have given Bali trouble. Here, by the word *rāvaṇādi*, Durvāsā and others are also to be accepted. If you say that because of an offence to Bali, Bhagavān resides as a doorkeeper to protect Bali on the Sutala planet, then the purpose that Rāvaṇa came was to remove Bali from Pātāla to somewhere else, thus the goal of Bhagavān would be accomplished. Therefore, due to his activities, Rāvaṇa received *darśana* of Bhagavān.

In order for the residents of Dvārakā to protect Kuśasthalī that had been troubled by demons, they sent Durvāsā to Bhagavān to tell of their plight, there Durvāsā had *darśana* of Bhagavān also in that Sutala planet at the door of Bali. Regarding the topic of Śrī Bhagavān's presence at the door of Bali by the story told, also in the *Prahlāda-saṁhita* the above-mentioned incidence is confirmed. Therefore, he is saying "at the door of Bali the *darśana* can be had."

Due to his faith, Śrī Durvāsā had the *darśana* of Bhagavān at this place. This is true, however not because of His being present as a guard. You only had just now told him, "Now, Bhagavān, whose lords are the brahmaṇas, lives in Sutala at the door of Bali. Going there you

can have *darśana* of Him." Keeping faith in these words of yours, Śrī Durvāsā had *darśana* at this place. This story here is expounded upon in the book called *Śrī Prahlāda-saṁhitā* which tells of the glories of Dvārakā.

TEXT 34

यस्य श्रीभगवत्प्राप्तावुत्कटेच्छा यतो भवेत्।
स तत्रैव लभेतामुं नतु वासोऽस्य लाभकृत्॥ ३४॥

yasya śrī-bhagavat-prāptāv utkaṭecchā yato bhavet
sa tatraiva labhetāmuṁ na tu vāso 'sya lābha-kṛt

Whoever eagerly desires to achieve Śrī Bhagavān can attain Śrī Bhagavān at that same place. Our Lord resides at no definite place, therefore He is achievable at any place, there is no injunction.

DIG-DARŚINĪ-ṬĪKĀ: Now, since you say that there is no fixed location of Bhagavān, how can faith in His place of residence be perfected? Therefore, he speaks the verse beginning with *yasya*.

Whoever and whatever place the desire in the topic of achieving Bhagavān is aroused, that is, where one's excessive longing becomes strong, they can also achieve Bhagavān at that same place. However, simply desire alone is sufficient for achieving Him. That Śrī Bhagavān also resides at some special place, therefore He can be seen only at that same place—this is not the injunction.

In other words, without loving greed and longing, simply by one's whereabouts one can not obtain Him. Otherwise, Bhagavān Śrī Vāsudeva, due to always residing everywhere, anyone can obtain Him anywhere. Thus, faith alone culminates in a strong desire for obtaining Him, and by this excessive greed, Bhagavān is obtained. Although Śrī Vṛndāvana is His dearmost place of pastimes, sometimes one obtains His *darśana* without obtaining such faith. Nevertheless, by the power of this special, dear place of Bhagavān this happens, that is, by the immense potency of Śrī Dhāma the *darśana* of Bhagavān is obtained. Ultimately, wherever Bhagavān resides — it is not the reason.

TEXT 35

प्राकट्येन सदात्रासौ द्वारे वर्तेत चेत् प्रभुः।
किं यायां नैमिषं दूरं द्रष्टुं तं पीतवाससम्॥ ३५॥

prākaṭyena sadātrāsau dvāre varteta cet prabhuḥ
kiṁ yāyāṁ naimiṣaṁ dūraṁ draṣṭum taṁ pīta-vāsasam

If the direct manifestion of Śrī Bhagavān always resided at this door, then why would I go far away to Naimiṣāraṇya for the darśana of the divine form of Śrī Bhagavān who is adorned with yellow garments?

DIG-DARŚINĪ-ṬĪKĀ: Śrī Bhagavān's personal or direct manifestation never stays at this place. Expressing this, he speaks this *śloka* beginning with *prākaṭyena. Tam* refers to the divine form of Śrī Bhagavān.

TEXT 36

भवताद्भवतः प्रसादतो भगवत्स्नेहविजृम्भितः किल।
मम तन्महिमा तथाप्यणुर्नवभक्तेषु कृपाभरेक्षया॥ ३६॥

bhavatād bhavataḥ prasādato bhagavat-sneha-vijṛmbhitaḥ kila
mama tan-mahimā tathāpy aṇur nava-bhaktesu kṛpa-bharekṣayā

By your favor I have achieved the affectionate grace of Bhagavān! However, considering the mercy of Bhagavān towards more present-day devotees such as Śrī Hanumān, the mercy of Bhagavān on me appears the least of all.

DIG-DARŚINĪ-ṬĪKĀ: One should not probe into the words of Śrī Gurudeva. In one way, while inquiring into and accepting the words spoken by Śrī Nārada, by saying *bhavatād,* Śrī Prahlāda is politely turning them away in another way.

"You mentioned my grandeur, but that mercy of yours came due to the affection of Śrī Bhagavān for me and allowed me to achieve those glories. But if you examine me by considering the mercy of the Lord towards recent devotees such as Śrī Hanumān, then the mercy of Bhagavān on me, rather, the glories of me spoken by you, seems petty, just as the comparison of the great ocean to a pond seems petty."

TEXT 37

निरुपाधिकृपार्द्रचित्त हे बहुदौर्भाग्यनिरूपणेन किम्।
तव शुग्जननेन पश्य तत्करुणां किम्पुरुषे हनूमति॥ ३७॥

nirupādhi-kṛpārdra-citta he bahu-daurbhāgya-nirūpaṇena kim
tava śug-jananena paśya tat-karuṇāṁ kim-puruṣe hanūmati

O merciful kindhearted one, Śrī Nārada, what is the benefit of saying more about my misfortune? It would only be the cause of your sorrow. Therefore, go to Kimpuruṣa-varṣa, see the causeless mercy of Bhagavān on Śrī Hanumān.

DIG-DARŚINĪ-ṬĪKĀ: "If you are inquiring into the slight mercy of Bhagavān upon me, please describe it precisely." For this reason, Śrī Prahlāda says that due to causeless mercy and Śrī Nārada's, who is so tender-hearted, despite his self-possessing no good qualities, it is due to His benevolent nature that you are giving me advice. Therefore, what is the benefit of describing his misfortune?

There is no need of this, besides by doing this there would be some shortcoming. Therefore the topic of misfortune will also make you unhappy. Due to the filial love towards the disciple you would be unable to tolerate such great sorrow. Now, if your question is who is the recipient of Bhagavān's mercy and what is his name? Then tell me precisely, so that I am able to see the object of Bhagavān's mercy. By this expectation, Śrī Prahlāda is saying that in Kimpuruṣa-varṣa there is Śrī Hanumān. Please, see the mercy of Bhagavān upon him. Directly see for yourself.

TEXT 38

भगवन्नवधेहि मत् पितुर्हननार्थं नरसिंहरूपभृत्।
सहसाविरभून्महाप्रभुर्विहितार्थोऽन्तरधात्तदैव सः ॥ ३८ ॥

bhagavann avadhehi mat-pitur hananārthaṁ narasiṁha-rūpa-bhṛt
sahasāvirabhūn mahā-prabhur vihitārtho 'ntaradhāt tadaiva saḥ

O Bhagavan, my lord and master, please listen to me carefully, Śrī Nṛsiṁhadeva suddenly appeared with the intent to kill my father. Henceforth, after fulfilling His goal He disappeared.

DIG-DARŚINĪ-ṬĪKĀ: Before elaborately explaining the mercy of Bhagavān towards Śrī Hanumān, Śrī Prahlāda mentions the topic of his insignificant luck with the two verses beginning with *Bhagavann* (my lord and master).

Vihitārtha means that after having fulfilled the purpose of killing the demons and so on, He disappeared at once.

TEXT 39

यथाकाममहं नाथं सम्यग्द्रष्टुञ्च नाशकम्।
महोदधितटेऽपश्यं तथैव स्वप्नवत् प्रभुम्॥ ३९॥

yathā-kāmam ahaṁ nāthaṁ samyag draṣṭuṁ ca nāśakam
mahodadhi-taṭe 'paśyaṁ tathaiva svapna-vat prabhum

I also was not able to see Bhagavān by my own sweet will. Although, once I had darśana of Him on the banks of the great ocean, still that darśana appeared like a dream too.

DIG-DARŚINĪ-ṬĪKĀ: Here *ca* has been used in the sense of *api* or although. When I am unable to have *darśana* of the Lord, how can I perform devotional service to Him? *Tathaiva* refers to the place of the manifest appearance of Bhagavān Śrī Nṛsiṁhadeva. There, after the Lord quickly killed my father, He became undetectable. "Therefore, at that place, because I dispelled such terror in a short time, I was unable to to see Him properly and offer Him appropriate etiquette. Even on the banks of the great ocean also where I had reverential *darśana*, really, I had *darśana* of Bhagavān as if in a dream." In this connection, the book *Hari-bhakti-sudhodaya* is to be referred for a detailed description.

TEXT 40

हनूमांस्तु महाभाग्यस्तत्सेवासुखमन्वभूत्।
सुबहूनि सहस्राणि वत्सराणामविघ्नकम्॥ ४०॥

hanūmāṁs tu mahā-bhāgyas tat-sevā-sukham anvabhūt
su-bahūni sahasrāṇi vatsarāṇām avighnakam

In this matter, Hanumān is greatly fortunate. For many thousands of years he experienced the happiness of Bhagavān's service without any obstruction.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Hanumān had *darśana* in an all-embracing way, what more can we say in this connection? For thousands of years without any obstacles, he experienced the bliss of service to Bhagavān. This is what is intended in the *śloka* beginning with *hanūmāṁs tu*.

By saying *su-bahūni* (for many), according to the opinion of the *Rāmāyaṇa* the time span was a little more than eleven thousand years. However, according to the opinion of *Śrī Bhāgavata*, Śrī Hanumān enjoyed the bliss of service for a good thirteen thousand years.

In this connection in the Ninth Canto (*Bhāg.* 9.11.18) it has been stated:

> *ata ūrdhvaṁ brahmacaryaṁ dhārayann ajuhot prabhuḥ*
> *trayodaśābda-sāhasram agnihotram akhaṇḍitam*

Śrī Hanumān assumed a vow of uninterrupted celibacy for thirteen thousand years along with our Lord as He performed worship by the *Agnihotra-yajña*.

Following this, it is said (*Bhāg.* 9.11.36):

> *bubhuje ca yathā-kālaṁ kāmān dharmam apīḍayan*
> *varṣa-pūgān bahūn nṛṇām abhidhyātāṅghri-pallavaḥ*

Bhagavān Śrī Rāmacandra performed pastimes along with His beloved for many years according to *dharmic* principles as His own sweet will ruled over the kingdom. At that time, every human being continuously meditated on the service to the beautiful lotus feet of the Lord.

Whatever services performed by Śrī Hanumān to Bhagavān, there were no obstacles; therefore, he was extremely fortunate.

TEXT 41

यो बलिष्टतमो बाल्ये देववृन्दप्रसादतः।
सम्प्राप्तसद्वरव्रातो जरामरणवर्जितः॥ ४१॥

> *yo baliṣṭha-tamo bālye deva-vṛnda-prasādataḥ*
> *samprāpta-sad-vara-vrāto jarā-maraṇa-varjitaḥ*

Śrī Hanumān was enormously strong from childhood; and by the grace of the demigods he received such first-class boons as freedom from old age and death.

DIG-DARŚINĪ-ṬĪKĀ: Now, in order to elaborate on the great fortune of Śrī Hanumān, with the word *yo* he begins by explaining the topic of his exceptional strength from childhood, and by his many boons

experienced happiness of service free from any obstacles).

Śrī Hanumān was exceptionally strong since childhood, and by the blessings of the demigods obtained such first-class boons as triumph over old age and death. By five adjectives such as *jarā* (old age) and so on (mentioned in the next *śloka* 42) he delineates his specialities.

This story is familiar in such scriptures as *Śrī Rāmāyaṇa*. Śrī Hanuman, just after taking birth, mistook the Sun god (Sūrya-deva) to be a ripe fruit from a palm tree and jumped up into the sky to relish it. However, Indra-deva in order to protect Sūrya-deva, hurled his thunderbolt (*vajra*) at Śrī Hanumān and made him plummet down to the ground. Due to the impact of that *vajra* he became unconscious. After seeing his son Hanumān's condition, the Wind god (Pavana-deva), disturbed by the plight of his son, stopped the wind from blowing. Due to the stoppage of wind, the life-airs (*prāṇa-vāyu*) of all beings in all the planets became irregular and there was great chaos and confusion. At that time, due to the high distress of life, all the demigods including Brahmā restored Śrī Hanumān's youthful vigor and offered him such unique boons as "you should become free from old age and death."

TEXT 42

अशेषत्रासरहितो महाव्रतधरः कृती।
महावीरो रघुपतेरसाधारणसेवकः॥ ४२॥

aśeṣa-trāsa-rahito mahā-vrata-dharaḥ kṛtī
mahā-vīro raghu-pater asādhāraṇ-sevakaḥ

He had no fear by any means. He was a naiṣṭika brahmacārī, knowledgeable in all scriptural truths. Especially, being tremendously heroic, he was the master servant of Śrī Raghupati.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Hanumān upheld the great vow of *naiṣṭika brahmacārī* (lifelong celibacy), and he was a knower of all *tattvas* of *śāstras* and a *mahā-kavi*, an illustrious poet. By calling him a *mahā-vīra*, a heroic warrior, he was skilled in many kinds of gallantry such as the bestowal of charity. For example, in the words of Śrī Bharata Muni:

dāna-vīraṁ dharma-vīraṁ yuddha-vīraṁ tathaiva ca
rasaṁ vīram api prāha, brahmā tri-vidham eva hi

Śrī Hanumān is a *dāna-vīra*, a chilvarous hero, and a *dhara-vīra*, a hero who upholds religious principles. Similarly, he is also a *yuddha-vīra*, a heroic warrior in battle.

In his connection, three kinds of chivalrous mellows of *vīra rasa* have been mentioned by Śrī Brahmā, therefore he is an incomparable and exceptional *sevaka* of Bhagavān Śrī Rāmacandra.

TEXT 43

हेलाविलङ्घितागाध शतयोजनसागरः।
रक्षोराजपुरस्थार्तसीताश्वासनकोविदः ॥ ४३ ॥

helā-vilaṅghitāgādha-śata-yojana-sāgaraḥ
rakṣo-rāja-pura-sthārta-sītāśvāsana-kovidaḥ

For service to Bhagavān Śrī Rāmacandra, he effortlessly leaped over the vast ocean of eight hundred miles in breadth to console the harassed Śrī Sītādevī in the palace compound of the rākṣasa king, Rāvaṇa.

DIG-DARŚINĪ-ṬĪKĀ: To show the quality of Śrī Hanumān's services—his leaping over the ocean "effortlessly" to give assurance to Sītā—the verse beginning with *helā* is spoken.

TEXT 44

वैरिसन्तर्जको लङ्काादाहको दुर्गभञ्जकः।
सीतावार्त्ताहरः स्वामिगाढ़ालिङ्गनगोचरः ॥ ४४ ॥

vairi-santarjako laṅkā-dāhako durga-bhañjakaḥ
sītā-vārtā-haraḥ svāmi-gāḍhāliṅgana-gocaraḥ

He instilled great fear in the enemies of his Lord Rāmacandra by setting ablaze the city of Laṅkā, and he obtained Rāmacandra's warm embrace by delivering their dialogue to Śrī Sitādevī.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Hanumān instilled great fear in Rāvana, the king of demons and formidable enemy of Bhagavān Śrī Rāmacandra. He had vanquished the son of the minister named Akṣaya Kumāra, and by delivering their dialogue to Śrī Sitadevi, who was residing then in the kingdom of demons, became eligible for the warm embrace of his Lord Rāmacandra. In this way, Śrī Prahlāda points out one example

after another the reasons for Śrī Hanumān's unique prosperity of services rendered.

TEXT 45

स्वप्रभोर्वाहकश्रेष्ठः श्वेतच्छत्रितपुच्छकः।
सुखासनमहापृष्ठः सेतुबन्धक्रियाग्रणीः ॥ ४५ ॥

sva-prabhor vāhaka-śreṣṭhaḥ śveta-cchatrika-pucchakaḥ
sukhāsana-mahā-pṛṣṭhaḥ setubandha-kṛtyāgraṇīḥ

Śrī Hanumān became the main transport of his master Śrī Rāmacandra. He transformed his tail into the shape of a regal white parasol and his broad back became a pleasant cushion for his Prabhu. He was the foremost among artisans who built the bridge over the ocean at Setubandha.

DIG-DARŚINĪ-ṬĪKĀ: He became the main transport of his Lord Śrī Rāmacandra while going from Kiṣkindhā to the shore of the ocean. Due to transporting his Lord on his broad, beautiful soft back, he obtained a more exalted status than other carriers such as Garuḍa. Even though he became the carrier during the battle with Rāvaṇa, nevertheless, according to the *Rāmāyaṇa*, beginning from the crossing of the ocean to the conveyance and assurance to Śrī Śitā-devī, the topics of services rendered are chronologically given. Thus his distinct greatness can be understood.

Śrī Hanumān converted his tail into the form of a white umbrella as a sign of a great *mahārāja* or king. His broad back became the Lord's comfortable seat. Rather his beautiful back became a *siṁhāsana* or regal throne for the Lord. He was the chief supervisor over everyone in the building of the Setubandhana Bridge. Once there were many enormous boulders that he carried in helping in the construction of the Setubandhana bridge.

TEXT 46

विभीषणार्थसम्पादी रक्षोबलविनाशकृत्।
विशल्यकरणीनामौषध्यानयनशक्तिमान् ॥ ४६ ॥

vibhīṣaṇārtha-sampādī rakṣo-bala-vināśa-kṛt
viśalya-karaṇī-nāmau-ṣaudhy-ānayana-śaktimān

Śrī Hanumān fulfilled the desire of Vibhīṣaṇa and destroyed the army of demons. He alone was powerful enough to bring the medicine called viśalya-karaṇī.

DIG-DARŚINĪ-ṬĪKĀ: When Vibhīṣana was censured by his brother Rāvaṇa, who had come to accept shelter at the lotus feet of Śrī Rāmacandra, at that time Śrī Hanumān fulfilled his desire. Beforehand, he had told Bhagavān Śrī Rāmacandra only about the virtuous qualities of Vibhīṣaṇa. After arriving on the shore of the ocean, he had arranged Vibhīṣaṇa's meeting with Bhagavān. In this way, the glories of Śrī Hanumān are briefly described in the *Bālya-kāṇḍa* in the *Kiṣkindhā-kāṇḍa* and *Sundara-kāṇḍa* sections of the *Rāmāyaṇa*. Now, he narrates the glories of his service mentioned in the *Yuddha-kāṇḍa*, beginning with the word *rakṣa* up to *pramodana* (verse 49). The account narrated here is described in the *Rāmāyaṇa*. Although all these accounts are well known, nevertheless, due to the fear of increasing the volume of this book they are not described here in detail.

In the illusory battle during the night, the entire army of monkeys had become unconscious by Indrajīta, and to uphold the truth of the boon of Śrī Brahmā by the impact of Rāvaṇa's infallible lance (*amodha śūla*), Śrī Lakṣmana also adopted this pretense of fainting (*moha-līlā*). At that time, according to the advice of the doctor (*vaidya*) Suṣeṇa, Śrī Hanumān defeated all the gandharvas after uprooting the Gandhamādana Mountain, carrying it away, and displaying such *mahā-śakti* in the work of quickly going to the service of Bhagavān. The bringing of the medicine called *viśalya-karaṇī* there and many other activities was accomplished by his *śakti* or potency alone.

TEXT 47—48

स्वसैन्यप्राणदः श्रीमत्सानुजप्रभुहर्षकः।
गतो वाहनतां भर्त्तुर्भक्त्या श्रीलक्ष्मणस्य च॥४७॥
जयसम्पादकस्तस्य महाबुद्धिपराक्रमः।
सत्कीर्त्तिवर्द्धनो रक्षोराजहन्तुर्निजप्रभोः॥४८॥

sva-sainya-prāṇa-daḥ śrīmat-sānuja-prabhu-harṣakaḥ
gato vāhanatāṁ bhartur bhaktyā śrī-lakṣmanasya ca (47)

jaya-sampādakas tasya mahā-buddhi-parākramaḥ
sat-kīrti-vardhano rakṣo-rāja-hantur nija-prabhoḥ (48)

In this way, after resuscitating his army back to life, he satisfied Bhagavān Śrī Rāmacandra along with his younger brother, Śrī Lakṣmana. Due to his profuse devotion to Bhagavān, he became the carrier of Śrī Lakṣmana. Being victorious through astute strategy, exhibiting sharp intelligence and heroism, he increased the divine fame of his Prabhu, Śrī Rāmacandra, who slew the king of demons.

DIG-DARŚINĪ-ṬĪKĀ: In this way, Śrī Hanumān gave the gift of vital life to his army. Out of submission to the paternal devotion of Lord Śrī Rāmacandra, he accepted injury to his own body from the blows of weapons, and by use of the medication, treated his bruised limbs. Thus appearing very beautiful, he pleased Bhagavān along with his younger brother, Śrī Lakṣmana.

Here, the sequence of the story is upheld, because two similar events are being told at the same time. In this way, having great devotion to his Lord Śrī Raghunātha, Śrī Hanumān, at the time of killing Indrajīta, became the vehicle of the Lord and the beloved, younger brother Śrī Lakṣmana. At the time of the killing of Indrajīta and Rāvaṇa, he gave the best counsel, and by exhibiting great heroism he increased the wonderful fame of Bhagavān. In this way, from the crossing over the ocean to his war-time services, regarding the killing of Rāvaṇa and so on, are briefly described.

TEXT 49

सीताप्रमोदनः स्वामिसत्प्रसादैकभाजनम्।
आज्ञयात्मेश्वरस्यात्र स्थितोऽपि विरहासहः॥ ४९॥

sītā-pramodanaḥ svāmi-sat-prasādaika-bhājanam
ājñayātmeśvarasyātra sthito pi virabhāsahaḥ

By giving great delight to Śrī Sītādevī, he became the unique recipient of his Prabhu's topmost mercy. Following the order of his Prabhu, he remains in the world, although he cannot bear the separation from Him.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Hanumān increased the happiness of Śrī Sītādevī, namely, by the news of Rāvaṇa's killing and then pleased her by

bringing her before Śrī Rāmacandra. In this way, Śrī Hanumān served his Lord and his beloved associates became the rightful claimant of topmost mercy of the Lord. He is telling about the subject of achieving the special mercy of Bhagavān, due to the result of such services. After the formal inauguration of Śrī Rāmacandra as King of Ayodhyā, by his royal order the necklace of Śrī Jānakī was garlanded around his neck. Actually, the success of getting such a necklace establishes the topmost mercy in the form of steady, pure *prema-bhakti*.

The question is, why is Śrī Hanumān giving up the association of his Lord, at the time of the Lord's eternal departure to Sāṅketa by not going with Him, by remaining on this earth? In reply, he says that he is doing so under the order of his Lord. Even though the separation of the Lord who is as dear as life is extremely intolerable, still, for the reason of service in the form of following His order, he remains on the earth. The intention of Śrī Rāmacandra Prabhu, who is causelessly merciful towards the living entities, was that by Hanumān remaining in this world, everyone would have an inclination towards the path of *bhakti*. Therefore, everyone's supreme welfare would be achieved. By this order Śrī Hanumān resides in this world. Even though living in this world he is unable to tolerate the separation of his Lord, still for following the direct order of Bhagavān he tolerates the intense separation to achieve the good of this world.

TEXT 50

आत्मानं नित्यतत्कीर्त्ति श्रवणेनोपधारयन्।
तन्मूर्त्तिपार्श्वतस्तिष्ठन् राजतेऽद्यापि पूर्ववत्॥ ५०॥

ātmānaṁ nitya-tat-kīrti-śravaṇenopadhārayan
tan-mūrti-pārśvatas tiṣṭhan rājate 'dyāpi pūrva-vat

Śrī Hanumān sustains himself by constantly engaging in hearing about the fame and glories of his Lord, and even today he remains near the Deity of his Lord just as before.

DIG-DARŚINĪ-ṬĪKĀ: Nevertheless, how is he able to maintain his life for such a long time without directly serving his Lord? To reconcile this, he speaks the *śloka* beginning with *ātmānaṁ*. Śrī Hanumān always keeps himself engaged in hearing the glories of Śrī Rāmacandra, who is as dear as his own life to him.

After hearing Kimpuruṣa-varṣa's *ācāryas* like Ārṣṭasena sing of the Lord's indescribable grandeur in a sweet voice, he enjoys the bliss of his Prabhu's association and maintains his life, or rather by hearing the glories of Śrī Rāma's stories from the mouth of the reciter, Ārṣṭasena, being near him, he safeguards his life. Otherwise, the life in his body would have certainly left. On the other hand, for getting the opportunity of service of the holy Deity of his Lord Śrī Rāmacandra in Kimpuruṣa-varṣa, he stays near him.

In other words, just as before when he would always stay splendidly at the attractive lotus feet of Bhagavān Śrī Rāmachandra, even now in the same way, as if directly by service and worship, he remains marvelously present. In this connection in the Fifth Canto (*Bhāg.* 5.19.1-2) it is said:

kimpuruṣe varṣe bhagavantam ādi-puruṣaṁ
lakṣmaṇāgrajaṁ sītābhirāmaṁ rāmaṁ tac-caraṇa-
sanni-karṣābhirataḥ parama-bhāgavato hanumān
saha kim-puruṣair avirata-bhaktir upāste
ārṣṭiṣeṇena saha gandharvair anugīyamānāṁ
parama-kalyāṇīṁ bhartṛ-bhagavat-kathāṁ
samupaśṛṇoti svayaṁ cedaṁ gāyati

In Kimpuruṣa-varṣa, the exalted devotee Śrī Hanumān worships Śrī Sītā-devī along with the original personality Śrī Rāmacandra and his younger brothers, Śrī Bharata and Śrī Lakṣmana. There only, he is listening to the auspicious pastimes of Śrī Rāmacandra sung by such gandharvas as Ārṣṭiṣeṇa, and also sings them himself.

TEXT 51

स्वामिन्! 'कपिपतिर्दास्ये' इत्यादिवचनैः खलु।
प्रसिद्धो महिमा तस्य दास्यमेव प्रभोः कृपा॥५१॥

svāmin! 'kapi-patir dāsye' ity-ādi-vacanaiḥ khalu
prasiddho mahimā tasya dāsyam eva prabhoḥ kṛpā

O Prabhu, certainly his talented glories have become well-known by scriptural words such as 'kapi-patir dāsye'. Thus, servitorship alone is proof of the mercy of the Lord.

DIG-DARŚINĪ-ṬĪKĀ: Concluding his speech here, Śrī Prahlāda says: "O Nārada Prabhu, in this verse his glories are celebrated too." As *Śrīmad-Bhāgavatam* says (*Bhakti-rasāmṛta-sindhu* 2.263, 265):

śāraṅgi-śravaṇe parīkṣid abhavad vaiyāsakiḥ kīrtane
prahlādaḥ smaraṇe tad-aṅghri-bhajane lakṣmīḥ pṛthuḥ pūjane
akrūras tv abhivandane kapi-patir dāsye 'tha sakhye 'rjunaḥ
sarva-svātma-nivedane balir abhūd bhaktaḥ kathaṁ varṇyate

King Parīkṣit attained perfection by the *eka mukhyāṅga sādhana* (one-pointed practice) of hearing (*śravaṇam*) about the holy names, form, pastimes and so on of Śrī Kṛṣṇa; Śrī Śukadeva by recitation (*kīrtanam*); Śrī Prahlāda by remembering (*smaraṇam*); Śrī Lakṣmī by serving the lotus feet (*pāda-sevanam*); King Pṛthu by worshipping Śrī Viṣṇu (*arcanam*); Akrūra by offering prayers (*vandanam*); Śrī Hanuman by rendering personal services (*dāsyam*); Arjuna by his friendship (*sakhyam*); and Bali Mahārāja by his complete self-surrender (*ātma-nivedana*)."

Here, the mention of *dāsyam* indicates *paricaryā-pradhāna* or "the pre-eminent rendering of personal services."

According to the explanation of Śrīdhara Swāmīpāda, it is not *karmārpana* or the offering of one's fruitive activities. As a matter of fact, this kind of *sevā* comes by the mercy of the Lord, concluding in the engagement of all the senses as well as the body, mind and words.

The reason is that this body is the sanctuary of all external and internal senses. Just as when taking bath, the body becomes purified, all the senses automatically become purified. Similarly, by personal services through the body, all the limbs of devotion such as remembrance are achieved. Therefore, the attribute of rendering personal service is comparatively superior to constant remembrance. In those services, direct service to Bhagavān Śrī Ramācandra is even more praiseworthy. Remembrance (*smaraṇam*) is largely an indirect or remote activity. Therefore, Śrī Prahlāda, knowing Śrī Hanumān to be superior in rank, began to glorify him repeatedly.

TEXT 52

यदृच्छया लब्धमपि विष्णोर्दाशरथेस्तु यः।
नैच्छन्मोक्षं विना दास्यं तस्मै हनूमते नमः॥५२॥

yadṛcchayā labdham api viṣṇor-dāśarathes tu yaḥ
naicchan mokṣaṁ vinā dāsyaṁ tasmai hanūmate namaḥ

I offer my praṇāma unto that Śrī Hanuman who prayed only for dāsyam, service to Śrī Rāma, the son of King Dāśaratha, and who spurned liberation, which he could have effortlessly obtained.

DIG-DARŚINĪ-ṬĪKĀ: After narrating the virtues of Hanumān, showing his glories in previous verses, he is now concluding his speech by the words *yadṛcchayā* and so on. In other words, what to speak of Śrī Hanumān accepting liberation as secondary (*ānusaṅgika*) to the attempt for service of the son of Dāśaratha, Śrī Rāmacandra, he never even desires it.

Liberation without servitorship is contrary to *bhakti-rasa*, the sweet mellow of devotion. Therefore, he desired only pure service. He never desired anything else. He did not desire freedom from birth and death. "Only let *bhakti* be present in me" — this was his prayer. Rather, liberation in the form of release from the material bondage is incidental to *bhakti*. In spite of his position, he rejected it and only prayed for pure *dāsya*. Therefore, we offer obeisances to that Śrī Hanumān repeatedly. This verse is under the *Śrī Narayana-vyuha Stavaka*.

TEXT 53

मदनुक्तं च माहात्म्यं तस्य वेत्ति परं भवान्।
गत्वा किम्पुरुषे वर्षे दृष्ट्वा तं मोदमाप्नुहि॥५३॥

mad-anuktaṁ ca māhātyaṁ tasya vetti paraṁ bhavān
gatvā kimpuruṣe varṣe dṛṣṭvā taṁ modam āpnuhi

The supreme glories of Śrī Hanumān which I have not spoken are also known by you. So what more can I say about all this? Go to Kimpuruṣa-varṣa yourself and experience the ecstasy of Śrī Hanumān's darśana.

DIG-DARŚINĪ-ṬĪKĀ: "The glories of Śrī Hanumān which I have not spoken are also known by you." In other words, you are familiar with his dedication and the glories of his staunch devotional mellow (*bhakti-rasa-niṣṭha*) to the beautiful lotus feet of Śrī Rāmacandra. What more can I describe? Go now to Kimpuruṣa-varṣa and by receiving *darśana* of Śrī Hanumān, experience the bliss yourself.

TEXT 54

श्रीपरीक्षिदुवाच—
अये मातरहो भद्रमहो भद्रमिति ब्रुवन्।
उत्पत्यासनतः खेन मुनिः किम्पुरुषं गतः॥ ५४॥

śrī-parīkṣit uvāca—
aye mātar aho bhadram aho bhadram iti bruvan
utpatyāsanataḥ khena muniḥ kimpuruṣaṁ gataḥ

Śrī Parīkṣit Mahārāja said: O mother, how fortunate, how auspicious! Saying this, the great sage arose from his seat and, travelling on the skyways, proceeded towards Kimpuruṣa-varṣa.

DIG-DARŚINĪ-ṬĪKĀ: The meaning of the translation is clear.

TEXT 55

तत्रापश्यद्धनूमन्तं रामचन्द्रपदाब्जयोः।
साक्षादिवार्चनरतं विचित्रैर्वन्यवस्तुभिः॥ ५५॥

tatrāpaśyad dhanūmantaṁ rāmacandra-padābjayoḥ
sākṣād ivārcana-rataṁ vicitrair vanya-vastubhiḥ

Śrī Nārada saw there in Kimpuruṣa-varṣa Śrī Hanumān personally performing arcana at the lotus feet of Śrī Rāmacandra with various kinds of ingredients procurred from the forest.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada, arriving in Kimpuruṣa-varṣa, saw Śrī Hanumān directly worshipping Śrī Rāmacandra just as Śrī Hanumān previously worshipped Śrī Rāmacandra. Even now he was absorbed in honoring and worshipping His beautiful lotus feet in the same way, with ingredients procurred from a variety of forests. Namely, despite being near the deity of Śrī Rāmacandra now, although not considering it just the holy deity but direct as before, with the appreciation of being Bhagavān Śrī Rāmacandra himself, he was worshipping the holy deity.

TEXT 56

गन्धर्वादिभिरानन्दाद्गीयमानं रसायनम्।
रामायणञ्च शृण्वन्तं कम्पाश्रुपुलकाचितम्॥ ५६॥

gandharvādibhir ānandād gīyamānaṁ rasāyanam
rāmāyaṇaṁ ca śṛṇvantaṁ kampāśru-pulakācitam

Furthermore, blissfully seeing the Gandharvas and others glorify the nectar of Śrī Rāmāyaṇa, Śrī Hanumān also drank that sweet nectar through his ears while shedding tears of joy, with bodily trembling, hairs standing on end and so forth.

DIG-DARŚINĪ-ṬĪKĀ: How was Śrī Hanumān worshipping Śrī Rāmacandrajī? This is especially being described in the next two verses beginning with *gandharvādi. Śrī Rāmāyaṇa* is the epic book of poetic stories of the pastimes of Bhagavān Śrī Rāmacandra. By hearing it, the divine body of Śrī Hanumān became immersed in bliss and decorated with trembling, tears and horripilation. Who was singing this story? The pastime stories of *Rāmāyaṇa* are sung by the resident *gandharvas* of Kimpuruṣa-varṣa. How were these stories of *Rāmāyaṇa*? They were the topmost *rasāyana*, the abode of mellows, that is, the abode of nine types of mellows such as *śṛṅgāra-rasa*. In other words, in the form of the supreme medicine of nourishing *bhakti*, it warded off the diseases that accompany the cycle of birth and death.

TEXT 57

विचित्रैर्दिव्यदिव्यैश्च गद्यपद्यैः स्वनिर्मितैः।
स्तुतिमन्यैश्च कुर्वाणं दण्डवत्प्रणतीरपि॥ ५७॥

vicitrair divya-divyaiś ca gadya-padyaiḥ sva-nirmitaiḥ
stutim anyaiś ca kurvāṇaṁ daṇḍavat-praṇatīr api

Sometimes composing himself and sometimes with beautiful prose and poetic words from the Vedas and Purāṇas, Śrī Hanumān was glorifying the Lord and offering Him prostrated obeisances.

DIG-DARŚINĪ-ṬĪKĀ: The meaning of the translation is clear.

TEXT 58

चुक्रोश नारदो मोदाज्जय श्रीरघुनाथ हे।
जय श्रीजानकीकान्त जय श्रीलक्ष्मणाग्रज!॥ ५८॥

cukrośa nārado modāj jaya śrī-raghunātha he
jaya śrī-jānakī-kānta jaya śrī-lakṣmaṇāgraja!

Upon having darśana of Śrī Hanumān, Nārada became jubilant and loudly began to repeat: Oh, all glories to Śrī Raghunātha, all glories to Jānakī's beloved! Glories to Śrī Lakṣmaṇa's elder brother!

Dig-darśinī-ṭīkā: Reaching Kimpuruṣa-varṣa by the aerial vehicle and there seeing Śrī Hanumān, Śrī Nārada joyfully began to shout aloud. What sounds? In this verse beginning with *jaya*, he explains.

TEXT 59

निजेष्टस्वामिनो नामकीर्त्तनश्रुतिहर्षितः।
उत्प्लुत्य हनूमान् दूरात् कण्ठे जग्राह नारदम्॥५९॥

nijeṣṭa-svāmino nāma-kīrtana-śruti-harṣitaḥ
utp;utya hanūmān dūrāt kaṇṭhe jagrāha nāradam

Śrī Hanumān, hearing the nāma-kīrtana of his worshipful deity, Śrī Rāmacandra, in the distance, jumped up joyfully and flew into the sky, and seizing the neck of Śrī Nārada, caught him in the bond of his embrace.

Dig-darśinī-ṭīkā: The meaning of the translation is clear.

TEXT 60

तिष्ठन् वियत्येव मुनिः प्रहर्षान्नृत्यन् पदाभ्यां कलयन् कराभ्याम्।
प्रेमाश्रुधाराञ्च कपीश्वरस्य प्राप्तो दशां किञ्चिदवोचदुच्चैः॥६०॥

tiṣṭhan viyaty eva muniḥ praharṣān nṛtyan
padābhyāṁ kalayan karābhyām
premāśru-dhārāṁ ca kapīśvarasya prāpto
daśāṁ kiñcid avocad uccaiḥ

Blissfully dancing in the sky, the exalted sage wiped away the streaming tears of prema from the lord of monkeys, Śrī Hanumān, with his own hands. In such an extraordinary state, he began to speak aloud.

Dig-darśinī-ṭīkā: The exalted sage began to dance with both his feet in the sky. The meaning of saying "began to dance with both his feet" is that Śrī Hanumān had wrapped his hands around the neck of Devarṣi Nārada. Therefore, he was unable to move or shake off his other limbs. After the sage among demigods wiped off the streams of tears of Kapīśvara, the lord of the monkeys, and having begun to receive some special form of divine *prema*, he began to speak.

TEXT 61

श्रीनारद उवाच—
श्रीमन्! भगवतः सत्यं त्वमेव परमप्रियः।
अहञ्च तत्प्रियोऽभूवमद्य यत्त्वां व्यलोकयम्॥ ६१॥

śrī-nārada uvāca—
śrīman! bhagavataḥ satyaṁ tvam eva parama-priyaḥ
ahaṁ ca tat-priyo 'bhūvam adya yat tvāṁ vyalokayam

Śrī Nārada said: O Śrīman, O possessor of the wealth of prema-bhakti! You are truly the dearmost of Śrī Bhagavān. Today, I have also become dear to Bhagavān by having your darśana.

DIG-DARŚINĪ-ṬĪKĀ: The meaning of the translation is clear.

TEXT 62

श्रीपरीक्षिदुवाच—
क्षणात् स्वस्थेन देवर्षिः प्रणम्य श्रीहनूमता।
रघुवीरप्रणामाय समानीतस्तदालयम्॥ ६२॥

śrī-parīkṣid uvāva—
kṣanāt svasthena devarṣiḥ praṇāmya śrī-hanūmatā
raghu-vīra-praṇāmāya samānītas tad-ālayam

Śrī Parīkṣit Mahārāja said: Śrī Hanumān immediately composed himself (from the overwhelming sentiments of prema) and in a composed state, offered obeisances to Śrī Nārada, and in order to offer obeisances to Śrī Rāmacandra, took him to a holy temple of Bhagavān.

DIG-DARŚINĪ-ṬĪKĀ: The meaning of the translation is clear.

TEXT 63

कृताभिवन्दनस्तत्र प्रयत्नादुपवेशितः।
सम्पत्तिं प्रेमजां चित्रां प्राप्तो वीणाश्रितोऽब्रवीत्॥ ६३॥

kṛtābhivandanas tatra prayatnād upaveśitaḥ
sampattiṁ prema-jāṁ citrāṁ prāpto vīṇāśrito 'bravīt

Reaching the temple, Śrī Nārada offered praṇāmas to the holy deity of Bhagavān, and Śrī Hanumān made him sit down on a āsana

with some effort. Then, out of prema and with a body covered by pure transformations such as tears and horripilation, and simply clasping the vīṇa in his hand without playing it, Śrī Nārada began to speak.

DIG-DARŚINĪ-ṬĪKĀ: Devarṣi Nārada offered his *daṇḍavat praṇāma* to the sacred deity of Bhagavān. Then Śrī Hanumān made him sit on an *āsana* with some effort. However, with his body covered by pure transformations arising from *prema* such as trembling, sweating, horripilation, tears and stammering, he was simply clasping onto his *vīna* in his hands without sounding it. Rather, due to the fear of his *vīna* falling from the sky, he began to speak while holding onto it only in his hands.

TEXT 64

श्रीनारद उवाच—
सत्यमेव भगवत्कृपाभरस्यास्पदं निरुपमं भवान् परम्।
यो हि नित्यमहहो महाप्रभोश्चित्रचित्रभजनामृतार्णवः॥ ६४॥

śrī-nārada uvāca—
satyam eva bhagavat-kṛpā-bhara-syāspadaṁ
nirupamaṁ bhavān param
yo hi nityam ahaho mahāprabhoś
citra-citra-bhajanāmṛtārṇavaḥ

Śrī Nārada said: "Truly, you are the matchless recipient of Bhagavān's mercy. Aha, you are the ocean of nectar in the form of various devotional mellows of Bhagavān!"

DIG-DARŚINĪ-ṬĪKĀ: "It is true that you alone are the unparalleled recipient of mercy from Śrī Bhagavān. *Aha* (the exclamatory indeclinable *ahaho* has been used here to intensify the extreme wonder), you possess the nature of the unfathomable ocean of wonderful nectar of variegated sweet *bhajana*!" Namely, you worship in spite of being the remover of diseases of the world, nevertheless, it is the nature of the unfathomable ocean of nectarean sweetness. To indicate resoluteness only, the indeclinable *hi* (truly) has been used here.

TEXT 65

दासः सखा वाहनमासनं ध्वजच्छत्रं वितानं व्यजनञ्च वन्दी।
मन्त्री भिषग्योधपतिः सहायश्रेष्ठो महाकीर्तिविवर्द्धनश्च॥ ६५॥

dāsaḥ sakhā vāhanam asana dhvaja-cchatraṁ
vitānaṁ vyajanaṁ ca vandī
mantrī bhiṣag yodha-patiḥ sahāya-śreṣṭho
mahā-kīrti-vivardhanaś ca

You are Bhagavān's servant, friend, carrier, seat, flag and umbrella, canopy, fan, bard, adviser, doctor, chief commander, best assistant, and you are the promoter of His great fame.

DIG-DARŚINĪ-ṬĪKĀ: In relation to services performed by Śrī Hanumān the two *ślokas* beginning with *dāsaḥ* are spoken. Here, he briefly describes the words of Śrī Prahlāda with *helā-vilaṅghitāgādha* (see verse 43) and so on.

You are the qualified authority for various kinds of services to Bhagavān; therefore, you are a servant (*dāsa*). Being worthy of His confidence, you are a friend (*sakhā*). Otherwise, Bhagavān would not have sent you to search for Śrī Sītā-devī by giving you His own ring. You always remain at the side of Bhagavān Śrī Rāmacandra, and because your gigantic body appears to be a flag (*dhvaja*) in the distance, you can inform everyone of the arrival of Lord Rāmacandra. Similarly, with your tail spread open like an umbrella (*chatra*), you shield the Lord from the harsh sun rays and severe dust storms; therefore, you are like the moonlight, or by fanning Him with your tail, you become like a fan (*vyajana*). Or else, at the time of carrying Bhagavān with your upraised tail seen in a distance like a banner, you are a flag. Therefore, by giving the proof that fanning your tail removes excessive heat also, both words are not separately mentioned (*dhvaja-cchatram*).

You are the orator of many kinds of *stutis* or eulogies; therefore, you are a director (*vandī*). Having brought the divine medicine of *viśalya-karaṇī* for treating wounds generated from weapons, you are the doctor (*bhīsak*), and due to possessing extraordinary intellect and bravery, you are the commander of the military (*yodha-patī*). Also, amongst all assistants, which includes all the monkeys, you are the best of helpers (*sahāya-śreṣṭha*).

TEXT 66

समर्पितात्मा परमप्रसाद भृत्तदीयसत्कीर्तिकथैकजीवनः।
तदाश्रितानन्दविवर्द्धनः सदा महत्तमः श्रीगरुड़ादितोऽधिकः॥ ६६॥

samarpitātmā parama-prasāda-bhṛt
tadīya-sat-kīrti-kathaika-jīvanaḥ
tad-āśritānanda-vivardhanaḥ sadā
mahat-tamaḥ śrī-garuḍādito 'dhikaḥ

Like this, you have dedicated yourself in all ways and have become the recipient of the Lord's great mercy. You are endlessly increasing the bliss of devotees surrendered to Bhagavān, thus you are superior to devotees such as Garuḍa.

DIG-DARŚINĪ-ṬĪKĀ: In this way, you are in every way a dedicated soul, that is, one whose soul has been completely offered. You serve Bhagavān by all your senses, and other than the Lord no one else is the focus of your unique love; therefore, because you remain detached from the body and its activities, you are a dedicated soul. Again, the wonderful glories of Śrī Rāmacandra's pastimes are your life.

Without these tales (in separation from the Lord), you become nearly lifeless. Therefore, you are celebrated everywhere for wherever the pastimes of Bhagavān Śrī Rāmacandra are being narrated, Śrī Hanumān also goes there. You are always increasing the bliss of the surrendered devotees of Bhagavān Śrī Rāmacandra, whether new or old. (As many devotees as possible everywhere is linked by the word "always" in the original *śloka*). Therefore, you are superior to such exalted devotees as Śrī Garuḍa.

In *Stotra-ratna* forty-one composed by the exalted Vaiṣṇava, Ālabandāra Śrī Yāmunācārya, it is said:

dāsaḥ sakhā vāhanam asana dhvajo,
yas te vitānanaṁ trayī-mayaḥ
upasthitaṁ te purato garutmatā
tvad-aṅghri-sammardakiṇāṅka-śobhinā

Śrī Hanumān is beautified in various ways such as servant, friend, seat, flag, umbrella, canopy and fan, remaining closer to Bhagavān than Veda-maya, Garuḍa and others, through such *sevā-rasa* as massaging His feet."

According to these words, due to the greater service of Śrī Hanumān, even moreso than the glories of Garuḍa, his glories are especially celebrated.

TEXT 67

अहो भवानेव विशुद्धभक्तिमान् परं न सेवासुखतोऽधिमन्य यः।
इमं प्रभुं वाचमुदारशेखरं जगाद तद्भक्तगणप्रमोदिनीम्॥ ६७॥

aho bhavān eva viśuddha-bhaktimān paraṁ
na sevā-sukhato 'dhimanyha yaḥ
imaṁ prabhuṁ vācam udāra-śekharaṁ
jagāda tad-bhakta-gaṇa-pramodinīm

Aho, you are the possessor of pure devotion! You have compared all other desirable goals to the happiness of service. The words you spoke to Bhagavān, the crest jewel of magnanimous persons, give great bliss to the devotees of Bhagavān even today.

DIG-DARŚINĪ-ṬĪKĀ: Now, he proclaims the glories of Śrī Hanumān, being a lover of *bhakti* without any expectations. "*Aho,* you are the possessor of pure devotion!" Here, *aho* conveys the meaning of surprise.

You, distinguishing the happiness of service alone among all other goals, knowing the bliss of service to be best to all other inferior goals, spoke to Bhagavān Śrī Rāmacandra the most blissful words. In other words, when Bhagavān Śrī Rāmacandra became eager to give you the topmost boon, you spoke words which gave bliss to all devotees. For the mood of servitorship, you cast liberation afar as the opponent of it.

TEXT 68

भवबन्धच्छिदे तस्यै स्पृहयामि न मुक्तये।
भवान् प्रभुरहं दास इति यत्र विलुप्यते॥ ६८॥

bhava-bandha-cchide tasyai spṛhayāmi na muktaye
bhavān prabhur ahaṁ dāsa iti yatra vilupyate

Śrī Hanumān told the Lord: O Prabhu, I do not ask for liberation that cuts asunder the bondage of birth and death. "You are my Lord and I am your servant" – this relationship will be lost.

Dig-darśinī-ṭīkā: Śrī Hanumān explains in so many words this *bhaveti* verse, "What to speak of accepting liberation that cuts asunder the bonds of of birth and death (*saṁsāra*), I do not even desire it."

In liberation the relationship of master (*sevya*) and servant (*sevaka*) is lost, namely, the sentiment of "You are Lord and I am servant" is lost. The servant and Lord both remain in a merged state (*advaita*), namely, being combined they become one. However, *mukti* is a total obstacle to the happiness of *bhakti*. This *śloka* is well-known also.

TEXT 69

श्रीपरीक्षिदुवाच—
ततो हनूमान् प्रभुपादपद्म-कृपाविशेषश्रवणेन्धनेन।
प्रदीपितादो विरहाग्नितप्तो रुदन् शुचार्त्तो मुनिनाह सान्त्वितः॥ ६९॥

śrī-parīkṣid uvāvaca—
tato hanūmān prabhu-pāda-padma-kṛpā-viśeṣa-śravaṇendhanena
pradīpitādo-virahāgni-tapto rudan śucārto munināha sāntvitaḥ

Mahārāja Parīkṣit said: Afterwards, Śrī Hanumān, hearing about the mercy of the lotus feet of his Bhagavān Rāmacandra in separation, became anxious and began to weep. In other words, by adding dry grass fire becomes inflamed; similarly, by adding the fuel of Bhagavān Rāmacandra's great mercy, his fire of separation became inflamed. Thereafter, being consoled by Śrī Nārada and relieved from his sorrow, he began to speak.

Dig-darśinī-ṭīkā: The special mercy of the divine lotus feet Bhagavān is only his *sevā* or service. Therefore, the fire of his separation became inflamed by the dry wood of hearing about the nature of service, that is, Śrī Hanumān began to weep, aggrieved by the fire of separation from the lotus feet of Bhagavān.

Previously, Śrī Hanumān remained scorched only in fiery separation from his Prabhu. Now, on the top of that, after hearing about the mercy of the Lord in the form of loving service, as dry bits of wood came in contact with fire, his fire of separation flared up even more. Excessively pained by the sorrow, he began to weep. Thereafter, hearing the sweet words of the topmost sage, his sorrow was somewhat reduced and again he began to speak.

TEXT 70

श्रीहनुमान उवाच—
मुनिवर्य! कथं श्रीमद्रामचन्द्रपदाम्बुजैः।
हीनं रोदयसे दीनं नैष्ठुर्यस्मारणेन माम्॥ ७०॥

śrī-hanumān uvāca—
muni-varya! kathaṁ śrīmad-rāmacandra-padāmbujaiḥ
hīnaṁ rodayase dīnaṁ naiṣṭhurya-smāraṇena mām

Śrī Hanumān said: O most exalted of sages, I am poor and insignificant. I am separated from the service of Bhagavān Śrī Rāmacandra's lotus feet. Why are you making me remember that separation and causing me to weep?

DIG-DARŚINĪ-ṬĪKĀ: The meaning of the translation is clear.

TEXT 71

यदि स्यां सेवकोऽमुष्य तदा त्यज्येय किं हठात्।
नीताः स्वदयिताः पार्श्वं सुग्रीवाद्याः सकोशलाः॥ ७१॥

yadi syāṁ sevako 'muṣya tadā tyajyeya kiṁ haṭhāt
nītāḥ sva-dayitāḥ pārśvaṁ sugrīvādyāḥ sa-kośalāḥ

If I was His actual servant, then why was Bhagavān able to abandon me so forcibly? Upon returning to His fixed abode, He took all the residents of Ayodhyā and dear associates such as Sugrīva with Him.

DIG-DARŚINĪ-ṬĪKĀ: If I was an actual servant of Bhagavān Śrī Rāmacandra, then why would He have so suddenly been able to reject me? The meaning of saying "forcibly" (*haṭhāt*) is that I begged and insisted on going to His fixed abode of Kośala with Him repeatedly, but with clever words, somehow He convinced me to stay here. By the word *ādi*, it is inferred to mean Aṅgada and other Ayodhyā-vāsīs.

TEXT 72

सेवासौभाग्यहेतोश्च महाप्रभुकृतो महान्।
अनुग्रहो मयि स्निग्धैर्भवद्भिरनुमीयते॥ ७२॥

sevā-saubhāgya-hetoś ca mahā-prabhu-kṛto mahān
anugraho mayi snigdhair bhavadbhir anumīyate

Seeing the great fortune of service due to affection for me, you are measuring up the great mercy of Śrī Rāmacandra on me.

DIG-DARŚINĪ-ṬĪKĀ: In this way, Śrī Hanumān related the topic of his great misfortune of Śrī Rāmacandrajī's abandoning him. Once again, by giving up the symptoms of fortune of Bhagavān's mercy, he also directly realized the great fortune of *sevā*, and despite accepting the supreme mercy explained by Śrī Nārada, out of great respect in other ways with three *ślokas* he is also refuting it.

Seeing my fortunate service, you are measuring up the divine mercy of the Lord on me. However, at this time the Lord is with the Paṇḍavas expanding His mercy, and even a portion of that mercy given to me is not able to be compared. You, however, out of affection are estimating the mercy of the Lord upon me, not considering the actual truth.

TEXT 73

सोऽधुना मथुरापुर्यामवतीर्णेन तेन हि।
प्रादुष्कृतनिजैश्वर्यपराकाष्ठाविभूतिना ॥७३॥

so 'dhunā mathurā-puryām avatīrṇena tena hi
prāduṣkṛta-nijaiśvarya-parā-kāṣṭhā-vibhūtinā

Bhagavān at this time has descended to the city of Mathurā and is exhibiting all kinds of potencies to the height of their opulence.

DIG-DARŚINĪ-ṬĪKĀ: Now, by showing special mercy towards the Pāṇḍavas, you are telling me that Bhagavān, having appeared now in the city of Mathurā, is displaying His potencies (*vibhūtis*) to the utmost limits of opulence (*aiśvarya*) by extending His mercy to the Paṇḍavas.

TEXT 74

कृतस्यानुग्रहस्यांशं पाण्डवेषु महात्मसु।
तुलयार्हति नो गन्तुं सुमेरुं मृदणुर्यथा॥७४॥

kṛtasyānugrahasyāṁśaṁ pāṇḍaveṣu mahātmasu
tulayārhati no gantuṁ sumeruṁ mṛd-aṇur yathā

Compared to the Paṇḍava mahātmās, the way Bhagavān's great mercy looms in comparison to mine is like a speck of dust. Just as a tiny speck of dust cannot be compared with the Sumeru Mountain, I cannot be compared to the mercy He bestowed on the Paṇḍavas.

DIG-DARŚINĪ-ṬĪKĀ: "One speck of dust cannot be compared to Mt. Sumeru (the mountain of gold). Similarly, the voluminous mercy of Bhagavān unto the Paṇḍavas cannot be compared to the mercy He bestowed upon me." This example indicates that comparable to the Paṇḍavas, Bhagavān has the highest quality of mercy, and unto Śrī Hanumān His mercy is like an insignificant speck of dust.

TEXT 75

स येषां बाल्यतस्तत्तद्विषाद्यापद्गणेरणात्।
धैर्यं धर्मं यशो ज्ञानं भक्तिं प्रेमाप्यदर्शयत्॥ ७५॥

sa yeṣāṁ bālyatas tat-tad-viṣādy-āpad-gaṇeraṇāt
dhairyaṁ dharmaṁ yaśo jñānaṁ bhaktiṁ premāpy adarśayat

Bhagavān, by giving them many types of dangers such as poison from childhood itself has revealed their courage, religiosity, fame, knowledge, their devotion and prema.

DIG-DARŚINĪ-ṬĪKĀ: Now, the favor of Bhagavān to the Paṇḍavas is being described. Bhagavān, by granting many kinds of incredible hardships since childhood, made the chivalry of the Paṇḍavas famous throughout society. In other words, even at the time of those great difficulties, the Paṇḍavas displayed their bravery. In this way, to show the courage of the Paṇḍavas only, Bhagavān gave such hardships; otherwise, it is impossible for such reversals to befall on these *mahātmās*.

TEXT 76

सारथ्यं पार्षदत्वञ्च सेवनं मन्त्रिदूतते।
वीरासनानुगमने चक्रे स्तुतिनतीरपि॥ ७६॥

sārathyaṁ pārṣadatvaṁ ca sevanaṁ mantri-dūtate
vīrāsanānugamane cakre stuti-natīr api

Bhagavān became the charioteer, companion, servant, advisor, messenger and sentry who follows and glorifies the Pāṇḍavas, and even offers obeisances to them.

Dig-darśinī-ṭīkā: In this way, after speaking about the grace shown to the Pāṇḍavas in an implicit manner, now the subject is spoken of directly. Śrī Kṛṣṇa, by becoming the companion (*pārṣada*), chief of the assembly and friend would always remain with them. *Sevana* (service) means according to the tendency of the heart, that is, He serves knowingly the mind of them, just as in the *abhiṣeka* in the Rājasūya yajña or the service of washing the feet and offering water.

Like this, becoming a minister or messenger, and taking the post of a sentry (at night time, holding a sword and keeping awake to assume the pose of a warrior) who followed behind (*anugaman*), He would glorify and offer obeisances also. As said in the First Canto (*Bhāg.* 1.16.16), "That Bhagavān Viṣṇu, whose charming lotus feet the residents of the three worlds surrender unto, has become the charioteer, messenger and guardian of the assembly, like a sentry holding a sword in hand at night, the doorkeeper and order-supplier who He praises them and even offers them obeisances." In this verse *sārathya* or charioteer is to be included in the activities of friendship or companions.

TEXT 77

किंवा सस्नेहकातर्यात्तेषां नाचरति प्रभुः।
सेवा सख्यं प्रियत्वं तदन्योऽन्यं भाति मिश्रितम्॥ ७७॥

kiṁ vā sa-sneha-kātaryāt teṣāṁ nācarati prabhuḥ
sevā sakhyaṁ priyatvaṁ tad anyonyaṁ bhāti miśritam

Which service does Bhagavān not do, being controlled by the affection of the Pāṇḍavas? In other words, He does every activity for them. Bhagavān and the Pāṇḍavas mutually serve one another and show friendship and affection at the same time.

Dig-darśinī-ṭīkā: What duty did Śrī Kṛṣṇa, being controlled by the affection of the Pāṇḍavas, not do? He broke His vow of "I shall not fight" for the Pāṇḍavas. For the Pāṇḍavas He even accepted attacks of weapons by Bhīṣma and others. Spiritually considered (*paramārtha vicāra*), Bhagavān, being dear to everyone, behaves friendly towards everyone; but what sort of confidence and service does He show towards such small mortals? In reply, he says that the tendency of service is in connection to the body; on the other hand, these three, that is, service, friendship and affection, mutually co-mingle with each other in sentiment.

Namely, without service, there is no friendship, and without friendship, there is no affection to be seen. Without affection, there is no friendship, and in friendship, no involuntary service to be seen, otherwise, all these results are simply deceptive. In other words, service, friendship and affection mutually performed by Bhagavān Śrī Kṛṣṇa and the Pāṇḍavas are displayed at the same time.

In this way, service, friendship and affection exhibited by Śrī Kṛṣṇa unto the Pāṇḍavas and similarly to Śrī Kṛṣṇa by the Pāṇḍavas manifests simultaneously. In contrast, even if the Pāṇḍavas served Śrī Kṛṣṇa alone, and Śrī Kṛṣṇa did not offer service to the Pāṇḍavas, then that service would not seem so attractive. Therefore, mutual services by both sides are manifest together.

TEXT 78

यस्य सन्ततवासेन सा येषां राजधानिका।
तपोवनं महर्षीणामभूद्वा सत्तपः फलम्॥ ७८॥

yasya santata-vāsena sā yeṣāṁ rājadhānikā
tapo-vanaṁ maharṣīṇām abhūd vā sat-tapaḥ-phalam

Due to Śrī Kṛṣṇa constantly staying, the capital of the Pāṇḍavas shines forth as the land of austerities, bestowing the fruits of tapasyā from great ṛṣis.

DIG-DARŚINĪ-ṬĪKĀ: So, due to the constant stay of Śrī Kṛṣṇa, the capital of the Pāṇḍavas, Hastināpura, has become celebrated as a forest of austerities (*tapovana*), namely, it has become transformed into an abode granting perfection to ascetic sages (*tapasvīs*). Rather, due to the fixed nature of Śrī Kṛśṇa the Pāṇḍavas' capital, Hastināpura itself has become a place of outstanding *tapasyā*. To get the *darśana* of Bhagavān Śrī Kṛṣṇa, great *ṛṣis* have always come here, and simply by that *darśana* their great penances are automatically perfected. In this connection Nārada told Mahārāja Yudhiṣṭhira (*Bhāg.* 7.10.48):

yuyaṁ nṛ-loke bata bhūri-bhāgā
lokān punānā munayo 'bhiyanti
yeṣāṁ gṛhān āvasatīti sakṣād
gūḍhaṁ paraṁ brahma manuṣya-liṅgam

Śrī Prahlad as well as other bhaktas, even moreover than great ṛṣis such as Vaśiṣṭha, are especially fortunate because great sages who

completely purify the three worlds by their *darśana* only come to your abode. For that reason, in your house the Supreme Brahman in human form resides with concealed sentiment.

Therefore, Hastināpura is the place for granting perfection of austerity; nothing more can be said in this connection. The result of all austerities is quickly obtained here. On the other hand, Hastināpura itself is the superexcellent fruit of *tapasyā*. Because the fruit of *tapasyā* is one-pointedness and the special result of one-pointedness is the direct meeting of Bhagavān, thus due to that constant, direct *darśana*, Hastināpura is the embodiment of those results. Here, the purport of not calling it the *phala-dātā*, the benefactor of the results, and calling it the *phala-svarūpa* or embodiment of the results is like discriminating between the cause (*kāraṇa*) and the effect (*kārya*). By this, the necessity for obtaining the result of constant *tapasyā* is also indicated.

TEXT 79

श्रीपरीक्षिदुवाच—
शृण्वन्निदं कृष्ण–पदाब्जलालसो द्वारावतीसन्ततवासलम्पटः।
उत्थाय चोत्थाय मुदान्तरान्तरा श्रीनारदोऽनृत्यदलं सहूङ्कृतम्॥ ७९॥

śrī-parīkṣid uvāca—
śṛṇvann idaṁ kṛṣṇa-padādja-lālaso
dvāravatī-santata-vāsa-lampaṭaḥ
utthāya cotthāya mudāntarāntarāntarā
śrī-nārado 'nṛtyad alaṁ sa-hūṅkṛtam

Śrī Parīkṣit Mahārāja said: Hearing this, Śrī Nārada, desirous to attain the service of Bhagavān Śrī Kṛṣṇa's lotus feet and eager to always reside in Dvārakā-purī, in the midst of the conversation ecstatically began to shout repeatedly, "Get up, get up!" as he arose and began to dance.

DIG-DARŚINĪ-ṬĪKĀ: In this way, hearing the glories of Śrī Kṛṣṇa and His dear Pāṇḍavas, Śrī Nārada became excessively ecstatic. Here, this is being explained in the *śloka* beginning with *śṛṇvan* (hearing).

Śrī Nārada, after hearing these words of Śrī Hanumān, became eager to serve the lotus feet of Bhagavān Śrī Kṛṣṇa and decided to remain continuously in Dvārakā-purī. In relation to this, it has been said in the Eleventh Canto (*Bhāg.* 11.2.1):

govinda-bhuja-guptāyāṁ dvārakāyāṁ kurūdvaha
avātsīn nārado 'bhīkṣṇaṁ kṛṣṇopāsana-lālasaḥ

O glory of the Kurus, eager for the *darśana* of Śrī Kṛṣṇa, Devarṣi Śrī Nārada used to stay in Dvārakā-purī, which was sheltered by the arms of Govinda.

Therefore, Śrī Nārada, overwhelmed with ecstasy, began to shout out "get up!" over and again in the midst of the conversation, while getting up to dance wildly. On account of this ecstasy, the words *utthāya utthāya* (get up, get up!) have been spoken twice.

TEXT 80

पाण्डवानां हनूमांस्तु कथारसनिमग्नहृत्।
तन्नृत्यवर्द्धितानन्दः प्रस्तुतं वर्णयत्यलम्॥ ८०॥

pāṇḍavānaṁ hanūmāṁs tu kathā-rasa-nimagna-hṛt
tan-nṛtya-vardhitānandaḥ prastutaṁ varṇayaty alam

Then Śrī Hanumān, immersed in the nectarean tales of the Pāṇḍavas and seeing Śrī Nārada himself dancing out of great bliss, began dancing himself. Afterwards, he continued to describe the topics being narrated.

DIG-DARŚINĪ-ṬĪKĀ: During this festive recital (*kathā-mahotsava*), why did Śrī Hanumān not dance with Śrī Nārada? In reply, he speaks the verse beginning with *pāṇḍavānam*. In the tales of the Pāṇḍavas' glories, that is, overwhelmed by the continuous flow of affection of nectarean tales (*kathā-rasa*) about the Pāṇḍavas, a special sweetness or affection in the heart of Śrī Hanumān fully absorbed him; therefore, he had no tendency to engage himself in dancing.

Rather, the nectarean tales themselves are an intoxicating liquid, so the exhilaration that occurred on drinking that nectar made him forget everything by granting the topmost ecstasy. Therefore, his heart absorbed in that happiness, Śrī Hanumān became extremely pleased by seeing the dancing of the sage among demigods, Śrī Nārada, and did not engage in dancing himself. However, in a broader way, he was engaged in narrating the present topic, namely, the glories of the Pāṇḍavas. In this way, due to absorption in those pastimes he did not dance, this should be understood.

TEXT 81

श्रीहनूमानुवाच—
तेषामापद्गणा एव सत्तमाः स्युः सुसेविताः।
ये विधाय प्रभुं व्यग्रं सद्यः संगमयन्ति तैः॥ ८१॥

śrī-hanūmān uvāca—
teṣām āpad-gaṇā eva sattamāḥ syuḥ su-sevitāḥ
ye vidhāya prabhuṁ vyagraṁ sadyaḥ saṅgamayanti taiḥ

Śrī Hanumān said: Calamities are a kind of favorable service to saints such as the Pāṇḍavas, because by this helpful service to sādhus one achieves Śrī Kṛṣṇa. Similarly, such hardships of the Pāṇḍavas also make them become absorbed in Śrī Kṛṣṇa and quickly help them meet Him.

DIG-DARŚINĪ-ṬĪKĀ: The calamities of the Pāṇḍavas make Bhagavān extremely anxious, namely, they disturb Bhagavān enough to abandon numerous other activities and quickly approach the Pāṇḍavas to meet them. In this way, the calamities of the Pāṇḍavas also help them to meet Bhagavān who is beautifully worshipped by illustrious *sādhu mahātmās*. Actually, their calamities are so great, who can describe the glories of their opulence?

All these topics will become celebrated by the performance of the *rājasūya-yajña*, the slaying of Jarāsandha, washing the feet of guests and so on. However, calamities cannot befall them. By sending these calamities on them, Bhagavān is illuminating their great qualities such as their courage, and understanding the desire of Śrī Bhagavān, acceptance of those dangers. Although, in the light of common people they can be called calamities, nevertheless, for the Pāṇḍavas they are known as the divine benefactors of truthful results (*parama sat-phala-dāyaka*), this is the speciality of those calamities.

TEXT 82

अरे! प्रेमपराधीना विचाराचारवर्जिताः।
नियोजयथ तं दौत्ये सारथ्येऽपि मम प्रभुम्॥ ८२॥

are! prema-parādhīnā vicārācāra-varjitāḥ
niyojayatha taṁ dautye sārathye 'pi mama prabhum

***Arey,* blinded by prema, you Pāṇḍavas have lost all propriety and reason! You have made my Prabhu your charioteer and messenger!**

DIG-DARŚINĪ-ṬĪKĀ: In his absorption of divine bliss Śrī Hanumān addresses the Pāṇḍavas (as if the Pāṇḍavas are directly seen), "*Arey* Pāṇḍavas, you are subjugated by *prema*, namely, controlled by *prema*, whatever way *prema* wants you to function, you go. You don't have the slightest independence. Therefore, you people have lost all propriety and reason. Bhagavān Jagadīśvara Śrī Kṛṣṇa is the controller of even Brahmā and others; therefore, it is improper to engage Him in such works as a messenger. In this way, devoid of proper behavior and reasoning you have appointed my Lord in the activities of a messenger and charioteer; this is improper conduct." Here, proper conduct means the *sadācāra* or pure behavior of the *sādhus*. In other words, by being a servant (*sevaka*), one does not engage Bhagavān (*sevya*) in services for one's own particular whims. "*Mamma Prabhu*" (my Prabhu) — this expression by Śrī Hanumān should be considered as an intense manifestation of his *prema*.

TEXT 83

नूनं रे पाण्डवा मन्त्रमौषधं वाथ किञ्चन।
लोकोत्तरं विजानीधेव महामोहनमोहनम्॥ ८३॥

nūnaṁ re pāṇḍavā mantram auṣadhaṁ vātha kiñcana
lokottaraṁ vijānīdhve mahā-mohana-mohanam

***Arey,* Pāṇḍavas, surely you know some divine mantra or medicine under whose power you have subdued the supreme, all-attractive Bhagavān Śrī Kṛṣṇacandra!**

DIG-DARŚINĪ-ṬĪKĀ: If one objects that due to the helplessness of *prema*, being absent in mind and loss of reason, or improper behavior then why does Bhagavān accept it? With these doubts Śrī Hanumān himself is speaking the *śloka* beginning with *nūnam*. Here, the word *nūnam* is used in the sense of a statement worthy of being considered. "*Arey* (out of astonishment) Pāṇḍavas! Surely you are the controller and deluder of *mahāmāyādīśvara*, the supreme lord and enchanter, Śrī Bhagavān. Therefore, what is impossible beyond all planets, that is, impossible on the planets of mankind, you must know some

transcendental *mantra* or some medicine." In fact, Śrī Bhagavān, being charmed by His dear *bhaktas*, behaves in this way. All this *siddhānta* will be told in the verses ahead (*śloka* 85).

TEXT 84

इत्युक्त्वा हनूमान्मातः पाण्डवेय–यशस्विनि।
उत्प्लुत्योत्प्लुत्य मुनिना मुहुर्नृत्यति वक्ति च॥ ८४॥

ity uktvā hanūmān mātaḥ pāṇḍaveya-yaśasvini
utplutyotplutya muninā muhur nṛtyati vakti ca

Śrī Parīkṣit said: O wife of a Pāṇḍava's son, O Abhimanyu! O Yaśasvini, my dear mother! Saying this, Śrī Hanumān with great ecstasy leapt up again and again, and began to dance with Śrī Nārada.

DIG-DARŚINĪ-ṬĪKĀ: In this way, after hearing the pastime of Bhagavān's subordination to His devotees, Śrī Parīkṣit began to shout out, "O wife of a Pāṇḍava's son, Abhimanya! O Yaśasvini! (*yaśa* means a true wife who enhances one's fame) O my mother, Uttare!"

Having addressed the Pāṇḍavas in this way, the glories of the Pāṇḍavas also piqued. After this, Śrī Hanumān, filled with supreme bliss, leaped up again and again, and began to dance and shout out to Śrī Nārada.

TEXT 85

अहो महाप्रभो भक्तवात्सल्य–भरनिर्जित।
करोष्येवमपि स्वीयचित्ताकर्षकचेष्टित॥ ८५॥

aho mahā-prabho bhakta-vātsalya-bhara-nirjita
karoṣy evam api svīya-cittākarṣaka-ceṣṭita

Śrī Hanumān said: Aho, being filled with tender affection, Bhagavān becomes overpowered by His devotees and to attract their hearts engages in such services as becoming a messenger and charioteer!

DIG-DARŚINĪ-ṬĪKĀ: What more can we say about the *bhakta-vātsalya* mood of the Lord? Śrī Hanumān began to address out of loving astonishment, "O Grand Master, Jagadīśvara! What other activities do you perform other than charioteer? Aho, out of a tender, singular affection You become completely overcome by Your devotees! Before

the devotees Your independence cannot stay, and You act according to the will of the devotees. By Your own divine lips You have said (*Bhāg.* 9.4.63):

ahaṁ bhakta-parādhīno hy asvatantra iva dvija
sādhubhir grasta-hṛdayo bhaktair bhakta-jana-priyaḥ

I am under the control of the devotees, thus in this way I am dependent; in front of devotees My independence does not exist. Devotees are so dear that they have even taken control over My heart.

If the objection is that why does such dependent behavior by one's beloved Lord not give sorrow to the hearts of the devotees? Therefore, he says, Bhagavān acts in such a way to attract the hearts of the devotee. To gain the topmost *premānanda* of devotees and be overpowered by the affection of devotees, being filled with tender love, all the activities done by Bhagavān for His own satisfaction are not the giver of sorrow for the devotees. Śrī Bhagavān is dear to the devotees and the satisfaction of devotees is His only concern.

In the cited *śloka* by using the word *bhakta-jana-priya* ("the devotee's devotee is extremely dear to Me") in the *tat-puruṣa* or *bahu-vrīhi* compound tense, this also conveys the same meaning. As a result, the meaning is that whatever pastimes Bhagavān enacts are performed for a *vātsalya* reason towards the devotees.

In the *Padma Purāṇa* Śrī Bhagavan by His own divine lips says:

muhūrtenāpi saṁhartuṁ śakto yady api dānavān
mad-bhaktānāṁ vinodārthaṁ karomi vividhāḥ kriyaḥ
darśana-dhyāna-saṁsparśair matsya-kūrma-vihaṅgamaḥ
svāny apatyāni puṣṇanti tathāham api padmaja

I can slay all demons in one moment, nevertheless only to increase the bliss of the devotees I perform many kinds of activities and *līlās*. Just as the fish, tortoise and bird nurture their respective offspring by seeing, remembering and touching, I also similarly nurture My devotees.

TEXT 86

ममापि परमं भाग्यं पार्थानां तेषु मध्यमः।
भीमसेनो मम भ्राता कनीयान् वयसा प्रियः॥ ८६॥

mamāpi paramaṁ bhāgyaṁ pārthānāṁ teṣu madhyamaḥ
bhīmaseno mama bhrātā kanīyān vayasā priyaḥ

O greatly privileged one, it is my supreme good fortune that Bhīmasena, the son of Śrī Kuntī-devī, despite being my junior in age, in qualities is like my dearmost elder brother.

DIG-DARŚINĪ-ṬĪKĀ: "Despite being unfortunate, due to the relationship with the Pāṇḍavas I have become greatly fortunate now." In this way, being absorbed in the mellow of narrating his glories, Śrī Hanumān is glorifying his good fortune. Among those Pāṇḍavas, one is the son born from the womb of Pṛthā or Kuntī, and among them the middle one is Bhīmasena. Here, by saying "born from the womb of Pṛthā," the middle one is Bhīmasena only, this he clarifies, otherwise among the Paṇḍavas the middle one is Arjuna.

Thus, in the original *śloka* the word *pārthānāṁ* (the sons of Kuntī) is used. And this Pṛtha is a great devotee of Śrī Kṛṣṇa; therefore, by the glories of Bhīmasena being born from her womb he is praising his fortune. "Bhīmasena, despite being younger in age to me, in qualities is my elder brother and very dear to me, that is, he is the recipient of my great affection. Therefore, I also consider my relationship with him to be my superexcellent fortune." In this way, the glories of Śrī Hanumān's fortune are indicated.

TEXT 87

स्वसृदानादिसख्येन यः सम्यगनुकम्पितः।
तेन तस्यार्जुनस्यापि प्रियो मद्रूपवान् ध्वजः॥ ८७॥

svasṛ-dānādi-sakhyena yaḥ samyag anukampitaḥ
tena tasyārjunasyāpi priyo mad-rūpavān dhvajaḥ

By the charity of His sister (by marriage) and by His behavior of friendship, Śrī Kṛṣṇa has shown special mercy to Arjuna, who is very dear, having endowed my figure on his chariot flag. Thinking of this, I consider myself greatly fortunate.

DIG-DARŚINĪ-ṬĪKĀ: Again, Śrī Hanumān says that when Arjuna kidnapped Śrī Kṛṣṇa's sister, Śrī Kṛṣṇa approved of that activity because of their friendship. Other than this, doing the work of a charioteer showed great favor towards him. That same Arjuna, who

carried the flag on his chariot endowed with my figure (*kapi-dhvaja*) is very dear; therefore, I consider myself highly fortunate.

TEXT 88

प्रभोः प्रियतमानान्तु प्रसादं परमं विना।
न सिद्ध्यति प्रिया सेवा दासानां न फलत्यपि॥ ८८॥

prabhoḥ priya-tamānāntu prasādaṁ paramaṁ vinā
na sidhyati priyā sevā dāsānāṁ na phalaty api

Without the mercy of the dearmost devotees of Bhagavān, service by servants like me can never be successful or give any good result.

DIG-DARŚINĪ-ṬĪKĀ: In this way, due to the upsurge of *prema* while glorifying the Pāṇḍavas, with the desire of going to the palace of the Pāṇḍavas, namely, the necessity of going there, Śrī Hanumān is explaining the reason in four *ślokas* beginning with *prabhoḥ*.

Factually speaking, *sevā* rendered by the servant is *dāsya* and that service alone the dear objective, in other words, other than *sevā* there is nothing more precious to the servants than *sevā* alone. Despite doing service to Bhagavān, without the mercy of His beloved servant, Bhagavān does not give the topmost result to anyone, namely, he does not transmit the wealth of *prema*, because Bhagavān is controlled by His dear devotees.

TEXT 89

तस्माद्भागवतश्रेष्ठ प्रभुप्रियतमोचितम्।
तत्र नो गमनं तेषां दर्शनाश्रयणे तथा॥ ८९॥

tasmād bhāgavata-śreṣṭha prabhu-priyatamocitam
tatra no gamanaṁ teṣāṁ darśanāśrayaṇe tathā

Therefore, O best among devotees, O beloved Devarṣi of the Lord! Our duty is to receive darśana of the Pāṇḍavas and take shelter of them in their abode.

DIG-DARŚINĪ-ṬĪKĀ: "Therefore, O great devotee, O dear Devarṣi of Bhagavān, Śrī Nārada!" By this address Śrī Hanumān has indicated that Śrī Nārada is also extremely fortunate like the Pāṇḍavas. In this way, for the reason of good association (*sat-saṅga*) enthusiasm to go to the royal palace of the Pāṇḍavas is displayed. Therefore, it is

necessary for servants like us to go to the Pāṇḍavas. Why not merely going, one must serve them also. What service? The same way as Bhagavān shows, that is, seeing the Pāṇḍavas, taking shelter, and by serving them with chivalrous courage. Otherwise, being a surrendered soul, it is also right to seek their shelter.

TEXT 90—91

अयोध्यायां तदानीन्तु प्रभुणाविष्कृतं न यत्।
मथुरैकप्रदेशे तद्द्वारकायां प्रदर्शितम्॥ ९०॥
परमैश्वर्य-माधुर्यवैचित्र्यं वृन्दशोऽधुना।
ब्रह्मारुद्रादि-दुस्तर्क्यं भक्तभक्ति विवर्द्धनम्॥ ९१॥

ayodhyāyāṁ tadānīṁ tu prabhuṇāviṣkṛtaṁ na yat
mathuraika-pradeśe tad dvārakāyāṁ pradarśitam (90)
paramaiśvarya-mādhurya-vaicitryaṁ vṛndaśo 'dhunā
brahmā-rudrādi-dustarkyaṁ bhakta-bhakti vivardhanam (91)

The divine wonder of the Lord's supreme opulence and sweetness, which is not conceivable by the vast intellect of Brahmā or Rudra, and that enhances the devotees' loving service, was never revealed in Ayodhyā at that time. Yet, right now, it is being displayed profusely in the city of Dvārakā, which is within the area of Mathurā.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Hanumān furthermore says that by going to the royal palace of the Pāṇḍavas there would be great benefit. In this way, being filled by the eagerness for going, he is speaking about the verse *ayodhyāyāṁ*.

Dvārakā is one area of Mathurā (*aṁśa-svarūpa*, a plenary part of the whole area). In the Śrī Hari-vaṁśa, the Madhu demon spoke these words to his son-in-law Vikadru:

svāgataṁ vatsa! haryaśva prīto 'smi tava darśanāt
yad etan mama rājyaṁ vat sarvaṁ madhu-vanaṁ vinā
dadāmi tava rājendra vāsaś ca pratigṛhyatām
pālayainaṁ śubhaṁ rāṣṭraṁ samudrān upabhūṣitam
go-samṛddhaṁ śriyā juṣṭam ābhīra-prāya-mānuṣam
atra te vasatas tāta durgaṁ giri-puraṁ mahat
bhavitā pārthivāvāsaḥ surāṣṭra-viṣayo mahān
anupaviṣayaś caiva samudrānte nirāmayaḥ
ānartaṁ nama te rāṣṭraṁ bhaviṣyaty āyataṁ mahat

> Welcome, my son, Haryaśva! Seeing you, I am very pleased. O at this time, before leaving Madhuvana, I offer you all my wealth of the kingdom and my residential abode. Accepting this, enjoy this vast adorned kingdom beside the ocean. Prosper by the wealth of the cows. It is endowed with many types of opulences! Enjoy the vast kingdom filled with cowherdsmen. O son, build a residence within this city on the mountain which is surrounded by an extremely strong fort. Enjoy sense objects equal to a king. This illustrious country is full of incomparable opulence and even the vast ocean is free from all turbulence. This extensive land of Ānarta shall be your kingdom.

The kingdom of Mathurā is proven by these words to extend up to the ocean. It is also mentioned in Śrī Varāha Purāṇa:

> *viṁśati-yojanānām tu māthuraṁ mama maṇḍalam*

> My kingdom of Śrī Mathurā is twenty *yojanas*, or eighty *krośa*, or about a hundred and sixty miles.

However, this Śrī Mathurā *maṇḍala* is decorated with many pastimes of the beautiful lotus feet of Śrī Nanda-nandana, and is endowed with the most purifying qualities. Therefore, its description is not described in great detail. The puport is that in this way the glories of Dvārakā also culminate in the glories of Mathurā, and the great opulence of Dvārakā also depends on the opulence of Mathurā. This is the general survey of thought. Now, the proposed topic will be discussed.

In the Tretra-yuga Bhagavan Śrī Rāmacandra did not display such a great variety of opulences and sweetness in Ayodhyā. Now, in the kingdom of Mathurā in Dvārakā-purī, He is displaying these at the highest standard. That majesty is beyond the reasoning of even Brahmā and Rudra. In other words, demigods such as Brahmā, despite the power of enormous calculation, cannot even imagine it. Nonetheless, that variegatedness of opulence and sweetness increases the devotion of the devotees. Therefore, it is our duty to go there to personally experience it. Especially, desirable service would also take place directly. That wealth, being fully served by variegated pastimes of opulence and sweetness, is receiving a tremendous boost. He says that the experience of vast opulence only enhances and increases the devotion of devotees.

TEXT 92

श्रीनारद उवाच—
आः किमुक्तमयोध्यायामिति वैकुण्ठतोऽपि न।
उत्तिष्ठोत्तिष्ठ तत्तत्र गच्छावः सत्वरं सखे॥ ९२॥

śrī-nārada uvāca—
āḥ kim uktam ayodhyāyām iti vaikuṇṭhato 'pi naṭ
uttiṣṭhottiṣṭha tat tatra gacchāvaḥ satvaraṁ sakhe

Śrī Nārada said: Ah, friend, what to speak of Ayodhyā, even in Vaikuṇṭha such opulence and sweetness is not found. Therefore, "Get up, get up; let us go to the abode of the Pāṇḍavas!"

DIG-DARŚINĪ-ṬĪKĀ: Due to excessive concern he is using the *avyaya* or indeclinable *āḥ*. "Ah, friend, why are you speaking about Ayodhyā?" In other words, this variegatedness of great opulence (*aiśvarya*) and sweetness (*mādhurya*) did not manifest in Ayodhyā or even in Vaikuṇṭha. Therefore, 'get up, let us go at once to the house of the Pāṇḍavas', that is, to Dvārakā, or to the capital of the Pāṇḍavas, Haṣṭināpura. For this very reason, with great insistence, he says 'get up, get up' twice.

TEXT 93

श्रीपरीक्षिदुवाच—
अथ क्षणं निशश्वास हनूमान् धैर्यसागरः।
जगाद नारदं नत्वा क्षणं हृदि विमृश्य सः॥ ९३॥

śrī-parīkṣid uvāca—
atha kṣaṇaṁ niśaśvāsa hanūmān dhairya-sāgaraḥ
jagāda nāradaṁ natvā kṣaṇaṁ hṛdi vimṛśya saḥ

Śrī Parīkṣit Mahārāja said: Hearing this, Śrī Hanumān, as serene as an ocean, sighed heavily and momentarily pondering, began to speak to Śrī Nārada.

DIG-DARŚINĪ-ṬĪKĀ: After hearing the words of Śrī Narada, Śrī Hanumān exhaled a long, exasperated breath. Even though he is as serene as an ocean, still for a short while he became pensive. In other words, despite the desire for seeing the wealth of *prema* aroused and even after such inspiration given by Śrī Nārada, due to the fear of breaking his virtue of having one master (one-pointedness towards Śrī

Rāmacandrajī) and devoid of any efforts to leave, being the image of patience, he did not get up to go to the abode of the Pāṇḍavas. However, offering obeisances presupposes pardon from any *aparādha* by disregarding the words of Śrī Nārada. After offering him *praṇāma*, he began to speak.

TEXT 94

श्रीहनूमानुवाच—
श्रीमन्महाप्रभोस्तस्य प्रेष्ठानामपि सर्वथा।
तत्र दर्शनसेवार्थं प्रयाणं युक्तमेव नः॥ ९४॥

śrī-hanūmān uvāca—
śrīman-mahā-prabhos tasya preṣṭhānām api sarvathā
tatra darśana-sevārthaṁ prayāṇaṁ yuktam eva naḥ

Śrī Hanumān said: It is proper for us to go for darśana and offer service to the Pāṇḍavas, the dearmost devotees of Śrī Kṛṣṇa.

DIG-DARŚINĪ-ṬĪKĀ: For personal service and *darśana* of the Pāṇḍavas, or because their *darśana* is supremely worshipable, our going there in every respect is justifiable.

TEXT 95—96

किन्तु तेनाधुनाऽजस्रं महाकारुण्यमाधुरी।
यथा प्रकाश्यमानास्ते गम्भीरा पूर्वतोऽधिका॥ ९५॥
विचित्रलीलाभङ्गी च तथा परममोहिनी।
मुनीनामप्यभिज्ञानां यया स्यात् परमो भ्रमः॥ ९६॥

kintu tenādhunājasraṁ mahā-kāruṇya-mādhurī
yathā prakāśyamānās te gambhirā pūrvato 'dhikā (95)
vicitra-līlā-bhaṅgī ca tathā parama-mohinī
munīnām apy abhijñānāṁ yayā syāt paramo bhramaḥ (96)

However, Śrī Kṛṣṇa even before this time was exhibiting sweetness, full of profound mercy. His wonderful pastimes of playful sports are extremely deluding. Seeing these pastimes, even learned sages also became greatly perplexed.

DIG-DARŚINĪ-ṬĪKĀ: However, Śrī Bhagavan before this time also exhibited a profound sweetness, full of great mercy, and also various sequences of attractive *līlās* or pastimes of playful sports. Being bewildering, namely, due to the profound nature of those *līlās* and the

anticipation of an offence, he is explaining this in four *ślokas*.

If at anytime one becomes bewildered by considering His pastimes like others, then that would be an offence. Therefore, I am being especially doubtful. Gambhirā means those *līlās* are profoundly grave, fathomless and unlimited. By saying *pūrvataḥ* (before) means that compared to *līlās* exhibited in previous forms such as Śrī Rāmacandra, they are extremely deluding (*parama mohinī*). In other words, even expert, knowledgeable sages became extremely perplexed. Here *bhrama* means speculation rooted in the mistaken argument whether, "this is an incarnation (*avatāra*) or the source of all incarnations (*avatārī*)."

TEXT 97

अहो भवादृशां तातो यतो लोकपितामहः।
वेदप्रवर्त्तकाचार्यो मोहं ब्रह्माप्यविन्दत॥ ९७॥

aho bhavādṛśāṁ tāto yato loka-pitāmahaḥ
veda-pravartakācāryo mohaṁ brahmāpy avindata

Alas! Even the father of sages such as you, the grandfather of all planets, the founder-ācārya of the Vedas, the instructing teacher Śrī Brahmā himself, became bewildered by seeing these pastimes of Bhagavān.

DIG-DARŚINĪ-ṬĪKĀ: "Alas, whose pastimes graced the inaugurator of the Vedas, Vyāsa, and instructing *guru* of Manu, Śrī Brahmā, *ācārya* of great thinkers, in a way that beheld such an remarkable display of opulence? He himself became bewildered and at a loss of willpower in the incidence of stealing the calves and cowherd boys!"

TEXT 98

वानराणामबुद्धीनां मादृशां तत्र का कथा।
वेत्सि त्वमपि तद्वृत्तं तद्विशङ्केऽपराधतः॥ ९८॥

vānarāṇām abuddhīnāṁ mādṛśāṁ tatra kā kathā
vetsi tvam api tad-vṛttaṁ tad viśaṅke 'parādhataḥ

What to speak of a mindless monkey like me? You are well aware of the potency to bewilder in these pastimes. Therefore, I am always fearful of committing offenses.

DIG-DARŚINĪ-ṬĪKĀ: Therefore, what to speak of a less intelligent monkey like me in this matter? In other words, simply by seeing those pastimes I would become bewildered. If you say that learned sages devoted to the practice of *jñāna* become bewildered, and our appointed *adhikāra* Brahmā also becomes bewildered, then what is the likelihood of devotees becoming deluded by the *līlās* of Bhagavān? With this apprehension, he says that topmost exalted devotees such as you, Śrī Nārada, also are deluded by His mystifying *līlas*. Therefore, you are well aware of the deluding potency of those *līlas*. For this reason, you began wandering from each palace of every queen in Dvārakā.

TEXT 99

आस्तां वानन्यभावानां दासानां परमा गतिः।
प्रभोर्विचित्रा लीलैव प्रेमभक्ति विवर्द्धिनी॥ ९९॥

āstāṁ vānanya-bhāvānāṁ dāsānāṁ paramā gatiḥ
prabhor vicitrā līlaiva prema-bhakti-vivardhinī

It is necessary for us to go to the house of the Pāṇḍavas. There is no need to discuss this matter further. Especially since such pastimes of Bhagavān are the ultimate shelter of servants who worship Bhagavān with one-pointed attention. They enhance their prema-bhakti.

DIG-DARŚINĪ-ṬĪKĀ: Would you not say it is the responsibility of one-pointed devotees to have *darśana* of their most worshipable Bhagavān? To remove this doubt alone, though accepting this thought, he explains the reason for his not going in these six *ślokas* beginning with *āstām* (let it be so). It is my duty to visit the house of the Pāṇḍavas, what more can be said about this matter? Especially, one-pointed servants who have no other sentiment or desire than to have the *darśana* of Bhagavān and experience His variegated pastimes, for these variegated pastimes of Bhagavān are the topmost shelter. Here the import of *gati* means a shelter in all types of calamities. It is not that these pastimes are only the topmost shelter (*parama gati*). However, these pastimes increase the loving devotion (*prema-bhakti*) of His servants, namely, such pastimes enhance their devotional service.

TEXT 100—104

अथापि सहजाव्याजकरुणाकोमलात्मनि।
अवक्रभावप्रकृतावार्यधर्मप्रदर्शके ॥ १०० ॥
एकपत्नीव्रतधरे सदा विनयवृद्धया।
लज्जयावनतश्रीमद्वदनेऽधोविलोकने ॥ १०१ ॥
जगद्रञ्जनीशीलाढ्येऽयोध्यापुर पुरन्दरे।
महाराजाधिराजे श्रीसीतालक्ष्मणसेविते ॥ १०२ ॥
भरतज्यायसि प्रेष्ठ सुग्रीवे वानरेश्वरे।
विभीषणाश्रिते चापपाणौ दशरथात्मजे ॥ १०३ ॥
कौश्ल्यानन्दने श्रीमद्रघुनाथस्वरूपिणि।
स्वस्मिन्नात्यन्तिकी प्रीतिर्मम तेनैव वर्द्धिता ॥ १०४ ॥

athāpi sahajāvyāja-karuṇā-komalātmani
avakra-bhāva-prakṛtāv ārya-dharma-pradarśake (100)
eka-patnī-vrata-dhare sadā vinaya-vṛddhayā
lajjayāvanata-śrīmad-vadane 'dho-vilokane (101)
jagad-rañjana-śīlāḍhye 'yodhyā-pura-purandare
mahā-rājādhirāje śrī-sītā-lakṣmaṇa-sevite (102)
bharata-jyāyasi preṣṭha-sugrīve vānareśvare
vibhīṣaṇāśrite cāpa-pāṇau daśarathātmaje (103)
kauśalya-nandane śrīmad-raghunātha-svarūpiṇi
svasminn ātyantikī prītir mama tenaiva vardhitā (104)

Nevertheless, I have the topmost love in the son of Kausalyā, who is nondifferent from the son of Śrī Devakī. That same Devakī-nandana has increased my devotion in the lotus feet of Śrī Raghunātha, their natures being nondifferent. Therefore, I have the highest affection in the form of Śrī Raghupati. He is naturally soft-hearted due to causeless mercy, possesses a straight-forward nature, shows the path of ideal justice, accepts the vow of one wife, keeps His face always lowered due to polite shyness, always gazing downwards. He is pleasing to the world, the chief Deity of the city of Ayodhyā, the King of kings, who is served by Śrī Sītā and Lakṣmaṇa, the elder brother of Śrī Bharata, who has affection for the King of monkeys Sugrīva, as well as the Lord of monkeys like me, the shelter of Vibhīṣaṇa, one who carries the bow, the son of Daśaratha and Kausalyā.

DIG-DARŚINĪ-ṬĪKĀ: Although it is essential for us to visit the house of the Pāṇḍavas, still I have the utmost attachment in the beautiful form of

Śrī Rāmacandra, who is non-different than Śrī Devakī-nandana, which has increased by Śrī Devaki-nandana Himself. Therefore Śrī Hanumān, according to His natural affection, is describing the specialities of Śrī Rāmacandra, through the seventeen uncommon adjectives such as *sahaja. Sahaja* means natural, free from crookedness, having a soft-heart due to non-deceptive mercy, rather, He is straight-forward and simple by nature.

Ārya means most worshipable. By His own example He is the initiator of *ārya-dharma* (civilized religious duties). Due to excessive humility, He has the most beautiful face, which is always lowered, whose eyesight does not glance here and there, is always focused downwards, whose nature pleases the entire world, namely, all living entities. Sugrīva is the most beloved friend of His, He is the Lord of the monkeys and refuge of Vibhīṣaṇa. I have the topmost affection in Śrī Raghunātha.

TEXT 105

तस्मादस्य वसाम्यत्र तादृग्रूपमिदं सदा।
पश्यन् साक्षात् स एवेति पिबंस्तच्चरितामृतम्॥ १०५॥

tasmād asya vasāmy atra tādṛg rūpam idaṁ sadā
paśyan sākṣāt sa eveti pibaṁs tac-caritāmṛtam

My topmost love in that form of Śrī Ramacandra as Śrī Devakī-nandana is increasing. Therefore, seeing this Deity present in front of me in the form of Śrī Rāmacandra and drinking the nectar of His pastimes, I reside in this land of Kimpuruṣa.

DIG-DARŚINĪ-ṬĪKĀ: Therefore, I see this holy Deity, having the character of Śrī Rāmacandra, as non-different from Śrī Devakī-nandana, and by my affection increasing towards Rāmacandrajī directly in that form, and being nourished by the nectarean mellows of His life history sung by Ārṣṭisena and others, I am residing in Kimpuruṣa-varṣa. Therefore, I am not independent, and in spite of having my independent will, nothing will be gained.

TEXT 106

यदा च मां कमप्यर्थमुद्दिश्य प्रभुराह्वयेत्।
महानुकम्पया किञ्चिद्दातुं सेवासुखं परम्॥ १०६॥

yadā ca māṁ kam apy artham uddiśya prabhur āhvayet
mahānukampayā kiñcid dātuṁ sevā-sukhaṁ param

However, if sometimes to show special mercy, the Lord for some purpose grants me some happy service, He will call me.

DIG-DARŚINĪ-ṬĪKĀ: "Thus when Bhagavān so desires, I can go to the house of Pāṇḍavas; that also would be when Lord Śrī Kṛṣṇa calls me for some obligatory purpose. Just as in the Mahābhārata War and so on to alarm the army of the Kauravas, or to show favor to me, that is, grant a slight happiness of service. If He calls me, then I shall at that very moment appear at His lotus feet. He may be in Dvārakā at that time or in Hastināpura, or He may be any place. Or, if someone says His service is very dear to you, what other need can there be for me? Therefore, he is saying that the order of the Lord is my supreme happiness, to fulfill that goal ordered by Him."

TEXT 107

किं वा मद्विषयकस्नेहप्रेरितः प्राणतो मम।
रूपं प्रियतमं यत्तत् सन्दर्शयितुमीश्वरः॥ १०७॥

kiṁ vā mad-viṣaya-sneha-preritaḥ prāṇato mama
rūpaṁ priya-tamaṁ yat tat sandarśayitum īśvaraḥ

Or, inspired by affection for me, Śrī Bhagavān calls me for darśana of my dearmost Śrī Rāmacandra.

DIG-DARŚINĪ-ṬĪKĀ: Experiencing all that happiness of service simply by staying here, then what is the need to go to another place? Having such apprehension, Śrī Hanumān himself is establishing the truth to the contrary. *Mahā-prabhu* (Śrī Kṛṣṇa), if inspired by my affection then would manifest His sweet, supreme pastimes and indescribable form of Śrī Raghunātha, who is more dear than my life, and when He calls me to show that form, then to grant some happiness of service to the Lord, I would appear at His lotus feet.

Here, the sweet cleverness of speech and the special sweetness of pastimes and character are not directly experienced. Here, in Dvārakā, how is the sweetness of pastimes experienced? In reply, he says Śrī Devakī-nandana being the Lord, can do anything or He is directly Bhagavān, the source of all *avatāras*. Therefore, He is capable of

showing the form of Śrī Rāmacandra. In this connection, there is a famous narration. One time, in Dvārakā-purī, Śrī Garuḍa came to perform the pastime of 'Breaking the Pride of Śrī Garuḍa,' and in that pastime to establish the one-pointed devotional service to His lotus feet in the heart of Śrī Hanumān. Śrī Bhagavān ordered Śrī Garuḍa, "Garuḍa, go to Kimpuruṣa-varṣa and convey my order to Hanumān, and bring him near me." Thereafter, Śrī Garuḍa went to the Kimpuruṣa-varṣa and told Śrī Hanumān, "O Hanumān, Bhagavān Śrī Yādavendra is calling you, quickly go here."

Śrī Hanumān has one-pointed devotion to the lotus feet of Śrī Raghuāthajī and always remains absorbed in devotion to Him; therefore, due to the fear of breaking the vow of adherence to only one lord and master, he disregarded the words of Śrī Garuḍa. By this, Śrī Garuḍa became angry and began to catch hold of him forcibly to take him to Bhagavān, then Śrī Hanumān with the front portion of his tail, very easily threw him away.

In this way, Śrī Garuḍa went and fell faraway in distant Śrī Dvārakā-purī. Seeing him agitated, Śrī Bhagavān smiled, "O Garuḍa, You should go again near Śrī Hanumān and tell him that Raghunāthajī has called you." Thereafter, Śrī Kṛṣṇa Himself became Śrī Rāmacandra, Śrī Balarāmajī became Lakṣmana, and Satyabhāmā was told to become Sītā. However, she was unable to accept the form of Sītā; therefore, Bhagavān joked with her and told Rukmiṇī-devī to take the form of Śrī Sītājī. When Rukmiṇī-devī took the form of Sītājī, Bhagavān made her sit on His left, and occupied the throne in Dvārakā. On the side, Śrī Garuḍa went to Śrī Hanumān, and told him about the words of Bhagavān. As soon as Śrī Hanumān heard about the order of Raghunāthajī, he became helpless out of the utmost bliss. At that very moment, he leapt up and arrived in Dvārakā-purī, and upon seeing such a form of Śrī Bhagavān, that is, in the form of Śrī Rāma, pleased Him by his service. Thereafter, Bhagavān with great affection granted him the desired boon.

TEXT 108

तदा भवेयं तत्राशु त्वन्तु गच्छाद्य पाण्डवान्।
तेषां गृहेषु तत् पश्य परं ब्रह्म नराकृति॥ १०८॥

tadā bhaveyaṁ tatrāśu tvaṁ tu gacchādya pāṇḍavān
teṣāṁ gṛheṣu tat paśya paraṁ brahma narākṛti

I shall appear at His feet. Now you should approach the Pāṇḍavas, and please take the darśana of the Supreme Brahman who is present in their abode in human-like form.

DIG-DARŚINĪ-ṬĪKĀ: Now, he is defining the present subject. If you say that I shall go with you only at that time, thus he replies with the line *tadā*. "You should go before the Pāṇḍavas today yourself." While giving the reason for this, first he is tells the glories of Śrī Bhagavān: "Then become successful by having the *darśana* of Śrī Nārāyaṇa, who is directly the Supreme Brahman Himself." Although Bhagavān is inconceivable by the words and mind of sages, still by manifesting the beautiful, two handed human-like form in the house of the Pāṇḍavas, he is exhibiting very sweet and indescribable glories of many types.

TEXT 109

स्वयमेव प्रसन्नं यन्मुनिहृद्वागगोचरम्।
मनोहरतरं चित्रलीलामधुरिमाकरम्॥ १०९॥

svayam eva prasannaṁ yan muni-hṛd-vāg-agocaram
manohara-taraṁ citra-līlā-madhurimākaram

That Supreme Lord, despite being inconceivable by the words and mind of the sages, and though being the support of various sweet pastimes, being very pleased, is residing in the house of the Pāṇḍavas.

DIG-DARŚINĪ-ṬĪKĀ: How is this most rare Supreme Brahman seen by them? In reply, he is telling the line *svayam eva*. Even though he is inconceivable by the words and the mind of great sages, He is Himself blissful, that is, without any practice or by a little endeavor of devotion, He displays His mercy. In this way, being pleased Himself, He manifests the wealth of mercy towards the Pāṇḍavas and is eternally seen in the humanlike form of the Supreme Brahman, which is the support of attractive and sweet pastimes.

In this way, the good fortune and special glories of the Pāṇḍavas are mentioned. Even the sages do not have such good fortune, so He is inconceivable by the words and the mind of the sages. Despite saying this, in the other way, the special glories of the Pāṇḍavas are revealed. The purport of saying the topmost bliss is that He is the origin of various types of attractive and very sweet pastimes, rather, He is the mine or

place of birth of various type of sweet pastimes. Or else, due to being the place of origin of various sweet pastimes, simply by the touch of merely a portion of them, the mind of Cupid and others is stolen.

TEXT 110

बृहद्व्रतधरानस्मांस्तांश्च गार्हस्थ्यधर्मिणः।
साम्राज्यव्यापृतान्मत्वा मापराधावृतो भव॥ ११०॥

bṛhad-vrata-dharān asmāṁs tāṁś ca gārhasthya-dharmiṇaḥ
sāmrājya-vyāpṛtān matvā māparādhāvṛto bhava

(O Nārada) We the people are lifelong brahmacārīs, and the Pāṇḍavas are followers of the gṛhastha-dharma, and are busy in managing the kingdom. Thinking in this way, please do not become an offender.

DIG-DARŚINĪ-ṬĪKĀ: "The Pāṇḍavas are engaged in excessive sense objects and opulence. However, we are poor, lifelong celibates, therefore it is improper for people like us to associate with them." With this apprehension, on the pretext of giving instructions to Śrī Nārada, he is saying *bṛhad-vrata-dharān.*

We are staunch maintainers of the great vow of lifelong celibates. Here "we the people" means Śrī Nārada, Śrī Sanaka and others who are considered lifelong *brahmacārīs.* "The Pāṇḍavas are householders, that is, they are followers of the *gṛhastha* life. Especially, due to having a sovereign empire, they are busy in managing the empire and in the state affairs." Do not become an offender by thinking like this. In other words, do not think of these *mahābhagavatas* in this way and look down upon them, thinking them to be unpardonable. That offense can never go away. Therefore, please do not make an offense by thinking in this way.

TEXT 111

निःस्पृहाः सर्वकामेषु कृष्णपादानुसेवया।
ते वै परमहंसानामाचार्याच्चर्यपदाम्बुजाः॥ १११॥

niṣpṛhāḥ sarva-kāmeṣu kṛṣṇa-pādānusevayā
te vai paramahaṁsānām ācāryārcya-padāmbujāḥ

Factually, the Pāṇḍavas are niṣkiñcana, that is, they are constantly serving the lotus feet of Śrī Kṛṣṇa and have become free from

the desire for all types of sense gratification. Therefore they are worshipable by even swanlike ācāryas.

DIG-DARŚINĪ-ṬĪKĀ: Though the Pāṇḍavas have such opulence, kingdoms and so forth, they are supremely *akiṅcana*, possessionless. Despite being rulers of entire empires, they are free from the desire for sense gratification. In other words, they are free from all desires for sense gratification both material and heavenly. Therefore, they are *paramahaṁsās* and *gurus* also, preceptors of swanlike, liberated souls, and being preceptors of the crest-jewel of *paramahaṁsās*, they are worthy of their worship. Because of their constant service to the lotus feet of Śrī Kṛṣṇa, they have become free from the desire for all other objects. However, *paramahaṁsās* are not able to give up the attachment for the blissful feelings of their tiny souls. In this way, the Pāṇḍavas, being both *parama bhakti-rasika* and *ānandamaya*, are also worthy of being worshipped by the topmost of *paramahaṁsās*.

TEXT 112

तेषां ज्येष्ठस्य साम्राज्ये प्रवृत्तिर्भगवत्प्रियात्।
अतो बहुविधा देवदुर्लभा राज्यसम्पदः॥ ११२॥

teṣāṁ jyeṣṭhasya sāmrājye pravṛttir bhagavat-priyāt
ato bahu-vidhā deva-durlabhā rājya-sampadaḥ

Whatever attachment the seniormost among the Pāṇḍavas, Śrī Yudhiṣṭhira Mahārāja, has for the empire, that is only for the pleasure of Śrī Bhagavān. Therefore he has such royal opulence that is rare even for the demigods.

DIG-DARŚINĪ-ṬĪKĀ: If you object that what is the need for an empire while being so *rasika* in *bhakti*? Therefore, he is speaking the lines beginning with *teṣāṁ* (among the Pāṇḍavas). Thinking like this, that by doing so the Lord would become pleased, the seniormost among the Pāṇḍavas, Śrī Yudhiṣṭhira Mahārāja had an inclination towards an entire empire. On accepting the empire by propagating devotional service to Bhagavān, everyone would receive the utmost benefit and Bhagavān would also become happy, with this intention he accepted an empire. Just as in the First Canto (*Bhāg.* 1.12.4) it is stated:

apīpalad dharma-rajaḥ, pita-vad rañjayan prajaḥ
nispṛhaḥ sarva-kāmebhyaḥ kṛṣṇa-pādanusevayā

Dharmarāja Śrī Yudhiṣṭhira constantly remembers the lotus feet of Śrī Kṛṣṇa, therefore he has become devoid of all desires and, giving pleasure to the citizens like a father, he began to rule the kingdom while propagating devotional service.

In the above-mentioned verse, while commenting on the phrase "giving pleasure to the citizens…" Śrī Sutā Gosvāmī has said that it refers to making the citizens happy by propagating devotional service to Bhagavān. The meaning of "maintaining like the father…" is also that the propagation of devotional service to Bhagavān is considered the nourishment.

It is stated in the instructions of Śrī Nārada to Śrī Sanaka (*Śrī Hari-bhakti-sudhodaya* 1.51):

aho 'ti dhanyo 'si yataḥ samasto janas tvayeśa prabalī-kṛto 'yam
utpādayed yo 'tra bhavārditānāṁ bhaktiṁ harau loka-pitā sa dhanyaḥ

You are most fortunate, because you are awakening the devotion of all people towards the Lord. Factually, those who awaken devotion to Hari in the hearts of people who are suffering from the sorrows of material existence are fortunate.

Therefore, Mahārāja Yudhiṣṭhira has no attachments for various types of royal opulences that are even rare for the demigods to achieve. This transformation cannot be an imposition on the mind. Here, opulence means the sixth portion of pious merits of activities performed by the citizens that the king receives by maintaining the subjects of the kingdom. This is called meritorous opulence (*punya sampatti*). Or else, the meaning of the opulence is by both the kingdom and all the wealth situated within the kingdom. This should be considered the character of true religion (*sad-dharma*).

By the expression "seniormost among the Pāṇḍavas," the wealth of the elder brother Mahārāja Yudhiṣṭhira should also include the wealth of the younger brothers. In this way, due to a mutual unity by divine affection, the special glories of the observance of true religious principles are shown.

TEXT 113

राजसूयाश्वमेधादिमहापुण्यार्जितास्तथा ।
विष्णुलोकादयोऽत्रापि जम्बुद्वीपाधिराजता ॥ ११३ ॥

rājasūyāśvamedhādi-mahā-punyārjitās tathā
viṣṇu-lokādayo 'trāpi jambudvīpādhirājatā

They are the rulers of Viṣṇu-loka and of Jambudvīpa even on this planet, having earned great pious merits by performances of the Rājasūya, Aśvamedha sacrifice and other such activities.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Yudhiṣṭhira Mahārāja personally performed such *yajñas* as the Rājasūya and Aśvamedha which were full of the merits of *bhakti* or devotional service. However, he surrendered all the results to Śrī Bhagavān, and thus it is said that he earned great pious credits from them. The word *tathā* refers to other acitivities of the same class having the same essential quality. In this way, the achievement of planets such as Śrī Vaikuṇṭha by those great pious deeds is mentioned. By the word *ādi*, the Vaikuṇṭha planets which are located above all others and the achievement of all other planets below them such as the celestial planets are achieved. This is the understanding.

On account of Śrī Vaikuṇṭha being like an ocean of happiness, the happiness from other planets are like streams that flow into the ocean; therefore, all types of happiness are included in the happiness of the Vaikuṇṭha planets. Śrī Yudhiṣṭhira reached the Vaikuṇṭha planets, having attained the heavenly plane by his own desire. In this way, after describing the transcendental prosperity of the next life, now he is describing the majesty of the present life with three verses beginning with the compound *atrāpi* (even on this planet).

TEXT 114—115

त्रैलोक्यव्यापकं स्वच्छं यशश्च विषयाः परे।
सुराणां स्पृहणीया ये सर्वदोषविवर्जिताः॥ ११४॥
कृष्णप्रसादजनिताः कृष्ण एव समर्पिताः।
नाशकन्कामपि प्रीतिं राज्ञो जनयितुं क्वचित्॥ ११५॥

trai-lokya-vyāpakaṁ svaccharṁ yaśaś ca viṣayaḥ pare
surāṇāṁ spṛhaṇīyā ye sarva-doṣa-vivarjitāḥ (114)
kṛṣṇa-prasāda-janitāḥ kṛṣṇa eva samarpitāḥ
nāśakan kām api prītiṁ rājño janayituṁ kvacit (115)

The great mass of self-prestige that preoccupies the entire three worlds, along with other objects, are free from all types of defect. Though they are desired by gods, they are automatically obtained by

the mercy of Śrī Kṛṣṇa and thus dedicated to Śrī Kṛṣṇa. Therefore, all these objects for sense enjoyment are not able to have any adverse effect on Mahārāja Yudhiṣṭhira.

DIG-DARŚINĪ-ṬĪKĀ: The sovereignty of this planet and Jambudvīpa, the heaps of fame that preoccupy the three worlds, and all objects of enjoyment that are free from all types of defects such as garland and sandalwood are even desired by the demigods, however they cannot be obtained. Even though, in the incident of describing the transcendental opulence of the next life, it is termed as *deva-durlabha,* rare even for the demigods. However, now in the description of the worldly opulence of this life, by saying "desired by the demigods," it is mentioned twice. And the reason for calling it "that which is desired by the demigods" is that all these material possessions are free from the defects of being perishable. Because all this opulence is manifest due to the mercy of Śrī Kṛṣṇa, it is not earned by their own activities. If you say that fire is hot by its very nature, similarly these objects of sense enjoyment, naturally being the shelter of all defects, are inauspicious. This matter is true because all these objects of sense gratification are offered to the lotus feet of Śrī Bhagavān. It is said that they have reached the nature of immortal nectar and no defect of any type remains in them, or the unwanted defect cannot expand its influence. Moreover, they are transformed into great qualities. Here by saying that they are dedicated completely to Śrī Kṛṣṇa, that is, for the service of Śrī Kṛṣṇa, they are affectionately offered to Bhagavān—this is to be understood.

TEXT 116

कृष्णप्रेमाग्निदन्दह्यमानान्तःकरणस्य हि।
क्षुदग्निविकलस्येव वासः स्रक्चन्दनादयः॥ ११६॥

kṛṣṇa-premāgni-dandahya-mānāntaḥ-karaṇasya hi
kṣud-agni-vikalasyeva vāsaḥ-srak-candanādayaḥ

Such objects as fine cloth, garlands and sandalwood are unable to give happiness to a person suffering from hunger, similarly all these objects also are unable to give happiness to the heart of Mahārāja Yudhiṣṭhira, who is encircled by the ring of fire of śrī kṛṣṇa-prema.

DIG-DARŚINĪ-ṬĪKĀ: Nevertheless, all these objects are unable to provide happiness to the heart of Śrī Yudhiṣṭhira Mahārāja in any

possible way. Why? To show the main reason he first mentions the offerings to Śrī Kṛṣṇa, later on he explains the speciality of Mahārāja Yudhiṣṭhira.

Simply by the touch of that *prema* he has towards Śrī Kṛṣṇa only, countless types of enormous faults are automatically destroyed. Therefore, that *prema* is compared to a ring of fire. That same *prema* creates pain in the heart of the loving devotee at the time of separation, and even at the time of meeting, due to the anxiety of future separation, that happiness disappears. *Śrī-kṛṣṇa-prema* is always like the flames of a fire, that is, *prema* is the ultimate limits of highest bliss, so its effect is also like fire which is naturally hot. In other words, one's heart also becomes inflamed like fire in whose heart this bliss of *prema* arises.

The evidence is given in the description of the autumn season in the Tenth Canto (*Bhāg.* 10.20.45):

āśliṣya sama-śitoṣnam prasuūa-vana-mārutam
janās tāpaṁ jahur gopyo na kṛṣṇa-hṛta-cetasaḥ

Except for the *gopīs*, whose hearts had been stolen by Śrī Kṛṣṇa, people could forget their suffering by embracing the wind coming from the flower-filled forest. This wind was neither hot nor cold.

The purport is that by the embrace of the wind coming from the flower-filled forest in the autumn season, the suffering of everyone was pacified, but the suffering of the *gopīs* increased even more. Why? Those whose hearts were stolen by Śrī Kṛṣṇa, the *gopīs*, being burnt excessively in the fire of *kṛṣṇa-prema*, became full of intense pain. By the wind coming from the flower-filled forest in the autumn season, the fire of their *prema* became even more inflamed. (Here, those autumn pastimes are not described.)

The examples of giving things such as cloth, garlands, and sandalwood paste cannot create happiness for a person suffering from hunger. Just as fire in the form of hunger dries up all the elements in the body and agitates it, so clothes and other objects such as sandalwood paste and garlands cannot give happiness to a hungry person, but are painful to him. By the word *ādi*—sons and wife are to be understood. If a person who is suffering from hunger receives food and nourishment, only the fire in his stomach is pacified. Similarly, the objects of sense enjoyment cannot make a person burning in the fire from *śrī-kṛṣṇa-prema* happy, but if that person achieves Śrī

Kṛṣṇa, then he receives peace from the flames of the fire of separation and becomes happy. This is indicated by this example. Rather, this example in the lack of the ability to produce affection is only partially acceptable.

TEXT 117—118

अहो! किमपरे श्रीमद्द्रौपदी महिषीवरा।
तादृशा भ्रातरः श्रीमद्भीमसेनार्जुनादयः॥ ११७॥
न प्रिया देहसम्बन्धात्र चतुर्वर्गसाधनात्।
परं श्रीकृष्णपादाब्जप्रेमसम्बन्धतः प्रियाः॥ ११८॥

aho! kim apare śrīmad-draupadī mahiṣī-varā
tādṛśā bhrātaraḥ śrīmad-bhīmasenārjunādayaḥ (117)
na priyā deha-sambandhān na catur-varga-sādhanāt
paraṁ śrī-kṛṣṇa-pādābja-prema-sambandhataḥ priyāḥ (118)

Ah, what more can I say about this matter? Śrīmatī Draupadī-devī, the crest jewel of all queens and such virtuously decorated brothers as Bhīma and Arjuna are not as dear to Śrī Yudhiṣṭhira. Still, the affection shown by Śrī Yudhiṣṭhira is not due to a bodily relationship, but to a relationship of prema unto the lotus feet of Śrī Kṛṣṇa they all are dear to him.

DIG-DARŚINĪ-ṬĪKĀ: If you say, why does Mahārāja Yudhiṣṭhira show so much affection towards his wife, Śrīmatī Draupadī, and his younger brothers Bhīma and Arjuna? Therefore, he quotes the two *ślokas* beginning with *aho*.

Are his brothers incapable of showing affection to him too, what to speak of benefiting from his wealth and opulence? Śrīmatī Draupadī is unable to kindle his affection too, but if at anytime his affection towards Draupadī does becomes noticeable, that is not due to a bodily relationship, rather simply to a relationship of devotion to Śrī Kṛṣṇa. That relationship with Śrī Kṛṣṇa remains far away from the enjoyment of other sense objects. The crown jewel and topmost of royal *mahiṣīs* who is adorned with all good virtues, Śrīmatī Draupadī, and such all-virtuous brothers as Bhīma and Arjuna, are also not granted the affection of Śrī Yudhiṣṭhira. Other than the relationship to Śrī Kṛṣṇa, what to speak of other enjoyable objects, the crest jewel of the beautiful ladies, Śrīmatī Draupadī, and brothers Bhīma and Arjuna who are decorated with similar virtuous qualities are also not as dear to him.

However, still sometimes if affection is seen in them, that is also not due to a bodily relationship due to the acceptance of one's hand in marriage, or due to the bodily relationship by birth, or not for the achievement of religiosity, economic development, sense gratification, or liberation. Rather, Śrī Kṛṣṇa is dear to him and no one else can be as dear to him. *Mātā tīrthaṁ pitā tīrthaṁ bhāryā tīrthaṁ tathaiva ca putra tīrthaṁ*: "Mother is a holy place; father is the holy place; wife is the holy place; as well as the son a holy place…" According to these words of the *Padma Purāṇa*, his wife Śrī Draupadī and his younger brothers Bhīma and Arjuna, who are like his sons, are holy places. Therefore, even though they are associates in the mutual goals of life, the affection Śrī Yudhiṣṭhira has towards his brothers and wife is not related to the body, but only due to the affection to the lotus feet of Śrī Kṛṣṇa or mutual affection among the devotees of Śrī Kṛṣṇa; due to that loving relationship alone his affection towards them is seen. Here the word *priyaḥ* (dear) is utilized again—due to the relationship of *kṛṣṇa-prema*, their mutual relationship of affection is indicated.

Factually, the mutual attachment or affection of devotees of Kṛṣṇa towards one another is the nature of the devotional service and by this great happiness is achieved, this is well-known. In this way, the qualities of one settle in the qualities of others. Therefore, simply by showing the glories of Śrī Yudhiṣṭhira Mahārāja, the glories of all others are indicated. And the juniors are the followers of the seniors; therefore, all the qualities of the elder brother, settle in the qualities of the younger brother, such great glories are described in the First Canto (*Bhāg.* 1.12.5, 6):

> *sampadaḥ kratavo lokā mahiṣī bhrātaro mahī*
> *jambū-dvīpādhipatyaṁ ca yaśaś ca tri-divaṁ gatam*
> *kiṁ te kāmāḥ sura-spārhā mukunda-manaso dvijāḥ*
> *adhijahrur mudaṁ rājña kṣudhitasya yathetare*

News even reached the celestial planets about Mahārāja Yudhiṣṭhira's worldly possessions, *yajñas* by which he would attain a better destination, his queen, his brothers, his sovereignty over the earth and his fame. O *brāhmaṇas*, the opulence of the King was so enchanting that even the denizens of heaven aspired for it. But because he was absorbed in the service of the Lord, nothing could satisfy him except the Lord's service. On account of this, he

was always meditating on the lotus feet of Śrī Kṛṣṇa. What more can I say in this connection? Just as the mind of a hungry person can never run to any other object than food; similarly, no enjoyable object such as his vast royal kingdom could inflame the heart of Śrī Yudhiṣṭhira other than *śrī-kṛṣṇa-prema.*

This is the intended meaning of the two *ślokas*, which are to be considered.

TEXT 119

वानरे मया तेषां निर्वक्तुं शक्यते कियत्।
माहात्म्यं भगवन् वेत्ति भवानेवाधिकाधिकम्॥ ११९॥

vānareṇa mayā teṣāṁ nirvaktuṁ śakyate kiyat
māhātmyaṁ bhagavan vetti bhavān evādhikādhikam

O Bhagavan Nārada, I'm just a monkey! What can I know of the glories of the Pāṇḍavas? What potency do I have to describe them? You know their glories better than I.

DIG-DARŚINĪ-ṬĪKĀ: "How am I fit to describe the glories of the Pāṇḍavas? In other words, I do not have the slightest ability to ascertain their glories. Why? I'm a monkey, so how much power does a monkey have other than this?" This is well spoken to Śrī Nārada and reminded to again, "Well again, how will I appraise the glories of the Pāṇḍavas? O Bhagavan Nārada, O best of all-knowing souls! You are more aware of and can weigh the glories of the Pāṇḍavas better than me!"

As of now, such topics as the *prema* of Bhagavan Śrī Nārada, who is prepared to go to Dvārakā, is left unfulfilled.

Thus ends Chapter Four entitled
"Bhakta — The Devotee"
with the Dig-darśinī-ṭīkā (bhāvānuvāda) of
Śrī Bṛhad Bhāgavatāmṛtam

CHAPTER FIVE

Priya – The Beloved Devotees

TEXT 1

श्रीपरीक्षिदुवाच—
तत्र श्रीनारदो हर्षभराक्रान्तः सनर्त्तनम्।
कुरुदेशं गतो धावन् राजधान्यां प्रविष्टवान्॥ १॥

śrī-parīkṣid uvāca—
tatra śrī-nārado harṣa-bharākrāntaḥ sa-nartanam
kuru-deśaṁ gato dhāvan rājadhānyāṁ praviṣṭavān

Śrī Parīkṣit Mahārāja said: Then Śrī Nārada, dancing in rapture, appeared in Kurudeśa (the land of the Kurus) and quickly entered the capital of Śrī Yudhiṣṭhira Mahārāja.

DIG-DARŚINĪ-ṬĪKĀ (*bhāvānuvāda*):

pañcame nija-māhātmyaṁ munyuktaṁ pāṇḍavā yathā
nirasyocur yadunā tat-tathā te 'pyuddhavasya tat

Just as the Pāṇḍavas refute their own glorification depicted by Śrī Nārada and instead sing the glories of the Yādavas; similarly, in this Fifth Chapter, the Yādavas also refute such aggrandizement and sing the glories of Śrī Uddhava.

While dancing and sometimes swiftly running, Śrī Nārada entered into the capital of Śrī Yudhiṣṭhira Mahārāja.

TEXT 2—3

तावत् कस्यापि यागस्य विपत्पातस्य वा मिषात्।
कृष्णमानय पश्याम इति मन्त्रयता स्वकैः॥ २॥
धर्मराजेन तं द्वारि तथा प्राप्तं महामुनिम्।
निशम्य भ्रातृभिर्मात्रा पत्नीभिश्च सहोत्थितम्॥ ३॥

tāvat kasyāpi yāgasya vipat-pātasya vā miṣāt
kṛṣṇam ānāya paśyāma iti mantrayatā svakaiḥ (2)
dharmarājena taṁ dvāri tathā prāptaṁ mahā-munim
niśamya bhrātṛbhir mātrā patnībhiś ca sahotthitam (3)

At that time, Dharmarāja Śrī Yudhiṣṭhira was consulting with his family members about how they could invite Śrī Kṛṣṇa for His darśana on the pretext of some yajña or ensuing catastrophe.

However, at that very moment, he heard the news from the mouth of the doorkeeper about Śrī Nārada's arrival. To welcome him, Dharmarāja himself arose along with his mother, his wife and brothers.

DIG-DARŚINĪ-ṬĪKĀ: As Śrī Nārada entered the inner chamber doors of the palace compound dancing, Dharmarāja Śrī Yudhiṣṭhira was consulting with his mother, brothers and other family members. What were they discussing? The performance of an *aśvamedha yajña*, or some other kind of sacrifice, or the pretext of some danger that had arisen due to the attack of ruthless enemies, then someone like Bhīma could be sent to invite Śrī Kṛṣṇa to come from Dvārakā to Hastināpura to request His *darśana*. But it would be impossible for Him to arrive immediately after hearing the news of such sacrifices as an *aśvamedha yajña*. However, He would quickly come after news of danger that had arisen due to the attack of enemies, or the news of an impending conquest. But as the events proceeded, hearing the news of dancing Śrī Nārada arriving, Dharmarāja Śrī Yudhiṣṭhira stood up from his seat along with his mother, his wife and brothers to greet him.

Actually, at that time the Pāṇḍavas had neither the necessity for any kind of *yajña*, nor the possibility of any kind of hardship. In spite of this, they were plotting on how to get the *darśana* of Bhagavān. By this, it had been suggested that they send news of some *yajña* or some hardship only for the *darśana* of Śrī Kṛṣṇa. Therefore, the calamities mentioned beforehand are of two types: some calamities manufactured directly by Bhagavān Himself to broadcast their glories in the world and some created by their own desire, namely, devotees themselves in order to get the *darśana* of Śrī Bhagavān. But here, such calamities relating to other devotees are not revealed.

TEXT 4—5

ससम्भ्रमं धावता तु सोऽभिगम्य प्रणम्य च।
सभामानीय सत्पीठे प्रयत्नादुपवेशितः॥४॥
राज्ञा पूजार्थमानीतैः पूर्ववद्द्रव्यसञ्चयैः।
मातस्त्वच्छ्वशुरानेव सभृत्यानार्चयत् स तान्॥५॥

sa sambhramaṁ dhāvatā tu so 'bhigamya praṇamya ca
sabhām ānīya sat-pīṭhe prayatnād upaveśitaḥ (4)
rājñā pūjārtham ānītaiḥ pūrva-vad dravya-saṅcayaiḥ
mātas tvac-chvaśurān eva sa-bhṛtyān ārcayat sa tān (5)

Dharmarāja Śrī Yudhiṣṭhira eagerly ran to offer praṇāma to Śrī Nārada, and with great effort and respect he brought him into the assembly and made him sit upon an elevated seat of honor. O mother, thereupon using the same paraphernalia Dharmarāja Śrī Yudhiṣṭhira brought for worship of Śrī Nārada, he began to worship your fathers-in-law, Śrī Yudhiṣṭhira and his servants.

DIG-DARŚINĪ-ṬĪKĀ: Mahārāja Śrī Yudhiṣṭhira enthusiastically ran to present himself before Śrī Nārada and offer him *daṇḍavat praṇāma.* Śrī Nārada offered him *praṇāma* too. Afterwards, as in previous times, Mahārāja Śrī Yudhiṣṭhira ordered the various paraphernalia for the worship of Śrī Nārada. By reiterating the word *rājñā* (Dharmarāja) here, Śrī Parīkṣit Mahārāja points out his uncommon ability to immediately arrange an assortment of various wonderful paraphernalia for worship. Mahārāja Śrī Yudhiṣṭhira ordered all the paraphernalia for worship, but did not offer them.

"But just as Śrī Yudhiṣṭhira began to worship Śrī Nārada, O mother, Śrī Nārada began to perform *pūjā* with that same divine paraphernalia to Mahārāja Yudhiṣṭhira, your fathers-in-law and his servants." The relationship of "your fathers-in-law" (*tvac-chvaśurān*) intimates that Śrī Uttarā-devī is also as equally glorious as the Pāṇḍavas.

TEXT 6

हनूमद्गदितं तेषु कृष्णानुग्रहवैभवम्।
मुहुः संकीर्त्तयामास वीणागीत विभूषितम्॥ ६॥

hanūmad-gaditaṁ teṣu kṛṣṇānugraha-vaibhavam
muhuḥ saṅkīrtayām āsa vīṇā-gīta-vibhūṣitam

Just as Śrī Hanumān described the glories of the grace of Śrī Kṛṣṇa upon the Pāṇḍavas, Śrī Nārada began to repeatedly sing aloud in an extremely sweet voice those self-same glories, accompanied by the resonance of his vīṇā.

DIG-DARŚINĪ-ṬĪKĀ: The import of the *śloka* is clear.

TEXT 7

श्रीनारद उवाच—
यूयं नृलोके वत भूरिभागा, येषां प्रियोऽसौ जगदीश्वरेशः।
देवो गुरुर्बन्धुषु मातुलेयो, दूतः सुहृत् सारथिरुक्तितन्त्रः॥७॥

śrī-nārada uvāca—
yūyaṁ nṛ-loke bata bhūri-bhāgā yeṣāṁ priyo 'sau jagad-īśvareśaḥ
devo gurur bandhuṣu mātuleyo dūtaḥ suhṛt sārathir ukti-tantraḥ

Śrī Nārada said: On this earthly plane all of you are surely fortunate because the sovereign of universal lords, Bhagavān Śrī Kṛṣṇa, is your beloved, your worshipful Deity, your preceptor, your maternal cousin among kinfolk, messenger, charioteer, friend and obedient servant.

DIG-DARŚINĪ-ṬĪKĀ: The glories of Śrī Kṛṣṇa's favor towards the Pāṇḍavas as sung by Śrī Nārada are elaborately described from this seventh *śloka*, beginning with *yūyaṁ* up to the end of *śloka* forty-four, beginning with *bhavatāṁ kṛte param*.

"On this earthly plane (*nṛ-loka*) all of you are indeed most fortunate." By using the word *nṛ-loka* here, one should not interpret it to mean only this planet earth, namely, on this earthly plane there are extremely fortunate persons; on the other hand, there are many more fortunate persons on the celestial plane (*svarga*) also. Therefore, he implies that on the higher planets such as *svarga*, which are abundant with sense enjoyment, opulence and wealth, due to the absence of renunciation, there is naturally no dire need of receiving the mercy of Bhagavān.

Bhūri indicates "great" in the phrase *bhūri-bhāgā* (*bhāgya*), or "that which culminates in the ultimate limit" (*parākāṣṭhā or carama sīmā*). The word *bhāgya* or "fortune" connotes also "fortune endowed with the symptoms of devotion (*bhakti*) that bestows the complete mercy of Bhagavān," or "the fortune of engaging in *bhajana* to Bhagavān." Therefore, *bhūri-bhāgya* is the name of the ultimate limit of fortune that is endowed with the symptoms of *bhakti* that bestows the mercy of Bhagavān; or *bhūri-bhāgya* also connotes here that those who receive a plenary portion of the mercy of Bhagavān. In other words, being the partakers of Bhagavān's mercy, the Pāṇḍavas in particular are most fortunate. While expounding the reason for this he says: Śrī

Devakī-nandana is the Lord of even the administrative controllers like Brahmā, Rudra and so on, but He has become your beloved. By this, it is proof of the immeasurable fortune (*bhūrī-bhāgyatva*) of the Pāṇḍavas.

Śrī Nārada furthermore says that He is not only your favorite or beloved (*priya*) but your worshipful Deity (*īṣṭa-deva*), spiritual master (*guru*) and even intimate relative (*bāndhava*). *Īṣṭa-deva* means the worshipable personality who is worthy of constant worship and who gives protection from all calamities. *Guru* means He who in His manifest form gives all kinds of spiritual advice. *Bāndhava* means a fraternal relationship by birth. *Mātuleya* means a maternal relationship due to the family ties on your mother's side. In other words, just as a mother is affectionate, Śrī Kṛṣṇa is similarly very affectionate. The word *bandhu* indicates a relative by relationship of birth, and among such relatives, He is the son of the maternal uncle (father's sister). Or else, He is a brother, being the son of the paternal aunt. In this way, they are recipients of great affection because He is like a brother who shows mutual affection.

He is your messenger (*dūta*) because He was sent to your side as a messenger from the city of Virāṭa, named Upaplava, to the palace of Dūryodhana in Hastināpura. He is your well-wisher (*suhṛt*) because, without expecting any return for goodwill, He renders causeless welfare unto your people. He is your charioteer (*sārathī*) because in the war of Mahābhārata He held the reins of the chariot of Arjuna and steered his chariot. He is your obedient servant because at the time of the war Arjuna spoke, *senayor ubhayor madhye rathaṁ sthāpaya me 'cyuta*: "O Acyuta, please draw my chariot between the two armies." (*Bhagavad-gītā* 1.21) Hearing this order, Śrī Kṛṣṇa immediately stationed the chariot in the midst of both armies. In this way, concluding the topic of His being an obedient servant, he ends with "What more can I say? He is your obedient servant. Whatever way you order Him, at that very moment He follows your request."

On the other hand, the word *ukti-tantra* (order-supplier) is used here as *sevaka* (servant) because the direct use of the word *sevaka* for Śrī Kṛṣṇa seems too bitter. Therefore, instead of clearly mentioning the word *sevaka*, the word *ukti-tantra* is used. This hints at Śrī Hanumān's words of Śrī Kṛṣṇa being a servant and assuming a warrior posture (*vīrāsana*).

In such a way, the words like *devo guru* (worshipable Lord and spiritual master) and so forth from the original verse establish intimate love only. Otherwise, the meaning would have been derived by connecting the word *priya* (favorite or beloved) with all the terms such as *priya devatā, priya guru* and so on. *Priya devatā* means favorite *īṣṭa-deva*, who is eternally worshipable with love and affection. In this way, Arjuna's service to Rudra in the form of a demigod and Śrī Dronācārya's in the form of the guru becomes insignificant.

In other words, achieving some special purpose Arjuna once worshiped Śrī Rudradeva as *deva* and honored Śrī Dronācārya in the manifestation of *guru*. However, in comparison to Śrī Rudra, Śrī Kṛṣṇa alone is his *priya devatā* (dearmost worshipable Lord) and, instead of Śrī Dronācārya, Śrī Kṛṣṇa alone is his *priya guru* (dearmost spiritual master). In this way, by associating the word *priya* with all words, it is naturally verified that Śrī Kṛṣṇa is his supremely beloved. The essential meaning is that Brahmā, Rudra and others are only *īśvara* (controllers) and Śrī Devakī-nandana is the *priya īśvara* (beloved controller) of all of you. In other words, Brahmā and Rudra are respected only as controllers, whereas Śrī Kṛṣṇa is worshipable as the beloved *īṣṭa-deva* (favorite Deity). Above all this, even more intimate connection is that He is your guru. When all previous attributes are considered, you are the most fortunate of all persons on this mortal planet.

TEXT 8

यो ब्रह्मरुद्रादिसमाधिदुर्लभो, वेदोक्तितात्पर्यविशेषगोचरः।
श्रीमान् नृसिंहः किल वामनश्च श्रीराघवेन्द्रोऽपि यदंशरूपः॥८॥

yo brahma-rudrādi samādhi-durlabho,
vedokti-tātparya-viśeṣa-gocaraḥ
śrīmān nṛsiṁhaḥ kila vāmanaś ca
śrī-rāghavendro 'pi yad-aṁśa-rūpaḥ

The darśana of Śrī Bhagavān is rarely attainable even in the samādhi of such demigods as Brahmā and Rudra. He is the object of all the purports of the Vedas, and such avatāras as Śrī Nṛsiṁhadeva, Śrī Vāmana and Śrī Rāmacandra are His plenary portions also.

DIG-DARŚINĪ-ṬĪKĀ: If there is the objection that Śrī Devakī-nandana is too confidential and difficult to attain in spite of being our beloved

(*priya*), worshipable (*īṣṭa*) and so forth, since He is the *parabrahma-svarūpa*; therefore, how can He constantly reside in the home of common persons like us? It is evident by this that you are glorifying us ostentatiously, so why are you doing so? Anticipating such a question, Śrī Nārada discloses first the rarely attainable nature of Śrī Devakī-nandana. His *darśana* is difficult to attain even in the *samādhi* of such demigods as Brahmā and Rudra. Why? He is the sole object of purport of all the Vedas, yet He is not in His direct form (*sākṣāt-rūpa*). By extracting the aim and purport of the Vedas, He is the object of realization for demigods such as Brahmā. Still, He is not in His personal form, or discernable by the Vedas in His original form.

Devakī-nandana Śrī Kṛṣṇa has a divine sweet nature of *sac-cid-ānanda*. He is not simply transcendental existence such as Brahman. Therefore, He is not recognizable by the direct purport of the Vedas. Someone may ask, "Are not Śrī Nṛsiṁha and Śrī Vāmana similar?" Anticipating this doubt and pointing out the specialty of Śrī Kṛṣṇa in contrast to them, Śrī Nārada uses the word *śrīmān*. Śrī Nṛsiṁha, Śrī Vāmana and Śrī Rāmacandrajī are also His plenary portions, thus all of them are composed of concentrated eternity, knowledge and bliss. However, in contrast to these *avatāras* of Bhagavān, Śrī Kṛṣṇa is even more special. Śrīmān Nṛsiṁhadeva, despite His terrifying form, is full of variegated beauty, and Śrī Vāmanadeva, despite being a dwarf, is also full of variegated beauty. The meaning is that Śrī Nṛsiṁhadeva, out of parental affection towards His devotee, mercifully appeared from a pillar, and Śrī Vāmanadeva exhibited His mercy upon his devotee by traversing the entire three worlds with His two steps to exhibit His *viśva-rūpa*, and thus took the divine gigantic form of Trivikrama.

Sākṣāt bhagavān Śrī Rāmacandra is also an *aṁśāvatāra* of Śrī Devakī-nandana. Although Śrī Rāmacandrajī is *sāksāt bhagavān*, nevertheless, in this *avatāra* He did not manifest His unlimited opulences (*asīma aiśvārya*); therefore, he appeared just like any other *avatāra*. Śrī Kṛṣṇa is the *avatārī* of all. For example, *ete cāṁsa kalāḥ puṁsaḥ kṛṣṇaś tu bhagavān svayam*: "All *avatāras* previously mentioned are plenary portions (*amśa*), or portions of plenary portions (*kalā*) of Puruṣottama Śrī Kṛṣṇa, but being the source of all potencies (*sarva-śaktimān*), Śrī Kṛṣṇa Himself is *svayaṁ bhagavān*." (*Bhāg.* 1.3.28) By this substantial proof one realizes the greater glories of the Pāṇḍavas who are the servants of Bhagavān Śrī Kṛṣṇa over Śrī

Prahlāda Mahārāja, Śrī Bali Mahārāja and Śrī Hanumān, who are all servants of Śrī Nṛsiṁhadeva, Śrī Vāmanadeva and Śrī Rāmacandra respectively.

TEXT 9

अन्येऽवताराश्च यदंशलेशतो ब्रह्मादयो यस्य विभूतयो मताः।
माया च यस्येक्षणवर्त्मवर्तिनी दासी जगत्सृष्ट्यवनान्तकारिणी॥ ९॥

anye 'vatāraś ca yad-aṁśa-leśato
brahmādayo yasya vibhūtayo matāḥ
māyā ca yasyekṣaṇa-vartma-vartinī
dāsī jagat-sṛṣṭy-avanānta-kāriṇī

All other avatāras are only portions of plenary portions of Śrī Devakī-nandana. Demigods such as Brahmā are His divine extensions. Māyā, which creates, maintains and annihilates this material world, follows His order according to His suggestion.

DIG-DARŚINĪ-ṬĪKĀ: Other *avatāras* such as Matsya and Kūrma are plenary portions (*aṁśa*) of Śrī Devakī-nandana. Others such as Pṛthu are only portions of His plenary portions (*aṁśāṁśa*), whereas Brahmā and other demigods are His divine extensions (*vibhūti*), or only His *vaibhava svarūpa* servants, not *līlā-avatāras* (pastime incarnations). This is the opinion of *sādhus* who are expert knowers of the *śāstras*.

In this matter it is also apparent in the words of Śrī Brahmā to Śrī Nārada. For example:

ahaṁ bhavo yajña ime prajeśā
dakṣādayo ye bhavad-ādayaś ca
svarloka-pālāḥ khagaloka-pālā
nṛloka-pālās talaloka-pālāḥ

gandharva-vidyādhara-cāraṇeśā
ye yakṣa-rakṣoraga-nāga-nāthāḥ
ye vā ṛṣīṇām ṛṣabhāḥ pitṛṇāṁ
daityendra-siddheśvara-dānavendrāḥ
anye ca ye preta-piśāca-bhūta-
kūṣmāṇḍa-yādo-mṛga-pakṣy-adhīśāḥ

yat kiñca loke bhagavan mahasvad
ojaḥ-sahasvad balavat kṣamāvat

śrī-hrī-vibhūty-ātmavad adbhutārṇaṁ
tattvaṁ paraṁ rūpavad asva-rūpam

prādhānyato yān ṛṣa āmananti
līlāvatārān puruṣasya bhūmnaḥ
āpīyatāṁ karṇa-kaṣāya-śoṣān
anukramiṣye ta imān supeśān

"O Nārada, myself (Brahmā), Rudra, Viṣṇu, the Prajāpatis, all other *devarṣīs*, *svargaloka-pāla*, *manuṣya-loka-pāla*, leaders of lower planets, *gandharva-pati*, *vidyādhara-pati*, *cāraṇa-pati*, *yajña-pati*, *uraga-pati*, *nāga-pati*, superior *ṛṣīs*, senior forefathers, *daityendra* (leaders of the atheists), *siddheśvara* (great spacemen or leaders of the Siddhaloka planets), leaders of the non-Āryans, as well as leaders of dead bodies, leaders of evil spirits, leaders of jinns, rulers of *kuṣmāṇḍas* (special types of evil spirits), great aquatics, great beasts and birds and moreover anything and everything which is exceptionally possessed of opulence, power, mental and physical dexterity, strength, forgiveness, beauty, modesty, opulence and breeding, whether in some form or formlessness — all this majesty represents the transcendental potency (*vibhūti*) or *avatāra-tattva* (incarnations) of the *parama-puruṣa* or Supreme Personality of Godhead.

"O Nārada, now I shall state, one after another, the divine *avatāras* of the Lord known as *līlā-avatāras*. Hearing of their activities counteracts all impure matters amassed through the ear. Drink deeply through your earholes—listen carefully!" (*Bhāg.* 2.6.43—46)

In his commentary on this *śloka*, Śrīdhara Svāmīpāda writes: "I (Brahmā), Rudra, Viṣṇu, Dakṣa and other Prajāpatis, *naiṣṭhika brahmacārīs* such as you, leaders of *bhuva-loka*, leaders of *bhu-loka* or earthly planets, the leaders of the lower planets such as Pātāla, rulers of the *gandharvas*, *vidyādharas*, *cāraṇas*, *yakṣas*, *uragas*, *nāgas*, *ṛṣīs*, forefathers, dead bodies, satanic spirits, jinn, *kuṣmāṇḍas* (special type of evil spirits), great acquatics, the supreme controllers of beasts and birds and what more to say, among all these planets those who are fully opulent, that are full of strength, full of the power of the senses and the mind, strength, determination, beauty, *akarma* (without reaction to work or devoid of *karmic* entanglement), *jugupsā* (disgust),

wealth, intelligence, amazing effulgence, possessing beautiful form—all these are extended energies of the *bhūmā purūṣa* (Mahā-viṣṇu, the Lord of everything)"

According to the chronological order of the Tenth Chapter (*vibhūti-yoga*) of the *Śrīmad Bhagavad-gītā*, the *guṇāvatāras* are counted amongst the *vibhūtis*. Now while giving an account of the *līlā-avatāras*, which are concentrated forms of *sac-cid-ānanda*, in the *ślokas* beginning with *prādhānyata* (while being principal), he says that the same Supreme Personality first appeared in the *brāhmaṇa* form as the Four Kumāras. While being engaged in describing the names of *līlā-avatāras* in this way, Śrī Brahmā said that the Supreme Personality posesses countless minor *avatāras*. However, I will gradually glorify the most famous and important amongst these *avatāras*. In this connection in the First Canto it is said (*Bhāg.* 1.3.26):

> *avatārā hy asaṅkhyeyā hareḥ sattva-nidher dvijāḥ*
> *yathāvidāsinaḥ kulyāḥ sarasaḥ syuḥ sahasraśaḥ*

O *brāhmaṇas*, Śrī Hari who is an ocean of good qualities (*sattva-nidheh*) has innumerable *avatāras*, what more can I describe about them? The innumerable *avatāras* manifest from the *sattva-nidhi* Lord, just like rivulets flowing in different directions from an inexhaustible reservoir of water.

His great potency of mercy or His ability to propagate innumerable *avatāras* is indicated in this *śloka* through the word *sattva*. Therefore, the innumerable *avatāras* are perpetual. All the *avatāras* indeed appear in the world again and again out of mercy. Just as rivulets emanating from an inexhaustible reservoir of water are eternal, all the innumerable *avatāras* of Bhagavān are also eternal. Therefore, the bodies of all these *avatāras* are of the nature of concentrated bliss of the topmost order. They are full of all good qualities and are free from all defects. Although Śrī Brahmā, Viṣṇu and Rudra are *gunāvatāras* and not *vibhūtis*, since they propagate devotion to Bhagavān like the devotees of Bhagavān, they are sometimes known as *vibhūtis* also.

Śrī Viṣṇu is counted among both the *gunāvatāras* or among the *vibhūtis*, and incarnates in every *manvantara*. Namely, Śrī Bhagavān controls and rules every *manvantara* in the forms such as Yajña or as Śrī Viṣṇu. Nevertheless, He is also a *līlā-avatāra*. In the context of

describing the *līlā-avatāras* it is said: *jāto rucer ajanayat suyamān suyajña, ākūti-sūnur amarān atha dakṣiṇāyām*: "He appeared by the name of Suyajña in the womb of Ākuti as the son of Prajāpati Ruci. From the womb of Dakṣinā He produced such excellent demigods as Suṣama and ruled the *svāyambhuva manvantara* along with these sons." (*Bhāg.* 2.7.2)

That *yajña-rūpa* Bhagavān alone has become Indra Himself in this manvantara. Therefore, at some places, He is addressed as *vibhūti*, but He is actually a *līlā-avatāra*. Because of His jurisdiction to control the *manvantara* and His holding the post of Indra during that time, He is described as *vibhūti*, but factually He is a *līlā-avatāra*. In this way, the sequential count of major *līlā-avatāras* is to be understood from the *līlā-stotra* and other sources.

After showing the reasons He is counted as a *vibhūti*, Śrī Nārada expounds upon the term *māyā*. That Śrī Kṛṣṇa is impossible and unattainable from direct contact with the *īśvarī māyā* of all the material universes. This *māyā* remains aloof like a maidservant from the path of vision of Śrī Devakī-nandana. This is the nature of *māyā*. Just as a maidservant performs her work aloof from the sight of her master, the same is true of the nature of *māyā*. Therefore, she is compared to a maidservant who is completely dependent on her master. What is *māyā's* nature? She creates, maintains and annihilates the material world. Therefore, even demigods such as Brahmā who are under her control are naturally servants of *māyā*.

TEXT 10

यस्य प्रसादं धरणीविलापतः क्षीरोदतीरे व्रतनिष्ठया स्थिताः।
ब्रह्मादयः कञ्चन नालभन्त स्तुत्वाप्युपस्थानपराः समाहिताः॥ १०॥

yasya prasādaṁ dharaṇī-vilāpataḥ
kṣīroda-tīre vrata-niṣṭhayā sthitāḥ
brahmādayaḥ kañcana nālabhanta
stutvāpy upasthāna-parāḥ samāhitāḥ

Being disturbed by the lamentation of Dharaṇī, the goddess of Earth, demigods such as Brahmā appeared on the shore of the Milk Ocean and performed austerities with complete dedication. They worshipped and glorified one-pointedly, still they could not get the darśana or achieve any type of mercy from Him.

Dig-darśinī-ṭīkā: In the last verse it was said that Śrī Kṛṣṇa is difficult to attain for demigods such as Brahmā and Rudra even in their topmost trance. Now Śrī Nārada explains this with historical examples.

After hearing the lamentation of Dharaṇī-devī, the goddess of Earth, demigods such as Brahmā became troubled and with firm dedication pursued their vows. In other words, simply following the vow of breathing the air, they resided on the shore of the Milk Ocean and engaged themselves in the worship of Viṣṇu by offering reverential obeisances and controlling their external and internal senses (retracting them from sense objects). With one-pointed hearts they glorified Viṣṇu with *mantras* such as the *Puruṣa-sūkta*, still they could not obtain the *darśana* or get any type of mercy in the form of an assurance, what to speak of obtaining the Lord. This famous story is described in the Tenth Canto.

TEXT 11

ब्रह्मणैव समाधौ खे जातामधिगतां हृदि।
यस्य प्रकाश्यतामाज्ञां सुखिता निखिलाः सुराः॥ ११॥

brahmaṇaiva samādhau khe jātām adhigatām hṛdi
yasya prakāśya tām ajñāṁ sukhitā nikhilāḥ suraḥ

Only Śrī Brahmā was aware of the order of the Lord which appeared in his heart in samādhi as a divine etherial voice and, by manifesting that prominent order, he satisfied the demigods.

Dig-darśinī-ṭīkā: It may be said that such activities as the *arcana* of Bhagavān never goes in vain. Therefore, Śrī Nārada says, "This is a fact. Although the prayers unto Him may be most important, nevertheless it is not easy to please Him. Therefore, it is impossible that such prayers shall be answered quickly." Śrī Nārada explained this in the previous verse, and now he is discussing how Bhagavān is rarely achieved.

Śrī Brahmā heard Śrī Bhagavān's voice in *samādhi* and spoke these words to the demigods (*Bhāg.* 10.1.22-25):

puraiva puṁsāvadhṛto dharā-jvaro
bhavadbhir aṁśair yaduṣūpajanyatām
sa yāvad urvyā bharam īśvareśvaraḥ
sva-kāla-śaktyā kṣapayaṁś cared bhuvi

vasudeva-gṛhe sākṣād bhagavān puruṣaḥ paraḥ
janiṣyate tat-priyārthaṁ sambhavantu sura-striyaḥ
vāsudeva-kalānantaḥ sahasra-vadanaḥ svarāṭ
agrato bhavitā devo hareḥ priya-cikīrṣayā
viṣṇor māyā bhagavatī yayā sammohitaṁ jagat
ādiṣṭā prabhuṇāṁśena kāryārthe sambhaviṣyati

"O demigods, I have heard the order of Bhagavān. You should stop all commotion, listen and soon follow His orders. (Saying this, Śrī Brahmā narrated the subsequent words of Śrī Bhagavān.) Even before your request the Supreme Person, Śrī Bhagavān, knows about the lamentation of the goddess of Earth. (Here the word Puruṣa is used for Śrī Kṣirodakaśayī, indicating Bhagavān Śrī Kṛṣṇa.)

"You should all take birth in the dynasty of the Yadus in the form of their sons and grandsons. Moreover, as long as that Parameśvara (Śrī Kṛṣṇa) manifests personally and sports on the earth for removing the burden of the earth through His *kāla-śakti* (His potency of time), until then all you (the demigods along with Kṣīrodakaśāyī Viṣṇu) should also stay in the Yadu dynasty. The Supreme Person (Śrī Kṛṣṇa) shall soon appear in the house of Śrī Vasudeva. To please Him, even the wives of the demigods would also take birth on the Earth. The plenary portion of that Śrī Vāsudeva, the thousand-headed, fully independent Anantadeva would also appear for the pleasure of Bhagavān. Bhagavatī Viṣṇumāyā, the illusory potency of Viṣṇu who bewilders the world, will also appear by the order of Bhagavān in the womb of Śrī Yaśodā by her plenary portion to perform given tasks."

Śrī Brahmā understood this order of Śrī Bhagavān during his trance in his heart only by the inspiration of the function of his intelligence. By controlling the external senses, simply by focusing the mind, he received this order in the form of a voice from the sky. However he did not have the *darśana* of the speaker. Brahmā granted happiness to all demigods by manifesting that most confidential order which he had received in the form of a divine channeling.

TEXT 12—13

कस्मिन्नपि प्राज्ञवरैर्विविक्ते गर्गादिभिर्यो निभृतं प्रकाश्यते।
नारायणोऽसौ भगवाननेन साम्यं कथञ्चिल्लभते न चापरः॥ १२॥

अतः श्रीमधुपुर्यां यो दीर्घविष्णुरिति श्रुतः।
महाहरिर्महाविष्णुर्महानारायणोऽपि च॥ १३॥

kasminn api prājña-varair vivikte
gargādibhir yo nibhṛtaṁ prakāśyate
nārāyaṇo 'sau bhagavān anena sāmyaṁ
kathañcil labhate na cāparaḥ (12)
ataḥ śrī-madhu-puryāṁ yo dīrgha-viṣṇur iti śrutaḥ
mahā-harir mahā-viṣṇur mahā-nārāyaṇo 'pi ca (13)

Somewhere Garga, the best among learned sages, revealed in confidence that Śrī Kṛṣṇa can be equated only with Bhagavān Śrī Nārāyaṇa to some degree, but not completely. He is also famous in Śrī Madhupuri (Mathurā) by such names as Dīrgha-viṣṇu, Mahā-hari, Mahā-viṣṇu and Mahā-nārāyaṇa.

DIG-DARŚINĪ-ṬĪKĀ: Suppose the question arises, "Is Śrī Devakī-nandana that Bhagavān Śrī Nārāyaṇa Himself?" Śrī Nārada wants to remove this doubt and mention the greater importance of the *vraja-vāsīs* such as Śrī Nanda in contrast to the associates of Vaikuṇṭha such as Śrī Garuḍa. Therefore, he first depicts the glories of Śrī Devakī-nandana as superior to the glories of Śrī Nārāyaṇa with these verses beginning with *kasmin* (somewhere).

Although this word *kasmin* indicates such *vraja-vāsīs* as Śrī Nanda, their names are not openly mentioned. They have attained the pinnacle of highest mercy from Śrī Kṛṣṇa, therefore their glories will be mentioned later. In this context it was not appropriate to mention their glories. Discriminating like this, Śrī Nārada simply hints at their glories with the word *kasmin*.

In this way, the best among learned scholars, Garga and other sages, somewhere quietly divulged the glories of Śrī Devakī-nandana. In what way did they disclose it? He is equal in some degree to Śrī Vaikuṇṭheśvara who possesses six opulences, but not wholesale. In some respects, such as being the source of all incarnations (*avatārī*) or having the excellence of form, Śrī Kṛṣṇa is similar to Śrī Nārāyaṇa. Still, He is not equal in every way or all respects. In what way is He Bhagavān Śrī Nārāyaṇa? In *Viṣṇu Purāṇa* (6.5.74) it is written:

aiśvaryasya samagrasya dharmasya (vīryasya) yaśasaḥ śriyaḥ
jñāna-vairāgyayoś cāpi śaṇṇāṁ bhaga itīṅganā

> All six qualities such as opulence (*aiśvarya*), strength (*dharma* or *vīrya*), fame (*yaśa*), beauty (*śrī*), knowledge (*jñāna*) and renunciation (*vairāgya*) are expressed by the word *bhaga* and all these six qualities are present completely in Śrī Nārāyaṇa; therefore, He is known as Bhagavān who is possessed of six opulences.

Hence, the meaning of the word *nāra* is "the multitude of living beings" and the meaning of the word *ayana* is "one who glances mercifully." Thus, through His potency of knowledge and action (*jñāna-kriyā-śakti*), He endows and engages them with their own maintenance requirements and appropriate management.

Therefore, in name alone Śrī Vaikuṇṭheśvara is Śrī Nārāyaṇa, and only from time to time is Bhagavān Śrī Nārāyaṇa similar to Śrī Kṛṣṇa. However, in Śrī Devakī-nandana the above-mentioned qualities are wonderfully realized to the fullest extent; therefore, He is renowned as the original Nārāyaṇa or Mahā-nārāyaṇa. Hence Garga Muni said, "Śrī Vaikuṇṭheśvara Nārāyana is similar to Śrī Kṛṣṇa to a certain degree." No other *mahā-puruṣa* is superior to Śrī Nārāyaṇa. *Etan nānāvatārāṇāṁ, nidhānaṁ bījam avyayam* (*Bhāg.* 1.3.5): "His transcendental form is the seed of all other incarnations."

By all these proofs it is known that Śrī Nārāyaṇa is the root of all the various incarnations or is the source of all incarnations. However, He does not possess the supra-sweet form, qualities, pastimes and other qualities like Śrī Devakī-nandana. Even this Supreme Nārāyaṇa cannot slightly equate to Śrī Devakī-nandana, because Śrī Kṛṣṇa expands that *prema* by manifesting the waves of the essence of His sweet form, qualities and pastimes. For instance, the words of Śrī Gargācārya to Śrī Nanda Mahārāja are as follows (*Bhāg.* 10.8.19):

> *tasmān nandātmajo 'yaṁ te nārāyaṇa-samo guṇaiḥ*
> *śriyā kīrtyānubhāvena gopāyasva samāhitaḥ*

> "O Nanda, this Son of yours is equal to Nārāyana in His transcendental qualities, opulence, fame and influence—therefore you should carefully raise Him."

The purport is that one whose qualities, form, opulences and so on, are like Śrī Nārāyaṇa's, alone is similar to Śrī Nārāyaṇa. Now, although that same Nārāyaṇa's qualities are like Him, however Śrī Nārāyaṇa is not equal in manifesting His sweet dress and pastimes. In other

words, this Śrī Kṛṣṇa will increase the *āyaḥ* or wealth of the *prema* of the *gopas* such as Śrī Nanda or the meaning of the word *āyaḥ* is "that beneficial process and wealth of the topmost bliss that is aptly collected." On the other hand, if it is read as *sveti*, then by the words *āyaḥ* and *sva* the meaning comes out to be *yoga-kṣema* (acquirement and maintenance). He is of the nature of *yoga-kṣema* for the *gopas*; therefore, focus your heart one-pointedly on Him. By these words of Śrī Garga it is revealed that Śrī Kṛṣṇa makes arrangements for the maintenance and acquirements of the *gopas*; therefore, He would exhibit the most sweet qualities, form, pastimes and so on, in Vraja. However, in Vaikuṇṭha there is no such arrangement of the *yoga-kṣema*. Therefore, He is directly Bhagavān; in other words, although the qualities are present so wonderfully in Śrī Nārāyana, this Śrī Kṛṣṇa alone is known as *svayaṁ bhagavān* (the Supreme Personality of Godhead Himself).

TEXT 14

यस्य प्रसादः सन्मौनशान्तिभक्त्यादिसाधनैः।
प्रार्थ्यो नः स स्वयं वोऽभूत् प्रसन्नो वशवर्त्यपि॥ १४॥

yasya prasādaḥ san-mauna-śānti-bhakty-ādi-sādhanaiḥ
prārthyo naḥ sa svayaṁ vo 'bhūt prasanno vaśa-varty api

The mercy of Śrī Kṛṣṇa cannot be achieved by our devotional practices such as self-satisfaction, neutrality, devotion, or the association of saintly persons. Yet that same Śrī Kṛṣṇa who is pleased with you without any sādhana is under your dominance.

DIG-DARŚINĪ-ṬĪKĀ: Now Śrī Nārada, declaring that the Pāṇḍavas are superior to even great sages who are worshipable in the whole world, narrates the verse beginning with *yasya*. One can pray for the special mercy of Śrī Devakī-nandana by the following processes: The vow of utmost silence, or quality of being self-satisfied, peacefulness or liberation, the ninefold processes of devotional service, the *darśana* of the Deity and the association of Vaiṣṇavas. However, that mercy, which is unobtainable by those who practice these devotional processes, that same Bhagavān Śrī Kṛṣṇa is pleased with you without performing any *sādhana*. He is not only pleased, but He is controlled by you and performs tasks such as following your orders.

Mahārāja Śrī Yudhiṣṭhira once exclaimed, "What great fortune of Śrī Prahlāda Mahārāja! He is most glorious! He is the recipient of Bhagavān's special mercy; however, we are most inglorious!" In this way, considering himself so unfortunate, Śrī Yudhiṣṭhira became anxious, then Śrī Nārada addressed him (in the end portion of the narration of Prahlāda's activities) (*Bhāg.* 7.10.48-50, 7.15.75-77):

yūyaṁ nṛ-loke bata bhūri-bhāgā
lokaṁ punānā munayo 'bhiyanti
yeṣāṁ gṛhān āvasatīti sākṣād
gūḍhaṁ paraṁ brahma manuṣya-liṅgam
sa vā ayaṁ brahma mahad-vimṛgya-
kaivalya-nirvāṇa-sukhānubhūtiḥ
priyaḥ suhṛd vaḥ khalu mātuleya
ātmārhaṇīyo vidhi-kṛd guruś ca
na yasya sākṣād bhava-padmajādibhī
rūpaṁ dhiyā vastutayopavarṇitam
maunena bhaktyopaśamena pūjitaḥ
prasīdatām eṣa sa sātvatāṁ patiḥ

"O King, that Prahlāda is fortunate and we are unfortunate—do not become distressed by thinking like this! In the planet of mortal beings, you people are most fortunate, because the sages who purify the world constantly visit your abode and in your abode the Supreme Brahman is secretly living in the form of a human being. That Śrī Kṛṣṇa is the Supreme Brahman; therefore, even illustrious people are searching after Him in experiencing the happiness of impersonal liberation. However, that same Supreme Brahman is your beloved well-wisher and the son of your maternal uncle. He is your very soul, worshipful Deity, obedient servant and spiritual master. Therefore, who is as fortunate as you? O King, even the demigods such as Śiva and Brahmā cannot ascertain His form by their intelligence, then how can I describe Him? May that same Bhagavān, who is controlled by the devotees, be pleased through the vows of silence, control of the senses and only be worshipped by devotion."

Saying this, Śrī Nārada pointed out Śrī Bhagavān who was seated in that assembly. The purport is that the rarely attained Supreme Brahman, being extremely merciful unto you, is present at this moment

to give *darśana* to everyone; therefore, what more can I say about your great fortune? Now if you ask what is the need of the constant visits of sages who purify the world to our abode? In reply to this, he says that confidentially the Supreme Brahman is directly present in your house in human form. Therefore, sages visit to have His *darśana*.

In this way, after narrating about the concealed residence of Bhagavān, he is speaking about His greatly difficult to attain nature. Demigods such as Brahmā and great sages such as Sanaka could not entirely describe His form. Furthermore, demigods such as Brahmā are searching for Him in the Vedas. However, they could not obtain Him in His direct form and therefore describe Him in the form of the bliss of impersonal liberation, that is, as the topmost happiness without any qualities. This most confidential and indescribable Supreme Brahman is indeed your beloved well-wisher. Here beloved means *prīti-kārī* or well-wisher which means causeless benefactor. Soul means the object of great affection. Worshipful means "being worthy of worship due to being the worshipful Deity (*iṣṭa-deva*)." *Vidha-kṛta* means "fulfiller of commands or follower of orders."

Now if the question is raised that, despite being the Supreme Brahman, why did He accept the hand of sixteen thousand one hundred and eight queens in marriage and why did he follow the rituals of religiosity? Therefore, Śrī Nārada says: *yasya rūpaṁ tattvam*. Even demigods such as Brahmā could not describe the absolute truth with assurety. Only on the fine intelligence of the demigods is a single limb of beauty of the Supreme Brahman shown, though directly visible, and that but a tiny depiction by using the logic of "pointing out the direction" such as, "like this and like that" is something to be said.

However, they were unable to describe His glories clearly or fully. Therefore, if His great majesty and sweet pastimes are indescribable, then how can demigods experience or describe them? "Although I have mainly mentioned the names of Bhava (Śiva) and Padma-yoni (Brahmā), even we, namely, myself and great sages such as Sanaka are also unable to describe His glories definitively or experience His pastimes. However, that same highly glorious Supreme Brahman is very pleased with you. Although by the practice of the vow of silence and other austerities we pray for His mercy, still we cannot obtain it."

The purport is that this Supreme Brahman did not live in the abode of Śrī Prahlāda in His original form and even great sages

did not go to His abode for *darśana*. Rather, the Supreme Brahman does not have any relationship with Śrī Prahlāda as the son of the maternal uncle as the Pāṇḍavas have. Therefore, you people are more fortunate in comparison with Śrī Prahlāda. What more can I say? You alone are most fortunate in comparison to such demigods as Śiva and Brahmā, sages like Sanaka and myself, and other devotees of Bhagavān.

TEXT 15

अहो शृणुत पूर्वन्तु केषाञ्चिदधिकारिणाम्।
अनेन दीयमानोऽभून्मोक्षः स्थितिरियं सदा॥ १५॥

aho śṛṇuta pūrvaṁ tu keṣañcid adhikāriṇām
anena dīyamāno 'bhūn mokṣaḥ sthitir iyaṁ sadā

***Aho*, listen, in the past there was the opinion that Śrī Bhagavān would grant liberation only to a few exceptionally qualified persons.**

DIG-DARŚINĪ-ṬĪKĀ: Śrī Kṛṣṇa exhibited such uncommon, glorious sweetness. That is the main reason the Pāṇḍavas received such greatness. With this intent, in the ten verses beginning with *aho*, he describes the sweet glories of Śrī Kṛṣṇa. "How wonderful this is! This same Devakī-nandana in previous incarnations granted liberation only among those who were qualified to receive liberation. Now, however, He is bestowing such liberation everywhere and there is nothing improper about this."

TEXT 16—17

कालनेमिर्हिरण्याक्षो हिरण्यकशिपुस्तथा।
रावणः कुम्भकर्णश्च तथान्ये घातिताः स्वयम्॥ १६॥
मुक्तिं न नीता भक्तिर्न दत्ता कस्मैचिदुत्तमा।
प्रह्लादाय परं दत्ता श्रीनृसिंहावतारतः॥ १७॥

kālanemir hiraṇyākṣo hiraṇyakaśipus tathā
rāvaṇaḥ kumbhakarṇaś ca tathānye ghātitāḥ svayam (16)
muktiṁ na nītā bhaktir na dattā kasmaicid uttamā
prahlādāya paraṁ dattā śrī-nṛsiṁhāvatārataḥ (17)

Despite personally killing such demons as Kālanemi, Hiraṇyāksa, Hiraṇyakaśipu and the rākṣasas Rāvaṇa and Kumbhakarṇa, Śrī

Bhagavān did not grant them liberation. Therefore, what more can be said about the matter than He did not bestow that topmost devotional service on everyone. Still, in the avatāra of Śrī Nṛsiṁha alone He granted to Śrī Prahlāda a bhakti mixed with jñāna.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Bhagavān does not grant liberation (*mukti*) so easily. To explain this Śrī Nārada speaks these verses beginning with *kāla* and so forth. The Lord in the form of Śrī Vaikuṇṭheśvara killed Kālanemi in the battle between the demigods and the demons. He killed Hiraṇyākṣa in the form of Śrī Varāha. He killed other various demons such as Hiraṇyakaśipu in the form of Śrī Nṛsiṁhadeva. However, He did not grant liberation despite having killed such atheistic *rākṣasas* as Rāvaṇa and Kumbhakarṇa.

Therefore, what more can be said about the matter than He did not bestow the topmost *bhakti* on everyone. However, in the Śrī Kṛṣṇa *avatāra* he offered that same *mukti*. Therefore, to indicate His topmost glories this is mentioned. What to speak of granting that supremely pure *prema-bhakti*, when did He not freely bestow liberation in previous times? However, in the *avatāra* of Śrī Nrsiṁha alone He granted a calculative, majestic devotion to Śrī Prahlāda (*jñāna-miśrā-bhakti*). Śrī Prahlāda's devotion is not *śuddha-bhakti*. Śrī Prahlāda himself has mentioned this previously.

TEXT 18

हनूमान जाम्बुवान् श्रीमान् सुग्रीवोऽथ विभीषणः।
गुहो दशरथोऽप्येते नूनं कतिपये जनाः॥ १८॥

hanūman jāmbuvān śrīmān sugrīvo 'tha vibhīṣaṇaḥ
guho daśaratho 'py ete nūnaṁ katipaye janāḥ

In the avatāra of Śrī Rāma, some personalities such as Śrīman Hanūmān, Jāmbuvān, Sugrīva, Vibhīṣaṇa, Guhaka and King Daśaratha obtained pure devotional service from Him.

DIG-DARŚINĪ-ṬĪKĀ: In the *avatāra* of Śrī Rāmacandrajī, some servants such as Śrī Hanūmān and some living entities obtained *śuddha-bhakti*, in other words, pure devotional service free from *jñāna* and *karma*, from this Śrī Devakī-nandana alone. *Śrīman* means "the opulence of topmost good fortune," and all such people are indeed endowed with the topmost good fortune.

Here the word *nūnam* indicates certainty or inference, in other words, symptoms by which one can infer that one obtained *śuddha-bhakti*; or the word *nūnam* also relates to Śrī Daśaratha, who due to the curse of a *brāhmaṇa* experienced the distress of being separated from his son and thus left his body, consequently doubt may arise about his *śuddha-bhakti*. On the other hand, seeing his parental affection towards Śrī Rāmacandrajī, there is the likelihood of his having *śuddha-bhakti*. This is the opposing argument. Therefore, after the word *daśaratha*, the affix *api* (also) is used in the original verse.

TEXT 19

रघुनाथावतारेऽस्माच्छुद्धां भक्तिं तु लेभिरे।
विशुद्धस्य च कस्यापि प्रेम्णो वार्त्तापि न स्थिता॥ १९॥

raghunāthāvatāre 'smāc chuddhāṁ bhaktiṁ tu lebhire
viśuddhasya ca kasyāpi premṇo vārtāpi na sthitā

Although, in the avatāra of Śrī Rāma some great souls obtained pure devotional service (śuddhā-bhakti), still it is never heard of that pure prema was received.

DIG-DARŚINĪ-ṬĪKĀ: In this way, in spite of Śrī Daśaratha being a pure *svā-rasika* devotee also, his devotional service did not depend on the qualities and form of Śrī Rāmacandra, because that pure love arose from the variegated feelings of being a husband and the son. The consideration of love with any such feelings was not prevalent at that time. Also, the news of the pure, indescribable *prema* towards Śrī Kṛṣṇa like the *gopīs'* had not even entered anyone's ears. Thus, how was it possible to obtain such pure love (*viśuddha prema*)?

TEXT 20

इदानीं भवदीयेन मातुलेयेन नो कृताः।
मुक्ता भक्तास्तथा शुद्धप्रेमसम्पूरिताः कति॥ २०॥

idānīṁ bhavādīyena mātuleyena no kṛtāḥ
muktā bhaktāś tathā śuddha-prema-sampūritāḥ kati

However, at this time, did not your maternal uncle's son, Śrī Kṛṣṇa, grant many persons liberation, devotional service and the pure mellow of prema?

Dig-darśinī-ṭīkā: "Has not Śrī Kṛṣṇa granted many persons liberation, devotional service and the pure mellow of *prema*? In fact, many persons have become very satisfied having bathed in liberation, devotional service and the mellow of *prema*." This is explained in the original verse by the phrase *bhavādīyena mātuleyena*, meaning "the son of your maternal uncle." Due to your relationship with Śrī Kṛṣṇa, who is so glorious, it is indicated that you are similarly glorious also.

TEXT 21

आत्मना मारिता ये च घातिता वार्जुनादिभिः।
नरकार्हाश्च दैतेयास्तन्महिम्नामृतं गताः॥ २१॥

ātmanā mārita ye ca ghātitā vārjunādibhiḥ
narakārhāś ca daiteyās tan-mahimnāmṛtaṁ gatāḥ

All the demons who were killed by Śrī Kṛṣṇa, or those killed by Arjuna, were fit to suffer in hell, but due to the greatness of Śrī Kṛṣṇa became liberated.

Dig-darśinī-ṭīkā: In the verse beginning with *ātmanā*, Śrī Nārada describes the names of demons obtaining liberation. In this *avatāra* of Śrī Kṛṣṇa, He killed such demons as Pūtanā personally, or those demons killed through Bhīma and Arjuna who all were fit to suffer in hell, nevertheless, due to the mercy of the son of your maternal uncle, Śrī Kṛṣṇa, all obtained liberation. Here, *kṣatriya* kings such as Karṇa and Duryodhana are addressed as demons because their bodies possessed plenary portions of the demons; therefore, they behaved inimically towards both Śrī Viṣṇu and the Vaiṣṇavas. Thus, they are also counted amongst the demons.

In the Second Canto (*Bhāg.* 2.7.34 and 35) it has been said:

ye ca pralamba-khara-dardura-keśy-ariṣṭa-
mallebha-kaṁsa-yavanāḥ kapi-pauṇḍrakādyāḥ
anye ca śālva-kuja-balvala-dantavakra-
saptokṣa-śambara-vidūratha-rukmi-mukhyāḥ
ye vā mṛdhe samiti-śālina ātta-cāpāḥ
kāmboja-matsya-kuru-sṛñjaya-kaikayādyāḥ
yāsyanty adarśanam alaṁ bala-pārtha-bhīma-
vyājāhvayena hariṇā nilayaṁ tadīyam

The following principal warriors displayed excessive ego by seizing such weapons as the bow and arrow to take up their fight against Śrī Kṛṣṇa: Pralambāsura, Khara (Dhenukāsura), Baka, Keśī, Ariṣṭa, various wrestlers, Kuvalayapīḍa and Kālayavana, Kapi (Dvivida), Pauṇḍraka, Śālva, Naraka, Balvala, Dantavakra, Saptokṣa, Sambara, Viduratha and Rukmī and also those from Kāmbhoja, Matsya, Kuru, Sṛnjaya and Kekaya and others. All of them were killed by the hands of Śrī Kṛṣṇa and became liberated. Actually, this act of Śrī Kṛṣṇa is supramundane (rare, transcendental or uncommon). Among those demons, few were killed by the hands of Śrī Kṛṣṇa Himself. Demons such as Khara, Kapi and Balvala were killed by the hands of Śrī Balarāma. Demons such as Kāmboja were killed by Bhīma and Arjuna. Pradyumna killed Sambara. Mucukunda killed Kālayavana. Still, it is to be understood that they were killed at the hands of Śrī Kṛṣṇa because Śrī Bālarāma, Bhīma and Arjuna are disguised (secondary) names for Śrī Kṛṣṇa.

Thus all of these demons obtained the state of complete liberation and were not seen again. Also the phrase *pada yaśyanta-darsanāmalam* can be interpreted differently. All of those demons became free from being seen again or obtained the non-existential, impersonal liberation of complete absorption, that is, they did not again obtain another body, or they obtained the liberation of the nature of *adarśana-mala*. Merging into the form of *adarśana* (invisibility) or liberation (*mokṣa*) is compared to feces or dung, being the annihilator of *bhakti*. Although by saying *tadīya nilaya* the abode of Śrī Vaikuṇṭha alone is implied, nevertheless in the original verse *mukti* has been used. Therefore, although they went to Vaikuṇṭha, it should be understood they received liberation in the form of freedom from material bondage. Here, *mukti* is to be understood as the demons' liberation from the bondage of material existence.

TEXT 22—23

तपोजपज्ञानपरा मुनयो येऽर्थसाधकाः।
विश्वामित्रो गौतमश्च वशिष्ठोऽपि तथापरे॥ २२॥
तं कुरुक्षेत्रयात्रायां गत्वा कृष्णप्रसादतः।
भक्तिं तं प्रार्थ्यतां प्राप्याभवंस्तद्भक्तितत्पराः॥ २३॥

tapojapa-jñāna-parā munayo ye 'rtah-sādhakaḥ
viśvāmitro gautamaś ca viśiṣṭho 'pi tathā pare (22)
taṁ kurukṣetra-yātrāyāṁ
gatvā kṛṣṇa-prasādataḥ
bhaktiṁ taṁ prārthya tāṁ prāpyā-
bhavaṁs tad-bhakti-tatparāḥ (23)

Though Viśvāmitra was intent on performing penance and austerities (tapa); Gautama intent on silent meditation of mantras (japa); Vaṣiṣṭha intent on the pursuit of knowledge (jñāna); as well as other munis who were practitioners of dharma, artha, kāma and mokṣa—at the time of pilgrimage to Kurukṣetra, all prayed to Śrī Kṛṣṇa for bhakti and ultimately obtained that dedication to bhakti by the mercy of Śrī Kṛṣṇa.

DIG-DARŚINĪ-ṬĪKĀ: With these two verses, beginning with *tapa*, Śrī Nārada now explains how sages obtained the *bhakti* of Śrī Kṛṣṇa. *Tapa-niṣṭha* Viśvāmitra, *japa-niṣṭha* Gautama, *jñāna-niṣṭha* Vaṣiṣṭha and other *munis*, despite initially being practitioners of *dharma*, *artha*, *kāma* and *mokṣa*, made pilgrimages to Kurukṣetra. There they first prayed to Śrī Kṛṣṇa for *bhakti* and having received that *bhakti* they prayed for, they remained fully engaged in their respective devotional services in the end.

In this connection the Tenth Canto (*Bhāg.* 10.84.26) has stated:

tasyādya te dadṛśimāṅghrim aghaugha-marṣa-
tīrthāspadaṁ hṛdi kṛtaṁ su-vipakva-yogaiḥ
utsikta-bhakty-upahatāśaya jīva-kośā
āpur bhavad-gatim athānugṛhāna bhaktān

"O Śrī Kṛṣṇa, today we have had the *darśana* of your lotus feet! These lotus feet destroy all types of sins. They are the source of the holy waters of the River Ganges. The yogīs who have obtained perfection in yoga also meditate upon them within the heart. We have directly seen those holy feet today. Please grant us devotional service and bestow your mercy upon us. Only the people whose *jīva-koṣa* (imprisonment from false ego) in the form of *vāsanā* (material desires) has been destroyed by *bhakti* endowed with *tattva-jñāna* (knowledge of the truth), perform the devotional service of Your transcendental lotus feet." In the commentary to this verse Śrīdhara Swāmī expounded:

"Fully matured *yogīs* who have attained the topmost perfection meditate on those lotus feet within the heart. However, they cannot obtain the direct *darśana* of those feet. Those lotus feet destroy all sin; they are the shelter of the holy pilgrimage named Gaṅgā. O Prabhu, we directly viewed those same lotus feet as the result of many pious activities. Now, please show us mercy by making us your devotees."

What is the need of devotional service? You should perform chanting and austerities as before. In response the sages say, "O Prabhu, by having the *darśana* of your lotus feet *bhakti* has arisen in our hearts, and due to this, our souls' imprisonment from the false ego in the form of material desires has been vanquished. Therefore, we desire to obtain Your beautiful lotus feet—we do not want any other destination!"

TEXT 24

स्थावराश्च तमोयोनिगतास्तरुलतादयः।
शुद्धसात्त्विकभावाप्त्या तत्प्रेमरसवर्षिणः॥ २४॥

sthāvarāś ca tamo-yoni-gatās taru-latādayaḥ
śuddha-sāttvika-bhāvāptyā tat-prema-rasa-varṣiṇaḥ

By the mercy of Śrī Kṛṣṇa, immobile entities such as trees and creepers, despite being born into a species of ignorance, become enlightened by pure goodness and constantly shower streams of nectar of their divine love.

DIG-DARŚINĪ-ṬĪKĀ: Now, by the verse beginning with *sthāvara*, Śrī Nārada narrates the glories of living entities filled with divine love. Trees and creepers who are born in the mode of ignorance are generally inert due to the absence of *kriyā-śakti*, the creative energy of the external senses. The trees and creepers of Śrī Vṛndāvana-dhāma belong to the inert class due to the absence of the creative energy of external senses, but they have obtained the mode of pure goodness by the mercy of Śrī Kṛṣṇa. Even though the trees and creepers of Vṛndāvana are actually not among a species in the mode of ignorance, still he is describing them so because they are comparable to ordinary, inert entities. This also relates to the trees and creepers residing in Haṣṭinapura. For example, in the First Canto (*Bhāg.* 1.8.40) Śrī

Kuntidevī addresses Bhagavān Śrī Kṛṣṇa:

> *ime jana-padāḥ svṛddhāḥ supakvauṣadhi-vīrudhaḥ*
> *vanādri-nady-udanvanto hy edhante tava vīkṣitaiḥ*

> "O Śrī Kṛṣṇa, since You are present here, this country is also flourishing and medicinal herbs, trees and plants are producing on proper time. In other words, by Your merciful glance, all these mountains, forests and lakes are receiving great prosperity."

In this quoted verse of *Śrīmad-Bhāgavatam* the meaning of the phrase *tava vīkṣitaiḥ* is that by your most merciful glance all these creations are becoming prosperous. Also, the meaning of the word *edhante* (increasing) is that having obtained the wealth of Your *prema*, they have received the highest prosperity. This is the intended meaning of the given *śloka*. In other words, actually the trees and creepers, in spite of being inert, have obtained the pure devotional sentiments (*śuddha-sāttvika-bhāvas*) of the topmost Vaiṣṇavas. Here, the meaning of the phrase *śuddha-sāttvika* is that *bhāva* or sentiment which is free from the modes of passion and ignorance. It is understood that they had attained *sattvika-bhāvas* such as *stambha* (stunned) that represent the *anubhāva*s (sub-ecstasies) of divine *prema*. In this way, all the trees and creepers also by the flood of devotional mellows, and on the pretext of raining honey, shower the rain of tears that are characteristic of the wealth of *prema*.

TEXT 25

> हे कृष्णभ्रातरस्तस्य किं वर्णोऽपूर्वदर्शितः।
> रूप–सौन्दर्य–लावण्य–माधुर्याश्चर्यताभरः॥ २५॥

> *he kṛṣṇa-bhrātaraś tasya kiṁ varṇo 'pūrva-darśitaḥ*
> *rūpa-saundarya-lāvanya-mādhuryāścaryatā-bharaḥ*

O brothers of Śrī Kṛṣṇa, how much more can I describe of the amazing glories of the divine form, beauty, loveliness and sweet character of Śrī Kṛṣṇa! All are unprecedented.

DIG-DARŚINĪ-ṬĪKĀ: In this way, after singing the glories of the gift of liberation, devotion and transcendental love Śrī Kṛṣṇa bestowed, now Śrī Nārada is describing the root cause of all these glories. He

is describing the self-manifest glories of His form in the two *ślokas* beginning with *he kṛṣṇa*. "O brothers of Śrī Kṛṣṇa, Śrī Kṛṣṇa's divine form and so on are all unprecedented!" Previously or even in the incarnation of Vaikuṇṭheśvara Śrī Nārāyana this was not exhibited.

Divine form (*rūpa*) refers to His bodily shape; beauty (*saundarya*) refers to the lovely attractiveness and shapely nature of His bodily limbs; loveliness (*lāvaṇya*) refers to His special effulgence (*kānti-viśeṣa*); and sweetness (*mādhurya*) refers to His mild smile, the dancing of His eyebrows and sidelong glances. How can I describe the wonderful glories of these qualities? In other words, how can I describe these wonders that amaze my heart? On the other hand, I cannot help but describe them.

TEXT 26

अपूर्वत्वेन तस्यैव यो विस्मयविधायकः।
तथा लीलागुणाः प्रेमा महिमा केलिभूरपि॥ २६॥

apūrvatvena tasyaiva yo vismaya-vidhāyakaḥ
tathā līlā gunāḥ premā mahimā keli-bhūr api

Śrī Kṛṣṇa's unprecedented form even astonished Him. Similarly, His pastimes, qualities, love, glories and land of pastimes are also unparalleled.

DIG-DARŚINĪ-ṬĪKĀ: The form and beauty of Śrī Kṛṣṇa astonish even Śrī Kṛṣṇa Himself. Why? This is because this most wonderful form of beauty and so on was never manifested before. In this way, His pastimes, variegated character, qualities such as divine mercy, His affection towards His devotees and the *prema* of His devotees towards Him are glorious. His affection towards the miserable and wretched people or His quality of being controlled by the devotees and the abode of His pastimes, Śrī Vṛndāvana, are also similarly glorious. The import of calling the Pāṇḍavas "brothers of Śrī Kṛṣṇa" is: "You are His brothers; you are truly aware of His glories and also have experienced His glories. Therefore, you persons are indeed most fortunate."

TEXT 27

मन्येऽत्रावतरिष्यन्न स्वयमेवमसौ यदि।
तदास्य भगवत्तैवाभविष्यत् प्रकटा न हि॥ २७॥

manye 'trāvatariṣyan na svayam evam asau yadi
tadāsya bhagavattaivā-bhaviṣyat prakaṭā na hi

I think that if Śrī Kṛṣṇa had not personally descended, then His supreme majesty, namely, the glories of being the Supreme Bhagavān would never have been revealed in this world.

DIG-DARŚINĪ-ṬĪKĀ: If doubt arises as to why has such a beautiful form and qualities never been seen before, manifested now? If His beautiful form and qualities are unprecedented, how can they be eternal? And furthermore, it can be said that if this beautiful form existed before, then its superiority due to being unprecedented cannot be fully proven. Anticipating such doubts, Śrī Nārada speaks these two verses beginning with *manye*.

My opinion is that if Śrī Kṛṣṇa Himself never descended in Śrī-Mathurā-dhāma of this earthly planet, what to speak of His exquisite, wonderful beauty, even His supreme majesty would never have been expressed. The indeclinable article *hi* is used to indicate such a certainty. The import is that although such qualities as His supreme *aiśvarya* and *rūpa*, *līlā* and *dhāma* are eternal, that is, ever-present in Goloka beyond the material realm, still they could not manifest on this earthly planet unless they were made to descend, or nobody in this world could realize it at this time. Therefore, I think that due to such *rūpa*, *līlā* and so on, despite His *bhagavattā* (the quality of being the Supreme Personality or supreme majesty) was certainly unprecedented in this world, nonetheless, at present it has manifested so everyone would be capable of realizing it. It is my opinion that had His *bhagavattā* endowed with the opulence such as beauty and other qualities not been displayed in this world, then despite its eternality, it would have remained unmanifest to the world. Thus I would have surely counted that His *bhagavattā* aspect as "non-existing," that is, I would have considered it as "not existing."

TEXT 28

इदानीं परमां काष्ठां प्राप्ताभूत् सर्वतः स्फुटा।
विशिष्टमहिमश्रेणी-माधुरीचित्रताचिता ॥ २८ ॥

idānīṁ paramāṁ kāṣṭhāṁ prāptābhūt sarvataḥ sphuṭā
viśiṣṭa-mahima-śreṇī-mādhurī-citratācitā

Now the sweetness of variegated pastimes of Śrī Kṛṣṇa pervades everywhere and has reached its topmost limits, thus that supreme majesty is fully visible everywhere.

DIG-DARŚINĪ-ṬĪKĀ: Now in this *avatāra*, His quality of supreme majesty (*bhagavattā*) endowed with such beauty is completely manifest everywhere and in every way, and His sweetness has also reached its topmost limits. In what way does this occur? His special and super-excellent glories, being covered by a variegated sweetness, have culminated in their topmost limits. In this way, despite Śrī Kṛṣṇa being the source of all incarnations (*avatarī*), knowledge of His present incarnation is perceived. Therefore, since Śrī Kṛṣṇa is the source of all incarnations, it is logical that He possesses that topmost opulence and sweetness.

TEXT 29

कृष्णस्य कारुण्यकथास्तु दूरे तस्य प्रशस्यो वत निग्रहोऽपि।
कंसादयः कालियपूतनाद्या बल्यादयः प्रागपि साक्षिणोऽत्र॥ २९॥

kṛṣṇasya kāruṇya-kathās tu dūre
tasya praśasyo bata nigraho 'pi
kaṁsādayaḥ kāliya-pūtanādyā
baly-ādayaḥ prāg api sākṣiṇo 'tra

What to speak of Śrī Kṛṣṇa's compassion, even His chastisement is praiseworthy. Kaṁsa, Kāliya and Pūtanā were witness to this during the manifest form of Śrī Kṛṣṇa. In previous avatāras, demons such as Bali were witness.

DIG-DARŚINĪ-ṬĪKĀ: After briefly describing the glories of Bhagavān's qualities such as compassion this way, now Śrī Nārada explains the unique glories that have manifested on the pretext of chastisement (*daṇḍa*) in the śloka beginning with *kṛṣṇasya*.

Ah, how wonderful! What to speak of Śrī Kṛṣṇa's mercy, even His chastisement is praiseworthy and the object of sublime glorifications. Regarding the praise of Śrī Kṛṣṇa's chastisement, demoniac persons such as Kaṁsa are indeed the eye-witnesses and proof, for example (*Bhāg.* 10.2.24):

āsīnaḥ saṁviśaṁs tiṣṭhan, bhuñjānaḥ paryaṭan mahīm
cintayāno hṛṣīkeśam apaśyat tanmayaṁ jagat

> At the time of Kaṁsa's sovereign rulership of Śrī Mathurā, he became so absorbed in Śrī Hṛṣikeśa that while performing such activities as sitting upon his royal throne, arising, residing, eating, drinking, travelling and so forth, he meditated upon Him constantly in the mood of enmity.

Like this, even when alive, Kaṁsa obtained that sentiment which is difficult for even *mahā-yogīs*. When Śrī Kṛṣṇa toppled him down from his throne, Kaṁsa achieved the mark of Śrī Kṛṣṇa's lotus feet on His chest at the time of death and while directly having *darśana* of Śrī Kṛṣṇa's enchanting face gave up his body. Even after giving up his body, his body was honored, and Śrī Bhagavān, appearing with the Yādavas and *gopas* with appropriate royal rites, performed such *saṁskāras* as the cremation of his dead body. Thereafter Śrī Kṛṣṇa, with the sweet words of a close friend, pacified the wives of Kaṁsa and turned over the kingdom to His father, Śrī Ugrasena. In the original verse, Cāṇūra and other wrestlers that resemble Kaṁsa and kings like Jarāsandha, excluding Śiśupāla and Dantavakra, are to be included by the word *ādi*. Śiśupāla and Dantavakra were offenders to the *brāhmaṇas*, thus they played like demons. However, being devotees in their previous lives, they qualified for the Lord's mercy—this should be clear. By the order of Kaṁsa, all wrestlers who contested Śrī Bhagavān also accepted the sentiment similar to Kaṁsa towards Śrī Kṛṣṇa, or slightly less than that sentiment, and thus attained a similar superior destination. Śrī Kṛṣṇa used to perform pastimes of wrestling with His beloved *gopas*. Similarly, on the pretext of wrestling with these wrestlers, Śrī Kṛṣṇa granted His grand mercy in the form of His embrace (*Bhāg.* 10.44.49), *yām āhur laukikīṁ saṁsthāṁ, hatānāṁ samakārayat*: "Thereafter, Śrī Bhagavān, the purifier of the world, consoled the royal queens and completed the prescribed rituals of all persons slain by Him." This is the proof that all of them also received their final *saṁskāras* like Kaṁsa.

Though Śrī Balarāma had captured Jarāsandha, Śrī Kṛṣṇa repeatedly freed him to enhance his chivalrous fame. Even at the time of his demise, Śrī Kṛṣṇa went to his house with his friends and relatives, and soundly established His great reputation of loyalty to brahminical principles, possessing enormous generosity and invincibility. In this regards, Pauṇḍraka also was awarded a superior destination. This

should be implicitly understood. All of them obtained liberation, what more can be said about this subject?

For those who were killed especially by the hands of Śrī Kṛṣṇa, it has been previously explained (*Bhāg.* 11.5.48):

vaireṇa yaṁ nṛpatayaḥ śiśupāla-pauṇḍra-
śālvādayo gati-vilāsa-vilokanādyaiḥ
dhyāyanta ākṛta-dhiyaḥ śayanāsanādau
tat-sāmyam āpur anurakta-dhiyāṁ punaḥ kim

"Kings like Śiśupāla, Pauṇḍraka, Śālva, and I were always thinking about Śrī Kṛṣṇa due to their animosity. Even while reclining, sitting or engaging in other activities, they meditated upon the bodily movements of the Lord, His sporting pastimes, His loving glances and other attractive activities displayed by the Lord. Being thus always absorbed in Śrī Kṛṣṇa, they achieved such liberations as *sārūpya* (attaining a similar form) and *sāyujya* (merging into the Brahman effulgence). What then can be said of the good destination offered to those who constantly fix their minds on Śrī Kṛṣṇa in a favorable, loving mood?"

After explaining the issue of kings who possessed an inimical mood, Śrī Nārada explains independently the speciality of the Kāliya and Pūtanā demons who were comparatively more fortunate.

Kāliya obtained a relatively greater fortune than those wrestlers who obtained the vast fortune of embracing Śrī Kṛṣṇa while wrestling, that is, he received the great fortune of obtaining the footdust of the lotus feet of Bhagavān. Regarding this subject, the wives of Kāliya indeed say, *kasyānubhāvo 'sya na deva vidmahe, tavāṅghri-reṇu-sparaśādhikāraḥ*: "O Lord, we do not know how the serpent Kāliya attained such great opportunity of being touched by the dust of your lotus feet. For this aim, the goddess of fortune performed austerities for centuries, giving up all other desires and taking austere vows." (*Bhāg.* 10.16.36)

Bhagavān performed the special pastime of bestowing the dust of His lotus feet on Kālīya's head. In other words, his every hood was transformed into a place to rhythmically dance on by Bhagavān. That Kāliya also glorified and worshipped Bhagavān and thus received the mercy of His order. In other words, He obtained the immense fortune of residing happily in his abode on the vast island of Ramaṇaka,

abandoning the fear of Śrī Garuḍa. Śrī Garuḍa retracted his natural enmity towards him too and showed respect by making a friendship with him because Kāliya received the insignia of the *sudarśana cakra* upon his head, and other extraordinary marks from the lotus feet of Bhagavān.

The reason for Pūtanā's great fortune is that, despite being a *rākṣasī* or demoness, she arrived too in Gokula amidst the *gopa* and *gopīs* in a saintly garb, attired in the guise of a mother. Thus, in this connection, Śrī Śukadeva Gosvāmī said (*Bhāg.* 10.6.3):

na yatra śravaṇādīni rakṣo-ghnāni sva-karmasu
kurvanti sātvatāṁ bhartur yātudhānyaś ca tatra hi

"Only in those places where the residents, while performing their prescribed duties, do not sing and hear the names of Bhagavān that can vanquish demons can such demoniac elements as Yātudhānya appear."

Where Bhagavān is personally present, can a *rakṣasī* ever enter that place? Never! In conclusion, because Pūtanā had an extremely unique fortune, she entered wearing that saintly garb. Once again, that *rakṣasī* who had taken the form of a woman, placed the lotus feet of Bhagavān, which are meditated upon by Brahmā, in her lap and like a mother with great affection caressed him. Pūtanā caressed Him so wonderfully that even mother Yaśodā was greatly astonished to see it. This fact is narrated in the episode of the killing of Pūtanā (*Bhāg.* 10.6.9):

tāṁ tīkṣṇa-cittām ativāma-ceṣṭitāṁ,
vīkṣyāntarā koṣa-paricchadāsivat
vara-striyaṁ tat-prabhayā ca dharṣite
nirīkṣyamāṇe jananī hy atiṣṭhatām

Both mothers of Śrī Kṛṣṇa, Śrī Yaśodā and Śrī Rohiṇī, upon seeing Pūtanā in the house, simply kept staring at her; they could not stop her.

In this way, by maternally caressing Him, Pūtanā received the destination of a mother (*Bhāg.* 10.6.35):

pūtanā loka-bāla-ghnī rākṣasī rudhirāśanā
jighāṁsayāpi haraye stanaṁ dattvāpa sad-gatim

The killer of infants, the drinker of blood, the demoness Pūtanā, despite breast-feeding Śrī Kṛṣṇa in order to kill Him, received the destination of a mother.

All these subjects are also narrated in the speech of Śrī Śukadeva Gosvāmī (*Bhāg.* 10.15.35), *sad-veṣād iva pūtanāpi sa-kulā tvām eva devāpitā*: "Simply by imitating the activities of the devotees, Pūtanā and others obtained Śrī Bhagavān along with their entire dynasties."

These words of Śrī Brahmā are also pleasing to see (*Bhāg.* 3.2.23):

aho bakī yaṁ stana-kāla-kūṭaṁ
jighāṁsayāpāyayad apy asādhvī
lebhe gatiṁ dhātry-ucitāṁ tato 'nyaṁ
kaṁ vā dayāluṁ śaraṇaṁ vrajema

"Alas, Bhagavān's mercy is so wonderful that though the wicked Pūtanā came with the desire to kill baby Kṛṣṇa by enticing Him to suckle her poisoned breast, still Pūtanā received the position suitable for a mother. In other words, Śrī Kṛṣṇa by only glancing and accepting her guise as a devotee had given her the supreme destination."

This subject is also spoken of in the words of Śrī Uddhava. Even after the demise of Pūtanā, Bhagavān performed dancing sports on the breasts of Pūtanā (*Bhāg.* 10.6.18), *bālaṁ ca tasyā urasi krīḍantam*: "Child Kṛṣṇa played on her breasts…"

This fact has been further clarified by these evidences. Although Pūtanā's body made of the five elements was demoniac, nevertheless, at the time of burning her dead body a fragrance more superior in comparison to *aguru* and *candana* had spread everywhere (*Bhāg.* 10.6.34):

dahyamānasya dehasya dhūmaś cāguru-saurabhaḥ
utthitaḥ kṛṣṇa-nirbhukta-sapady āhata-pāpmanaḥ

"While Pūtanā's body was burning, a fragrant smoke like aguru arose from it…"

All these statements are celebrated and noteworthy. In the original *śloka*, the word *ādi* of the term *pūtanādi* indicates demons such as Kāliya, Yamalārjuna and Aghāsura. Among them, the most fortunate is Yamalārjuna who during the pastime of being bound by a rope, Śrī

Kṛṣṇa entered between those Yamalārjuna trees and uprooted them. Thus He freed them from the curse of the great sage, and by giving them a great chance to offer prayers He gave them the benediction of loving devotional service. Aghāsura's fortune was that in his vast body in the shape of a serpent, Śrī Kṛṣṇa entered with His friends and performed wonderful pastimes in the mouth of the serpent. On the pretext of that play, Śrī Kṛṣṇa granted Aghāsura a liberation that astonished the whole world (*sarūpya-mukti*). The leathery cave of His dried-up dead body for many days became the great playground for Śrī Kṛṣṇa and His cowherd friends.

In *Śrīmad-Bhāgavatam* (10.11.36):

> *rājann ājagaraṁ carma śuṣkaṁ vṛndāvane 'dbhutam*
> *vrajaukasāṁ bahu-tithaṁ babhūvākrīḍa-gahvaram*

O King, in Vṛndāvana, the wonderful python-like body of Aghāsura dried up and for many days became the cave for the play of the *vraja-vāsīs*.

The pastimes of demons like Baka, Keśi and Ariṣṭa is clearly expressed in the Tenth Canto of *Śrīmad-Bhāgavatam*. Therefore Śrī Nārada has not expressed them.

In this manner, at the time of *rāsa-līlā* the flaw of Śrī Kṛṣṇa's abandoning the *gopīs* also transformed into a grand quality. Śrī Kṛṣṇa whose heart was attracted by the love of the *gopīs* became fully absorbed in hearing their loving talks at the time of separation. Therefore, this defect of abandonment culminates in a most wonderful quality. This is also explained in the pastime of the *rāsa-līlā* (Śrī Kṛṣṇa saw that the *gopīs* considered Him to be ungrateful and inimical to His superiors, or *gurus*, and they began to smile secretly through the medium of their eye movements. To remove this illusion of the *gopīs*, he expresses the sentiment Bhagavān has for devotees.) *Śrīmad Bhāgavatam* (10.32.20-22) says:

> *nāhaṁ tu sakhyo bhajato 'pi jantūn*
> *bhajāmy amīṣām anuvṛtti-vṛttaye*
> *yathādhano labdha-dhane vinaṣṭe*
> *tac-cintayānyan nibhṛto na veda*
> *evaṁ mad-arthojjhita-loka-veda*
> *svānām hi vo mayy anuvṛttaye 'balāḥ*

mayāparokṣaṁ bhajatā tirohitaṁ
māsūyituṁ mārhatha tat priyaṃ priyāḥ
na pāraye 'haṃ niravadya-saṁyujām
sva-sādhu-kṛtyaṁ vibhudhāyuṣāpi vaḥ
yā mābhajan durjara-geha-śṛṅkhalāḥ s
aṁvṛścya tad vaḥ pratiyātu sādhunā

"But the reason I do not immediately reciprocate the affection of other living entities when they worship me, O *gopis*, is that I want to intensify their loving devotion. They then become like a poor man who has gained some wealth and then lost it, and who thus becomes so anxious about it that he can think of nothing else. O *sakhīs*, I am not among the ungrateful and inimical ones towards guru. Though I am *ātmā-rāma* (self-satisfied) and *purṇa-kāma* (whose desires are fulfilled), I rejoice being controlled by your love. Therefore, in this sense, I am not self-satisfied. Moreover, I am *apurna-kāma* (whose desires are not fulfilled) because I am extremely eager to taste the mellow of conjugal love, even more than the mellows of neutrality and servitorship. I am not ungrateful; though being a cowherd boy I did not study the *niti-śaśtra* (civic laws), still due to being Nārāyaṇa, I am omniscient and grateful. I am not a *guru-drohī* (opposed to superiors).

"In this connection what more can be said, because only being wounded by your playful sidelong glance I had disappeared, that also only with the intention of granting you My indescribable transcendental love by bringing you under my control. You may ask, 'What is the nature of that transcendental love I am explaining to you?' Listen. Those who worship Me, I also worship them, because by doing so they would constantly meditate on Me, just as a poor person having obtained wealth and then losing that wealth remains absorbed only in the thought of that wealth and forgets everything else. Therefore, though I vanish from your eyes, I am never far from you. If you say, 'Why do you disappear?' even though I have explained the cause of this previously, still you should hear it again.

"O ladies, by abandoning religion and irreligion for Me, you always remain absorbed in my thoughts. However, in order to increase your attachment towards Me and upon hearing your lovely conversation and being served by it in the unseen way, despite having vanished from your eyesight, I was walking behind you.

Therefore, O beloved, I am indeed your beloved, because secretly I was worshipping you. Hence it is not appropriate for you to accuse the beloved."

These three *ślokas* (*Bhāg.* 10.32.20-22) from Bhagavān proclaim the subject matter of His mercy towards the *gopīs* by His own mouth. This shall also be further elaborated upon. In fact such behavior towards Śrī Kṛṣṇa, who is directly the source of all incarnations, is logical. Śrī Kṛṣṇa also had similar dealings that are famous in the Vāmana *avatāra*. Śrī Bhagavān tied up Bali and displayed cruelty only to make famous his incomparable courage all over the world. Again, after snatching away the heavenly kingdom from Bali, Śrī Vāmanadeva manifested special mercy towards him by granting him the position of the ruler of the Sutala planet which is decorated with even more opulence than the heavenly planets, and also by becoming his doorkeeper. He also followed His duty by protecting him from the disturbance of the conquerors of all directions, such as Rāvaṇa. Durvāsā, who was extremely tormented by a demon named Kuśa, had prayed with intense distress, still Bhagavān Vāmanadeva did not listen to His prayers. Śrī Bhagavān was reluctant to leave the door of Bali to protect Durvāsā. This narration is documented in the Purāṇas such as *Śrīmad-Bhāgavatam*. Therefore, the glories of this incarnation of Śrī Vāmana also culminate in the glories of the original source of all incarnations, Śrī Kṛṣṇa. By the word *ādi* demons such as Madhu, Kaiṭabha and Kālanemi are implied and the pastime of mock fighting between Bhagavān and them, and the granting unto them great mercy is narrated in the above-mentioned Purāṇas. Due to the fear of increasing the volume of this book, these pastimes are not mentioned at this place.

TEXT 30

श्रीपरीक्षिदुवाच—

इति प्रगायन् रसनां मुनिर्निजा,–मशिक्षयन्माधव–कीर्तिलम्पटाम्।
अहो प्रवृत्तासि महत्त्ववर्णने प्रभोरपीति स्वरदैर्विदश्यताम्॥ ३०॥

śrī-parīkṣid uvāca—

iti pragāyan rasanāṁ munir nijā,-
maśikṣayan mādhava-kīrti-lampaṭām

aho pravṛttāsi mahattva-varṇane
prabhor apīti sva-radair vidaśya tām

Mahārāja Parikṣit spoke to his mother: While glorifying Bhagavān Śrī Kṛṣṇa in this way, the topmost sage Śrī Nārada all of a sudden bit his tongue and spoke, "Aho, you are engaging me in narrating the glories of Śrī Kṛṣṇa?" Speaking like this, he chastised his tongue which was greedy to describe the glories of Mādhava.

DIG-DARŚINĪ-ṬĪKĀ: While glorifying Śrī Kṛṣṇa in this superlative way, Śrī Nārada chastised his own tongue. *Mādhava* refers to the moonlike Bhagavān Śrī Kṛṣṇa who has arisen from the ocean of the dynasty of Madhu, thus he chastised the tongue that was attached to glorifying Him. What type of chastisement was it? Biting the tongue by his teeth or pressing the tongue between his teeth. Why did he bite Himself? "Alas! (*out of wonder and exasperation*) Even the four-headed Brahmā and thousand-headed Ananta-śeṣa are unable to expound His glories, and you are glorifying that selfsame Śrī Kṛṣṇa? Why are you engaged in this inappropriate task? It only reveals your audacity!"

TEXT 31

रसने ते महद्भाग्यमेतदेव यदीहितम्।
किञ्चिदुच्चारयैवैषां तत् प्रियाणां स्वशक्तितः॥ ३१॥

rasane te mahad-bhāgyam etad eva yad ihitam
kiñcid uccārayaivaiṣaśāṁ tat-priyāṇāṁ sva-śaktitaḥ

O Tongue! if you can describe even slightly the glories of these beloved devotees of Bhagavān according to your own power, then I would consider it my great fortune.

DIG-DARŚINĪ-ṬĪKĀ: What instruction did Śrī Nārada give to his tongue? He is explaining this in the verse beginning with *rasane*. The word *eva* is related appropriately everywhere in the sense of the word *api* (also). "O my tongue, if you can describe even one fraction of the character of the beloved devotees of Śrī Kṛṣṇa, then I would consider myself extremely fortunate—what to speak of glorifying their worshipful Deity, Śrī Bhagavān? However, if you can glorify even a little bit of the glories of the devotees according to your ability, then I shall consider

it to be your good fortune—what to speak of glorifying them fully? In other words, the glories of the devotees are also indescribable; therefore, the great fortune of describing them is also indescribable. Again you should indeed consider it your great fortune what you are describing. What result one receives by performing *saṅkīrtana* cannot be explained.

"Even though the glories of Bhagavān's devotees are as indescribable as the glories of Bhagavān, still the glories of Bhagavān are without a beginning, unlimited and completely incomprehensible, and because they are beyond my calculations, it is impossible for me to describe them. However, the behavior of His devotees is somewhat like my own behavior and the subject of personal experience. Therefore somehow it may be possible to attempt to describe the behavior of devotees. Due to my inability there is the likelihood of shortcomings in that description and the likelihood of committing an offense. However, that offense is pardonable by the devotees who are merciful to the poor and meek—they forgive such offenses. Therefore, it is the duty of my tongue to glorify the devotees." The esoteric meaning is that it is more superior to glorify the devotees than to glorify Bhagavān. This is the general overview of this topic.

TEXT 32

श्रीनारद उवाच—
महानुभावा भवतास्तु तस्मिन् प्रतिस्वकं यः प्रियताविशेषः।
भवत्सु तस्यापि कृपाविशेषो धृष्टेन नीयेत स केन जिह्वाम्॥ ३२॥

śrī nārada uvāca—
mahānubhāvā bhavatās tu tasmin
prati-svakaṁ yaḥ priyatā-viśeṣaḥ
bhavatsu tasyāpi kṛpā-viśeṣo
dhṛṣṭena nīyeta sa kena jihvām

Śrī Nārada said: O magnanimous ones, just as your love for Śrī Kṛṣṇa is apparent, Śrī Kṛṣṇa's special mercy unto you is easily apparent. Only some impudent person would dare to describe with his tongue the subject of this mercy.

DIG-DARŚINĪ-ṬĪKĀ: After describing the glories of the Pāṇḍavas in a general manner, Śrī Nārada now describes individually the special

mercy of Bhagavān towards each of them. Initially, he is narrating this verse beginning with *mahānubhāva* with the doubt of being unfit to offer such glorification. "O great personalities, O most glorious *mahātmās*, regarding that special affection you have towards Śrī Kṛṣṇa, a similar, unique mercy of Śrī Kṛṣṇa is also seen in you. Which impudent person would dare to utter the glories of that mercy by his tongue? If someone attempts to describe those glories then he is shameless, because he is engaging in describing a subject beyond description."

TEXT 33

माता पृथेयं यदुनन्दनस्य स्नेहार्द्रमाश्वासनवाक्यमेकम्।
अक्रूरवक्त्रात् प्रथमं निशम्य प्रेमप्रवाहे निममज्ज सद्यः॥ ३३॥

mātā pṛtheyaṁ yādu-nandanasya
snehārdram āśvāsana-vākyam ekam
akrūra-vaktrāt prathamaṁ niśamya
prema-pravāhe nimamajja sadyaḥ

Your mother, Śrī Kuntīdevī, simply by hearing one sentence of affectionate assurance of Śrī Yadunandana from the mouth of Akrūra, became instantaneously submerged in a flow of prema.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada is the topmost relisher (*parama rasika*) of the glorification of the devotees. Being unable to abandon it, he is indeed describing the glories of the Pāṇḍavas. This is elaborately explained through the medium of these seven verses beginning with *mātā*. Your mother, or by also being the mother of persons like me, this Śrī Kuntidevī heard only one sentence of assurance from Śrī Kṛṣṇa (sent via the medium of Akrūra). In *Bhāgavatam* (10.48.32) it is stated:

sa bhavān suhṛdāṁ vai naḥ śreyān śreyaś-cikīrṣayā
jijñāsārthaṁ pāṇḍavānāṁ gacchasva tvaṁ gajāhvayam

"O dear, you are the best among all of My relatives, therefore to check the welfare of the Pāṇḍavas you should quickly go to Hastināpura to bring this message."

TEXT 34

विचित्रवाक्यैर्बहुधा रुरोद स्फुटेन्नृणां यच्छ्रवणेन वक्षः।
भवत्स्वपि स्नेहभरं परं सा ररक्ष कृष्णप्रियतामपेक्ष्य॥ ३४॥

vicitra-vākyair bahudhā ruroda
spuṭen nṛṇāṁ yac-chravaṇena vakṣaḥ
bhavatsv api sneha-bharaṁ paraṁ sā
rarakṣa kṛṣṇa-priyatām apekṣya

After hearing the appeasing words of Śrī Yadunandana, Śrī Kuntīdevī wept and lamented in various ways. Simply by hearing her lamentations the hearts of mankind would be rent asunder. She shows intense affection unto you only with the desire for obtaining Śrī Kṛṣṇa's mercy.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada clarifies the characteristic of Śrī Kuntidevī's absorbtion in her mellow of divine love beginning with the verse *vicitra*. While lamenting in various ways she exclaims (*Bhāg.* 10.49.11-12):

kṛṣṇa kṛṣṇa mahā-yogin viśvātman viśva-bhāvana
prapannāṁ pāhi govinda śiśubhiś cāvasīdatīm
nānyat tava padāmbhojāti paśyāmi śaraṇaṁ nṛṇām

"O Kṛṣṇa, Kṛṣṇa, O great mystic! O soul and maintainer of the universe, I have surrendered unto You! I am residing in this material world with my sons in constant suffering! O Govinda, please protect me! I do not see any shelter other than Your lotus feet for the human beings that are afraid of the time factor."

Simply hearing that pitiful lamentation, the hearts of men were rendered to pieces. Now, doubt may arise whether she has so much affection for Śrī Kṛṣṇa. How it is possible for her to have affection for her sons? By the phrase *bhavatsv api* he subdues that doubt. With the word *api* (also) it is indicated that her topmost affection is possible only because she has very good sons like you. However, seeing Bhagavān Śrī Kṛṣṇa's relationship with you, or seeing Bhagavan Śrī Kṛṣṇa's affection towards you, or those who love Śrī Kṛṣṇa, only they are dear to Śrī Kṛṣṇa (*kṛṣṇa-priya*). Only due to the affection of these persons who are dear to Kṛṣṇa, she keeps such type of affection for you. Here the purport of the word *rarakṣa* is that due to the devotional nature towards Śrī Kṛṣṇa, Śrī Kuntīdevī automatically does not have any affection towards her sons. However, only due to the devotional nature of her sons unto Śrī Kṛṣṇa, in other words, considering her sons to be closely related to Śrī Kṛṣṇa, she keeps affection for them.

To express her dedication in showing that type of love the past tense has been employed in place of the present tense.

TEXT 35

चिरेण द्वारकां गन्तुमुद्यतो यदुजीवनः।
काकुस्तुतिभिरावृत्य स्वगृहे रक्षतेऽनया॥ ३५॥

cireṇa dvārakāṁ gantum udyato yadu-jīvanaḥ
kāku-stutibhir āvṛtya sva-gṛhe rakṣyate 'nayā

Śrī Kṛṣṇa, the very life of the Yādavas, after residing in your palace for a long time prepared to go to Dvārakā, then Śrī Kuntī-devī with humble, pleading words stopped Him and kept Him in the palace.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada is saying something else also. After lingering for some time because of the Mahābhārata War with the Pāṇḍavas such as Mahāraja Yudiṣṭhira, Śrī Kṛṣṇa became ready to depart to Dvārakā. At that time Śrī Kuntī-devī with humble words said, *namasye puruṣaṁ tvādyam, īśvaraṁ prakṛteḥ param*: "O Kṛṣṇa, my obeisances unto You! You are the Supreme Lord, the original personality invisible to material nature." With these words of praise in the First Canto (*Bhāg.* 1.8.18) she stopped Śrī Kṛṣṇa from going and kept Him in her palace for a few more days.

In the original verse here, the verb *rakṣate* indicates the present tense. It reveals that she stopped Śrī Kṛṣṇa, who is the very life of the Yādavas, again and again. The purport of the word *yadu-jīvana* is that due to the separation for many days from Śrī Kṛṣṇa, who is like their very *jīvana-svarūpa*, the Yādavas had almost become lifeless. Therefore, to grant them *darśana* Śrī Kṛṣṇa became ready to depart for Dvārakā repeatedly, and Śrī Kuntī-devī kept stopping Him by keeping Him in the palace.

TEXT 36

युधिष्ठिरायापि महाप्रतिष्ठा लोकद्वयोत्कृष्टतरा प्रदत्ता।
तथा जरासन्धवधादिना च भीमाय तेनात्मन एव कीर्त्तिः॥ ३६॥

yudhiṣṭhirāyāpi mahā-pratiṣṭhā
loka-dvayotkṛṣṭatarā pradattā
tathā jarāsandha-vadhādināca
bhīmāya tenātmana eva kīrtiḥ

Just as Bhagavān Śrī Kṛṣṇa bestowed immense fame upon Mahārāja Śrī Yudhiṣṭhira in this world and the next, similarly, by killing Jarāsandha, He bestowed such fame upon Bhīmasena as well.

DIG-DARŚINĪ-ṬĪKĀ: The phrase *mahā-pratiṣṭhā* (immense fame) suggests the following. Śrī Kṛṣṇa upon completing the Rājasūya sacrifice granted immense fame to Śrī Yudhiṣṭhira Mahārāja. Therefore, in *aṣṭṭotara-śata-nāma-stotra,* the prayer to Śrī Kṛṣṇa having one hundred and eight names, Śrī Kṛṣṇa has become famous as *yudhiṣṭhira-pratiṣṭhātā.* In this way, though He was capable of killing kings such as Jarāsandha personally, with excellent chances to kill him repeatedly, instead Śrī Kṛṣṇa had him killed by Bhīmasena and awarded His own fame to him.

TEXT 37

भगवानयमर्जुनश्च तत् प्रियसख्येन गतः प्रसिद्धताम्।
न पुराणशतैः परैरहो महिमा स्तोतुममुष्य शक्यते॥ ३७॥

bhagavān ayam arjunaś ca
tat-priya-sakhyena gataḥ prasiddhatām
na purāṇa-śataiḥ parair aho
mahimā stotum amuṣya śakyate

Arjuna, who is full of all kinds of opulences, has also gained fame as a beloved friend of Śrī Kṛṣṇa. Aho, not even countless Purāṇas and great scriptures can describe his glories!

DIG-DARŚINĪ-ṬĪKĀ: Due to a magnificent reverence, the word *bhagavān* is addressed to Arjuna in the present verse, or rather in the *Viṣṇu Purāṇa* (6.5.78):

utpattiṁ pralayaṁ caiva bhūtānām agatiṁ gatim
vetti vidyām avidyāṁ sa vācyo bhagavān iti

The word *bhagavān* is used for a person who knows the truth about the creation, destruction, the *karmic* comings and goings and the enlightenment and illusion of all embodied creatures.

Arjuna has also become famous in the world for being similar to Bhagavān on the basis of these scriptural characteristics or for being the beloved friend of Śrī Kṛṣṇa. *Aho* (in great wonder), so many *Purāṇas* and *śāstras* are incapable of describing his glories!

TEXT 38

नकुलः सहदेवश्च यादृक् प्रीतिपरौ यमौ।
अग्रपूजाविचारादौ सर्वैस्तद्वृत्तमीक्षितम्॥ ३८॥

nakulaḥ sahadevaś ca yādṛk-prīti-parau yamau
agra-pūjā-vicārādau sarvais tad vṛttam īkṣitam

(Twin brothers) Nakula and Sahadeva also completely displayed the kind of affection they have for Śrī Kṛṣṇa at the time of the Rājasūya sacrifice by proposing to worship Śrī Kṛṣṇa first. This was observed by everyone.

DIG-DARŚINĪ-ṬĪKĀ: Nakula and Sahadeva are full of the topmost affection for Śrī Kṛṣṇa. Here *yamau* (twin brothers) implies that the disposition of one is also tantamount to the disposition of the other—both had the same affection for Śrī Kṛṣṇa.

Agra-pūjā, that is, on the occasion of the Rājasūya sacrifice, who should be given first *arghya* or worship? All the people who were present in the Rājasūya sacrifice personally saw the nature of affection the twin brothers had towards Śrī Kṛṣṇa

TEXT 39

नकुलः सहदेवश्च यादृक् प्रीतिपरौ यमौ।
अग्रपूजाविचारादौ सर्वैस्तद्वृत्तमीक्षितम्॥ ३८॥

śrī-draupadī ca hariṇā svayam eva
raja-sūyādiṣūtsava-vareṣv abhiṣikta-keśa
sambodhyate priya-sakhīty avitātri-putra-
duḥśāsanādi-bhayato hṛta-sarva-śoka

Śrī Kṛṣṇa at the festivity of the Rājasūya yajña personally sanctified the hair of Draupadī. He would address Draupadī as priya-sakhī, and Śrī Kṛṣṇa removed all her distress and protected her from the fear of Durvāsā and Duḥśāsana.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Kṛṣṇa, at the festivity of the Rājasūya *yajña*, personally bathed Draupadī by His own hands with the waterpot that was sanctified by *mantras* and sprinkled the water on her hair. Śrī Kṛṣṇa addresses her with "O *priya-sakhī*!" He also protected her from the curse of Durvāsā, the son of Atri Ṛṣī. The story of this is as follows:

Once while the Pāṇḍavas were completing their prescribed duration of forest exile in Kāmyavana, Mahārāja Śrī Yudhiṣṭhira invited Maharṣī Durvāsā with His sixty thousand disciples for a repast. However, their arrival became late to the Pāṇḍavas. At that time Śrī Yudhiṣṭhira Mahārāja had already partaken of his meal along with his brothers and wife Draupadī. According to the benediction bestowed by the Sungod, after the meal of Draupadī, after she washed her plate, then the meal would be finished; therefore, at that time all the foodstuffs had been finished. Śrī Kṛṣṇa protected them from the fear of lack of food. How? Śrī Kṛṣṇa personally appeared in the forest and ate a morsel of spinach leaf which was stuck to the inside of the food plate, and remarked, "I am satisfied." As soon as He did so, the bellies of Maharṣī Durvāsā and his disciples became completely satiated, and due to this fear of being unable to eat any more, they quickly fled from that place. Fear had appeared because they would have been unable to partake of another meal, so the enjoyable items prepared by the Pāṇḍavas would be spoiled and the blame would fall entirely upon them.

In the midst of a filled assembly Draupadī's cloth was being yanked off by Duḥśāsana. Just then Śrī Kṛṣṇa increased her cloth a millionfold. In this way, He protected Draupadī from the fear of Duḥśāsana also. Again in the Kurukṣetra war, by killing Duḥśāsana He took away all the distress of Draupadī from being dragged into the assembly.

TEXT 40

आस्वादनं श्रीविदुरौदनस्य श्रीभीष्म-निर्याणमहोत्सवश्च।
तत्तत्कृतत्वादृशपक्षपात-स्यापेक्षयैवेति विचारयध्वम्॥ ४०॥

āsvādanaṁ śrī-viduraudanasya
śrī-bhīṣma-niryāṇa-mahotsavaś ca
tat-tat-kṛta-tvādṛśa-pakṣa-
pāta-syāpekṣayaiveti vicārayadhvam

Śrī Kṛṣṇa relished foodstuffs in the house of Vidura and celebrated the grand event of Bhīṣma's passing away, namely, his departing for Vaikuṇṭha. Please bear in mind it was all done out of a soft spot of affection for them and no other reason.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Kṛṣṇa ate food in the house of Vidura, and at the time of Bhīsma's passing away conducted a festival. Therefore,

in comparison does it show Śrī Kṛṣṇa's greater mercy towards them? Thus Śrī Nārada is singing this verse beginning with *āsvādanam*.

The people used to maintain deep affection for these Pāṇḍavas. Śrī Kṛṣṇa lovingly and with great appreciation accepted the mellows of Vidura's foodstuff and celebrated the festival of Bhīṣma's complete departure from the world. The term *niryāṇa* (passing away) means "not coming back to this material world, obtaining Śrī Vaikuṇṭha and obtaining a form similar to Bhagavān." Therefore, Śrī Kṛṣṇa celebrated this festival of the passing away of Bhīṣma in the nature of the *bhagavat sāyujya*. In this way, at any place there comes the topic of *sāyujya* of *bhaktas*, or liberation of devotees, then such topics only indicate that they obtained a form made of *sac-cid-ānanda* similar to Bhagavān's form, or it indicates their eligibility to obtain Vaikuṇṭha. This topic shall be futher discussed.

In fact, in the same way the mellows of foodstuffs of Vidura were tasted, the great festival of Bhīṣma's achieving Vaikuṇṭha by receiving a form similar to Bhagavān was also celebrated. This was done because both were affectionate to the Pāṇḍavas and partial towards them. For this reason only they obtained such mercy of Śrī Kṛṣṇa and for no other reason. In other words, they received mercy due to their saintly nature because they had very little propensity to serve Bhagavān, and it is impossible to receive His mercy by such little propensity to serve. You yourself should consider this. In this way, in this material world, in comparison to Vidura and Bhīṣma, who are the recipients of the great mercy of Śrī Bhagavān, the greater fortune of the Pāṇḍavas is portrayed.

TEXT 41

अहो वत महाश्चर्यं कवीनां गेयतां गताः।
भवदीय-पुरस्त्रीणां ज्ञानभक्त्युक्तयो हरौ॥ ४१॥

aho bata mahāścaryaṁ kavīnāṁ geyatāṁ gatāḥ
bhavadīya-pura-strīnāṁ jñāna-bhakty-uktayo harau

Aho, what a subject of great amazement! All the ladies of your city also confide about their knowledge and devotion to Śrī Kṛṣṇa. Such discussions have become the subject of narration for such poets as Śrī Vyāsa and others.

Dig-darśinī-ṭīkā: What to speak of your glories, even the glories of your citizens are wonderful due to their connection with the Pāṇḍavas! This Śrī Nārada explains with the verse beginning with *aho*. "*Aho*, how amazing! The ladies of your city discuss among themselves the knowledge and devotion to Śrī Kṛṣṇa. This has become the subject of discussion for such poets as Śrī Vyāsa." For example, in the First Canto (*Bhāg.* 1.10.21) it explains:

sa vai kilāyaṁ puruṣaḥ purātano ya eka āsīd aviśeṣa ātmani
agre guṇebhyo jagad-ātmanīśvare nimīlitātman niśi supta-śaktiṣu

"This Original Personality, as we remember, alone exised before the material world of the three modes was manifested. Because He is the Supreme Lord, all living entities merge, as if asleep at night, their energy suspended…"

sa eva bhūyo nija-vīrya-coditāṁ sva-jīva-māyāṁ prakṛtiṁ sisṛkṣatīm
anāma-rūpātmani rūpa-nāmani vidhitsamāno 'nusasāra śāstra-kṛt

"The Personality of Godhead, again desiring to give names and forms to the living entities, placed them under the guidance of the material nature. By His own potency material nature becomes empowered to create again." (*Bhāg.* 1.10.22)

sa vā ayaṁ yat padam atra sūrayo
jitendriyā nirjita-mātariśvanaḥ
paśyanti bhakti-utkalitāmalātmanā
nanv eṣa sattvaṁ parimārṣṭum arhati

After hearing about the subject of their knowledge in the above five verses, then again in four verses of *Bhāgavatam* (1.10.26-29) he speaks about their devotion (*Bhāg.* 1.10.26):

aho alaṁ ślāghyatamaṁ yadoḥ kulam
aho alaṁ puṇyatamaṁ madhor vanam
yad eṣa puṁsām ṛṣabhaḥ śriyaḥ patiḥ
sva-janmanā caṅkramaṇena cāñcati

"*Aho*, the dynasty of Yadu is glorious, because this Supreme Personality of Godhead, Bhagavān, appeared in this Yadu dynasty! How greatly fortunate is Madhuvana (Vṛndāvana)! Due to the birth and pastimes of Śrī Devakī-nandana that place has become

sanctified by the dust from His lotus feet. The glories of Dvārakā have no limits; the earth has become glorious by holding Dvārakā on her chest."

These are phrases that point to their *bhakti* with their "nectarean mellows."

TEXT 42

सहैकपौत्रेण कयाधुनन्दनोऽनुकम्पितोऽनेन कपीन्द्र एकलः।
ससर्वबन्धुः सजना भवादृशा महाहरेः प्रेमकृपाभरास्पदम्॥४२॥

sahaika-pautreṇa kayādhu-nandano
'nukamipit 'nena kapīndra ekalaḥ
sa-sarva-bandhuḥ sva-janā bhavādṛśā
mahā-hareḥ prema-kṛpā-bharāspadam

The son of Kayādhu, Śrī Prahlāda Mahārāja, along with his grandson and monarch of the monkeys, Śrī Hanumān, obtained the mercy of Śrī Hari alone. However you devotees have become the recipient of Śrī Hari's special mercy with all your brothers, friends, relatives and servants.

DIG-DARŚINĪ-ṬĪKĀ: Now concluding his subject, Śrī Nārada describes the direct great fortune of the Pāṇḍavas in comparison to the good fortune of Śrī Prahlāda and Śrī Hanumān who were previously discussed. The son of Kayādhu, Śrī Prahlāda Mahārāja, obtained the mercy of Bhagavān along with His grandson Bali Mahārāja alone. Just as in the Eleventh Canto (11.12.5) Bhagavān's words are mentioned, *bahavo mat-padaṁ prāptās, tvāṣṭra-kāyādhavādayaḥ*: "Many persons such as Vṛtrāsura and Śrī Prahlāda, the son of Kayādhu, have obtained Me."

The monarch of monkeys, Śrī Hanumān, obtained the mercy of Śrī Kṛṣṇa alone. Śrī Hanumān was a lifelong celibate (*naiṣṭhika brahmacārī*), thus he had no sons or wife. But you people have obtained the mercy of Śrī Kṛṣṇa along with all the citizens, including your relatives such as sons, wives, servants, ministers and citizens. Your relatives and friends such as Drupada and Virāṭa, and your kinsmen such as Duryodhana also obtained a good destination due to the mercy of Śrī Kṛṣṇa. You people have one more speciality, that Śrī Prahlāda and Śri Hanumān also obtained the mercy through an

avatāra of Śrī Kṛṣṇa. But you have received the special mercy of *avatārī* Śrī Kṛṣṇa, the source of all incarnations. Not just receiving mercy, but you have received mercy that is endowed with *prema*.

TEXT 43

उद्दिश्य यान् कौरवसंसदं गतः कृष्णः समक्षं निजगाद मादृशां।
ये पाण्डवानां सुहृदोऽथ वैरिणस्ते तादृशा मेऽपि ममासवो हि ते॥४३॥

uddiśya yān kaurava-saṁsadaṁ gataḥ
kṛṣṇaḥ samakṣaṁ nijagāda mādṛśāṁ
ye pāṇḍavānaṁ suhṛdo 'tha vairiṇas te
tādṛśā me 'pi mamāsavo hi te

In the assembly of the Kauravas, Śrī Kṛṣṇa said: Those who are the well-wishers of the Pāṇḍavas are also my well-wishers. Those who are their enemies are also My enemies, because the Pāṇḍavas are like the life-airs of My very soul.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada is explaining how Śrī Kṛṣṇa was so merciful to the Pāṇḍavas in this *śloka* beginning with *uddiśya*. Śrī Kṛṣṇa spoke by hinting at "you people in the assembly of the Kauravas," right in front of such dignified sages as Nārada. This indicates the highest truth known by all great personalities.

What did Śrī Kṛṣṇa say? "Those people who are well-wishers (benefactors) of the Pāṇḍavas, they are also My well-wishers, and those who are their enemies are also My enemies because the Pāṇḍavas are as dear to Me as My very own life."

Just as, for example, in the *Udyoga-parva* of the *Mahābhārata* (89.28), Bhagavān said:

yas tān dveṣṭi sa māṁ dveṣṭi yas tān anu sa mām anu
aikātmyam āgataṁ viddhi pāṇḍvair dharma-cāribhiḥ

"Those persons who envy the Pāṇḍavas envy Me, and those who are followers of the Pāṇḍavas also follow Me. Therefore, the Pāṇḍavas who follow dharma and Myself should be regarded as one."

Elsewhere also it is said that once when the Kauravas requested Bhagavān Śrī Kṛṣṇa to take a meal, Bhagavān Śrī Kṛṣṇa said:

dviṣad-annaṁ na bhoktavyaṁ dviṣantaṁ naiva bhojayet
pāṇḍavān dviṣase rājan! mama prāṇā hi pāṇḍavāḥ

"One should neither accept food from envious persons nor feed them food. O king, you persons are envious of the Pāṇḍavas, however the Pāṇḍavas are like the vital life airs (*prāṇa*) of My own self."

TEXT 44

धाष्ट्र्यं ममाहो भवतां गुणान् किल ज्ञातुञ्च वक्तुं प्रभवेत् स एकलः।
निर्णीतमेतत्तु मया महाप्रभुः सोऽत्रावतीर्णो भवतां कृते परम्॥४४॥

dhārṣṭyaṁ mamāho bhavatāṁ guṇān kila
jñātuṁ ca vaktuṁ prabhavet sā ekalaḥ
nirṇītam etat tu mayā mahā-prabhuḥ
so 'trāvatīrṇo bhavatāṁ kṛte param

Alas, how impudent to describe your qualities! Only Bhagavān Śrī Kṛṣṇa knows well your qualities and alone can describe them. However, I have definitely decided that Bhagavān Śrī Kṛṣṇa appeared in this world only for you people.

DIG-DARŚINĪ-ṬĪKĀ: "Therefore, even to attempt to glorify your qualities is my impudence." Saying this Śrī Nārada concludes: "Only Śrī Kṛṣṇa knows well the qualities of you people and He alone can describe them. Especially by seeing Śrī Kṛṣṇa's behavior that is befitting your qualities, I have decided that it is impossible to know and decide all your qualities. They are indescribable. Therefore, it is only my impudence to even attempt to describe them." With this intention he says, "Alas, my tendency to describe them is a matter of improper impudence! Therefore, no need to speak anymore! I have ascertained that Bhagavān Śrī Devakī-nandana appeared on this earth only to expand the wealth of your happiness and glories."

TEXT 45

श्रीपरीक्षिदुवाच—
अथ क्षणं लज्जयेव मौनं कृत्वाथ निःश्वसन्।
धर्मराजोऽब्रवीन्मातृभ्रातृपत्नीभिरन्वितः ॥४५॥

śrī-parīkṣid uvāva—
atha kṣaṇaṁ lajjayeva maunaṁ kṛtvātha niḥśvasan
dharma-rājo 'bhavīn mātṛ-bhrātṛ-patnībhir anvitaḥ

Śrī Parīkṣit Mahārāja said: O mother, remaining momentarily quiet and taking one long sigh out of shyness, Mahārāja Śrī Yudhiṣṭhira, while surrounded by his mother, brothers and wife, spoke.

DIG-DARŚINĪ-ṬĪKĀ: Mahārāja Śrī Yudhiṣṭhira, after hearing his own glories, felt ashamed. Here the suffix *iva* means that actually the nature of *bhakti* is to be dissatisfied; therefore, by considering his glories as extremely childish and absurd, Śrī Yudhiṣṭhira felt despondent at heart. Then falling silent for a moment and taking a deep breath, he began to speak along with his mother, brothers and wife. Here it is said that he spoke with the mother, brothers and so forth, however, they revealed their opinions one after another. This will be revealed afterwards.

TEXT 46

वावदूक्–शिरोधार्य नैवास्मासु कृपा हरेः।
विचार्याभीक्ष्णमस्माभिर्जातु काप्यवधार्यते॥ ४६॥

vāvadūk-śirodhārya naivāsmāsu kappa hareh
vicāryābhīkṣṇam asmābhir jātu kāpy avadhāryate

Śrī Yudhiṣṭhira said: O crown jewel of expert speakers, Śrī Nārada, after constant deliberation, we could never decide for sure about what special mercy Bhagavān Śrī Kṛṣṇa bestowed upon us.

DIG-DARŚINĪ-ṬĪKĀ: O crown jewel of eloquent speakers, Śrī Nārada, you are speaking like this out of your clever skill with words. However, you are not speaking after full deliberation on the absolute truth (*paramārtha vicāra*). This is indicated in this address. The reason is Śrī Yudhiṣṭhira, despite contemplating this subject repeatedly, we whether not be sure that any mercy of Bhagavān Śrī Kṛṣṇa had been bestowed on us.

Śrī Yudhiṣṭhira TEXT 47

प्राकृतानां जनानां हि मादृगापद्गणेक्षया।
कृष्णभक्तौ प्रवृत्तिश्च विश्वासश्च ह्रसेदिव॥ ४७॥

prākṛtānāṁ janānāṁ hi mādṛg-āpad-gaṇekṣayā
kṛṣṇa-bhaktau pravṛttiś ca viśvāsaś ca hrased iva

After seeing all our calamities it appears as if the strong faith and tendency of common folk towards serving Śrī Kṛṣṇa with devotion will be utterly spoiled.

DIG-DARŚINĪ-ṬĪKĀ: "This is not the mercy of Bhagavān Śrī Kṛṣṇa towards us." To justify this, Śrī Yudhiṣṭhira speaks the ten *ślokas* beginning from the verse *prākṛtānām* up to *asmāsu.*

Seeing the calamities of *bhaktas* like us (Śrī Yudhiṣṭhira) the devotional tendency of mundane people, contaminated by the defect of worldly perception, will diminish. And their faith in such words of the scriptures as this, *na vāsudeva-bhaktānām aśubhaṁ vidyate kācit*, "devotees of Śrī Vāsudeva never encounter inauspiciousness," would also decline. In fact, the lack of strong faith in the people of that locality was appearing to show at that time. Therefore *iva* or as if has been affixed at the end.

TEXT 48

एतदेवातिकष्टं नस्तदेकप्राणजीविनाम्।
विनान्नं प्राणिना यद्वन्मीनानाञ्च विना जलम्॥४८॥

etad evāti-kkaṣṭaṁ nas tad eka-prāṇa-jīvinām
vinānnaṁ prāṇināṁ yadvan mīnānāṁ ca vinā jalam

Just as animals without food and fish without water cannot sustain their life, similarly without Śrī Kṛṣṇa we cannot maintain our life. Śrī Kṛṣṇa is our very life. Therefore we are sustaining our life through Him alone.

DIG-DARŚINĪ-ṬĪKĀ: Among the common folk, the tendency and strong faith to perform *bhajana* of Śrī Kṛṣṇa would be spoiled. This alone is a matter of dire distress for us, otherwise we have no problem in suffering diverse calamities. Bhagavān Śrī Kṛṣṇa and His devotional service alone is our only life, namely, considering Him to be the soul of our lives, we are maintaining our life. Here *prāṇa* means the *ātmā* (soul) that maintains the body; otherwise, it should be understood as *prāṇa-vāyu*, the principle life-air in one's body. Without air the living entities cannot maintain their life even for a moment; similarly, we also cannot sustain our lives without Śrī Kṛṣṇa and devotional service to Śrī Kṛṣṇa. Regarding this, for example, animals without food or fish without water cannot sustain their life even for a moment. By this it is revealed that the Pāṇḍavas are unable to tolerate the distress their life-airs suffer without Bhagavān Śrī Kṛṣṇa and His devotional service.

TEXT 49

अतोऽर्थितं मया यज्ञसम्पादनमिषादिदम्।
निष्ठां दर्शय भक्तानामभक्तानामपि प्रभो॥४९॥

ato 'rthitaṁ mayā yajña-sampādana-miṣād idam
niṣṭhāṁ darśaya bhaktānām abhaktānām api prabho

Therefore, on the excuse of completing the Rājasūya yajña I prayed to the lotus feet of Śrī Kṛṣṇa, "O Prabhu, You should shed some light upon the devotion of Your devotees and nondevotees."

DIG-DARŚINĪ-ṬĪKĀ: Therefore, on the pretext of completing the Rājasūya yajña I prayed to Bhagavān Śrī Kṛṣṇa, "O Prabhu, You should show the fidelity of both devotees and nondevotees. Otherwise, there is no true meaning to receiving the fruits of this *rājasūya yajña*."

Here the word *sthiti* (*niṣṭhām*) infers that only the devotees of Bhagavān are fit candidates for the unlimited wealth that is available in this world and after death; they alone are addressed by the word *sthiti*. Other than devotees all other people suffer from symptoms that are conflicting to this, that is, they only suffer distress in this world and the next. Regarding this, Dharmarāja Śrī Yudhiṣṭhira himself said (*Bhāg.* 10.72.5):

tad deva-deva bhavataś caraṇāravinda-
sevānubhāvam iha paśyatu loka eṣaḥ
ye tvāṁ bhajanti na bhajanty uta vobhayeṣāṁ
niṣṭhāṁ pradarśaya vibho kuru-sṛñjayānām

"O Bhagavān, may all such people see the glories of service to Your lotus feet. O Supreme Lord, among the Kauravas and Pāṇḍavas, those who perform *bhajana* and those who do not perform *bhajana* to You, please show the aim or dedication of both."

TEXT 50—51

लोकोऽयन्तु यतो लोका सर्वे त्वद्भक्तसम्पदः।
ऐहिकामुष्मिकीश्चित्राः शुद्धाः सर्वविलक्षणाः॥५०॥
भूत्वा परमविश्वस्ता भजन्तस्तत्पदाम्बुजम्।
निर्दुःखा निर्भया नित्यं सुखित्वं यान्ति सर्वतः॥५१॥

loko 'yantu yato lokāḥ sarve tvad-bhakta-sampadaḥ
aihikāmuṣmikīś citrāḥ śuddhāḥ sarva-vilakṣaṇāḥ (50)

bhūtvā parama-viśvastā bhajantas tvat-padāmbhjam
nirduḥkhā nirbhayā nityaṁ sukhitvaṁ yānti sarvataḥ (51)

Only when all living entities of this world see the pure, variegated and wonderful material and spiritual wealth of Your devotees, would they perform bhajana at Your lotus feet with serious, intense faith and achieve that lasting happiness, free from fear and distress.

DIG-DARŚINĪ-ṬĪKĀ: Therefore, let everyone, seeing the strong faith (*niṣṭhā*) of the devotees of Bhagavān, namely, the mundane and spiritual wealth of the devotees, then perform *bhajana* at Your lotus feet with deep faith, always remaining free from distress and fear and thus obtain eternal happiness. What is the nature of that wealth? Worldly wealth refers to having an empire suitable to complete the *rājasūya yajña*, namely, to have an empire free from all distress and spiritual wealth refers to the unique wealth of being revered by even the demigods. Thus, the wealth of devotees is topmost and obtained by following proper religious conduct; the prosperity of devotees is viewed as extraordinary.

TEXT 52

सम्प्रत्यभक्तानस्माकं विपक्षांस्तान् विनाश्य च।
राज्यं प्रदत्तं यत्तेन शोकोऽभूत्पूर्वतोऽधिकः॥५२॥

sampraty abhaktān asmākaṁ vipakṣaṁs tan vināśya ca
rājyaṁ pradattaṁ yat tena śoko 'bhūt pūrvato 'dhikaḥ

Now that Śrī Kṛṣṇa has destroyed our opponents and granted us this kingdom, we have received more distress than ever before.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Kṛṣṇa destroyed all your calamities and fulfilled all your desires. Why are you lamenting? In reply to this question, Śrī Yudhiṣṭhira speaks the *śloka* beginning with *samprati*. "Śrī Kṛṣṇa at this time had vanquished the infamous nondevotees and adversaries such as Jarāsandha, Śiśupala and Duryodhana. In other words, He completely destroyed the chance of their rebirth by granting them liberation, and granted us the kingdom, this is true; but by this act we received more distress than we had during the calamities."

TEXT 53

द्रोणभीष्मादिगुरवोऽभिमन्युप्रमुखाः सुताः।
परेऽपि बहवः सन्तोऽस्मद्धेतोर्निधनं गताः॥५३॥

droṇa-bhīṣmādi-guravo 'bhimanyu-pramukhāḥ sutāḥ
pare 'pi bahavaḥ santo 'smad-dhetor nidhanaṁ gataḥ

For this kingdom venerable elders and teachers such as Droṇa and Bhīṣma, and so many sons such as Abhimanyu, and many devoted righteous kings were killed.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Yudhiṣṭhira tells the reason for his distress: By obtaining this kingdom many elderly persons such as Dronācārya and grandfather Bhīṣma and many superiors who were *dharmic*, namely, devotees of Śrī Kṛṣṇa passed away. We are the only reason for their demise, that is, all of them expired just so we could obtain this kingdom.

TEXT 54

स्वजीवानाधिकप्रार्थ्यश्रीविष्णुजनसङ्गतेः ।
विच्छेदेन क्षणञ्चात्र न सुखांशं लभामहे॥५४॥

sva-jīvanādhika-prārthya-śrī-viṣṇu-jana-saṅgateḥ
vicchedena kṣaṇaṁ cātra na sukhāṁśaṁ labhāmahe

In fact, the association of devotees of Bhagavān Śrī Viṣṇu is more revered than our own life. On the other hand, due to separation of those very devotees in this world, now we cannot get a moment of happiness.

DIG-DARŚINĪ-ṬĪKĀ: Therefore, the association of great devotees (*mahat bhaktas*) is more desirable than our own lives. But, without the association of those selfsame *śrī-viṣṇu-bhaktas* **through Him alone**, we cannot get the slightest moment of happiness.

TEXT 55

श्रीकृष्णवदनाम्भोजसन्दर्शनसुखञ्च तत्।
कदाचित् कार्ययोगेन केनचिज्जायते चिरात्॥५५॥

śrī-kṛṣṇa-vadanāmbhoja-sandarśana-sukhaṁ ca tat
kadācit kārya-yogena kenacij jāyate cirāt

The bliss of seeing the indescribable lotus face of Śrī Kṛṣṇa has vanished for such a long time that only sometimes when such yajñas as the aśvamedha are performed do we obtain that happiness. Therefore, this is indeed a cause for great distress.

DIG-DARŚINĪ-ṬĪKĀ: The import of the verse is clear.

TEXT 56

yādavān eva sad-bandhūn dvārakāyām asau vasan
sadā parama-sad-bhāgya-vato ramayati priyān

At this time Bhagavān Śrī Kṛṣṇa, while residing in Dvārakā, is granting unending happiness to His dear brothers and supremely devoted Yādavas.

DIG-DARŚINĪ-ṬĪKĀ: (Śrī Nārada might have spoken this to Śrī Yudhiṣṭhira) "I think no one is more beloved to Bhagavān Śrī Kṛṣṇa than you. Therefore He departed to assist in one of your duties and will return after completing that activity."

"No, in comparison to us, the Yādavas are more dear to Him." To say this, Śrī Yudhiṣṭhira expresses the lines beginning with *yādavān*, regarding the good fortune of the Yādavas.

The Yādavas are good friends, or best family members of Śrī Kṛṣṇa. They are most dear to Him, therefore they are most fortunate. Here *bhāgya* suggests special devotion unto Śrī Kṛṣṇa. The Yādavas are most fortunate due to that special devotion alone. Therefore Śrī Kṛṣṇa still resides in Dvārakā and is granting them constant happiness. Due to the lack of that type of devotion Śrī Kṛṣṇa is ignoring us; therefore, we are inferior and the Yādavas are most fortunate. This is the purport.

TEXT 57

अस्मासु यत्तस्य कदापि दौत्यं सारथ्यमन्यच्च भवद्भिरीक्ष्यते।
तद्भूरिभारक्षपणाय पापनाशेन धर्मस्य च रक्षणाय॥ ५७॥

asmāsu yat tasya kadāpi dautyaṁ
sārathyam anyac ca bhavadbhir īkṣyate
tad bhūri-bhāva-kṣapaṇāya pāpa-
nāśena dharmasya ca rakṣaṇāya

O Śrī Nārada, sometimes you see Śrī Kṛṣṇa performing such work for us as being our messenger, charioteer, or other activities! Indeed, all these activities are simply to remove the unwanted burden from the earth and for the protection of dharma by destroying sin.

DIG-DARŚINĪ-ṬĪKĀ: Now if Śrī Kṛṣṇa ignored you, then how was it possible for Bhagavān Śrī Kṛṣṇa to perform such activities as being your messenger, and so on? To remove this doubt, Śrī Yudhiṣṭhira speaks the line beginning with *asmāsu*.

Although you have seen Him sometimes working as our messenger, charioteer and adviser, those activities were not performed out of affection towards us; rather, they were done simply to remove the burden from the earth and to protect *dharmic* principles by destroying all sins.

TEXT 58

श्रीपरीक्षिदुवाच—
अथ श्रीयादवेन्द्रस्य भीमो नर्मसुहृत्तमः।
विहस्योच्चैरुवाचेदं शृणु श्रीकृष्णशिष्य हे॥ ५८॥

śrī-parīkṣid uvāca—
atha śrī-yādavendrasya bhīmo narma-suhṛttamaḥ
vihasyoccair uvācedaṁ śṛṇu śrī-kṛṣṇa-śiṣya he

Śrī Parīksit Mahārāja said: Then the jovial, well-wishing, intimate friend of Śrī Yādavendra, Bhīmasena, began to laugh aloud, "O votary of Śrī Kṛṣṇa, please listen to me closely."

DIG-DARŚINĪ-ṬĪKĀ: Śri Kṛṣṇa's jovial well-wisher, namely, His intimate friend Bhīmasena, who always joked and laughed with Him, began to speak while laughing out loud: "O votary of Śrī Kṛṣṇa, Devarṣi Śrī Nārada, have you not learned this crookedness and cleverness from that crest jewel of clever persons? *Aho*, understand that it is no fault of your own."

TEXT 59

अमुष्य दुर्बोधचरित्रवारिधे,–र्मायादिहेतोश्चतुरावलीगुरोः।
प्रवर्त्तते वाग्व्यवहारकौशलं न कुत्र किं तत्र वयं प्रतीमः॥ ५९॥

amuṣya durbodha-caritra-vāridher
māyādi-hetoś caturāvalī-guroḥ

pravarttate vāg-vyavahāra-kauśalaṁ
na kutra kiṁ tan na vayaṁ pratīmaḥ

The pastimes of Bhagavān Śrī Kṛṣṇa are as deep and difficult to understand as the ocean. He is the source of illusory potency and the teacher of clever persons. Therefore, where would the expertise of His speech and champion dealings not show their effect? We know all truth, so we do not believe all these words.

DIG-DARŚINĪ-ṬĪKĀ: The character and pastimes of Śrī Kṛṣṇa are as deep as the ocean; no one can easily understand them. He is the source of *māyā*, and the *guru* of all clever and crooked persons. Therefore, where will the expertise of His speech and dexterity in His dealings not show their influence? Indeed, they are effective everywhere—sometimes through wonderful pastimes (*mahā-līlā*), sometimes through the illusory potency (*mahā-māyā*) and sometimes through skillful cleverness (*mahā-cāturya*) His influence is displayed. Therefore, the expertise of His words and behavior are not truthful in the ultimate sense, or not due to affection for us. We are aware of all these facts and thus do not believe everything He says.

TEXT 60

श्रीपरीक्षिदुवाच—
सशोकमवदन्मातस्ततो मम पितामहः।
कृष्णप्राणसखः श्रीमानर्जुनो निःश्वसन्मुहुः॥ ६०॥

śrī-parīkṣid uvāca—
sa-śokam avadan mātas tato mama pitāmahaḥ
kṛṣṇa-prāṇa-sakhaḥ śrīmān arjuno niḥśvasan muhuḥ

Śrī Parīkṣit Mahārāja said: O mother, again my grandfather Śrī Arjuna, who is Śrī Kṛṣṇa's friend and more dear than life, began to speak with recurring heavy sighs and troubled heart.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Kṛṣṇa's *prāṇa-priya sakhā* Arjuna is more precious than life itself to Him, or else Arjuna's friend, Śrī Kṛṣṇa, is more precious to him than life itself. In such a manner, Arjuna who is *śrīmān* (endowed with all beauty and splendor) began to speak with a troubled heart and long and heavy sighs while recollecting the cruelty of his friend.

TEXT 61

श्रीभगवानर्जुन उवाच—
भवत्प्रियतमेशेन भगवन्नमुना कृतः।
कृपाभरोऽपि दुःखाय किलास्माकं बभूव सः॥ ६१॥

śrī-bhagavān arjuna uvāca—
bhavat-priyatameśena bhagavann amunā kṛtaḥ
kṛpā-bharo 'pi duḥkhāya kilāsmākaṁ babhūva saḥ

Śrī Arjuna said: O Bhagavan Nārada, is not the mercy of our dearmost Śrī Kṛṣṇa upon us the reason for our distress?

DIG-DARŚINĪ-ṬĪKĀ: O Bhagavan Śrī Nārada, the behavior your beloved Śrī Kṛṣṇa displayed to us, namely, the mercy He showed by becoming our charioteer, is that not the reason for our distress? In other words, all His behavior is indeed the cause of our distress.

Initially Śrī Kṛṣṇa's well-wishing, jovial friend Bhīmasena called the mercy of Śrī Kṛṣṇa a kind of pastime, and thus rejected it in the ultimate sense. However, now Arjuna is accepting it. The reason is that Arjuna is the beloved friend of Śrī Kṛṣṇa, therefore by accepting everything, he rejects it in another way.

TEXT 62—63

स्वधर्मैकपरैः शुष्कज्ञानवद्भिः कृता रणे।
भीष्मादिभिः प्रहारा ये वर्ममर्मभिदो दृढ़ा॥ ६२॥
ते तस्यां मत्कृते स्वस्य श्रीमूर्त्तौ चक्रपाणिना।
वार्यमाणेन च मया सोढ़ाः स्वीकृत्य वारशः॥ ६३॥

sva-dharmaika-paraiḥ śuṣka-jñānavadbhiḥ kṛtā raṇe
bhīṣmādibhiḥ prabhārā ye varma-marma-bhido dṛdhāḥ (62)
te tasyāṁ mat-kṛte svasya śrī-mūrtau cakra-pāṇinā
varyamāṇena ca mayā soḍhāḥ svī-kṛtya vāraśaḥ (63)

All the weapons that the dutifully engaged yet dry jñānī Grandfather Bhīṣma attacked me with were capable of piercing my invincible shield and ripping my heart to pieces. Nevertheless, Cakrapāṇi Śrī Kṛṣṇa took all those weapons on His beautiful divine limbs for my protection.

DIG-DARŚINĪ-ṬĪKĀ: "The mercy of Śrī Kṛṣṇa became the reason for our distress." Śrīman Arjuna is elaborating on this in the nine *ślokas*

beginning with *sva-dharma*. "The weapons, which Grandfather Bhiṣma attacked me with, were deterred by Cakrapāṇi Śrī Kṛṣṇa, only to protect me and for my victory. He thus absorbed the attack of those weapons on His extremely delicate body, the divine body that is the very life of devotees like us." Why is it that Bhīṣma acted like this? He was following his prescribed religious duty. Though he was expert amongst followers of the rules of *varṇāśrama-dharma* such as, *pitṛ-ādayo 'pi hantavyāḥ kṣatriyeṇa raṇāṅgane*: "The duty of a *kṣatriya* is to kill even elders such as his own father on the battlefield." Still it was completely inappropriate to attack the delicate limbs of Śrī Kṛṣṇa, the ultimate aim of all religious conduct.

Arjuna also reveals something more, "He is a dry speculator (*śuṣka jñānī*)." Namely, there is not the slightest possibility of pain in the body of Paramabrahma Śrī Kṛṣṇa due to the attack of weapons. He was capable of this type of dry calculation. On the other hand, the honey from Bhagavān Śrī Kṛṣṇa's lotus feet can never be tasted or accepted with the lack of devotion or awareness of His *madhurya-jñāna*.

Therefore, although Śrī Bhīṣmadeva was a dry *jñānī* and Śrī Kṛṣṇa the Supreme Spirit (Parabrahma), still he could not become devoted to *bhakti*. Not devoted to *bhakti*, it was not possible to taste the sweetness of honey from the lotus feet of Bhagavān or understand His *mādhurya* aspect through dry speculation. He was devoid of *prema* for Śrī Kṛṣṇa; therefore, he attacked the soft limbs of Śrī Kṛṣṇa with powerful weapons that pierced the body shields and targeted the vital points of the body. Bhagavān also tolerated those attacks only to display an affectionate mellow for His devotees, and He shed streams of blood which were streams of sweat in disguise. Actually, this should be understood as a display of His *vātsalya* or parental affection to the devotees of the world.

What was the nature of that *bhakta-vātsalya* of Śrī Bhagavān? In spite of being stopped by me, I said: "O Bhagavān, You had taken a vow that you would not fight by upholding a weapon in the war of Mahābhārata, so despite taking such a vow, why are you advancing ahead to destroy such warriors as Bhīṣma? Especially while I am present, why are you tolerating the attacks of the weapons by Bhagadatta and others?' Despite being stopped by catching His feet with entreaties and great humility, just for me that Cakrapāṇi Śrī Kṛṣṇa accepted the attack of the weapons of Bhīṣma on His charming body. Here, the meaning of the word Cakrapāṇi is that Śrī Kṛṣṇa Himself

was capable of stopping all types of attacks and easily destroying all opponents such as Bhīṣma by the *sudarśana cakra.* However, only for expanding my fame did He not fight personally and instead accepted all the attacks of all those weapons. Otherwise, even Bhīṣma and others would also have been void of this happiness, of committing weaponry attacks on His beautiful limbs.

TEXT 64

तन्मे चिन्तयतोऽद्यापि हृदयान्नापसर्पति।
दुःखशल्यमतो ब्रह्मन् सुखं मे जायतां कथम्॥ ६४॥

tan me cintayato 'dyāpi hṛdayān nāpasarpati
duḥkha-śalyam ato brahman sukhaṁ me jāyatāṁ katham

O Exalted brāhmaṇa, that distressful lance has not left my heart yet, due to remembering those attacks. So what is the chance of becoming happy?

DIG-DARŚINĪ-ṬĪKĀ: O Exalted *brāhmaṇa,* from the painful memory of Śrī Kṛṣṇa tolerating those attacks, even today that piercing lance has not left my heart. That memory is the cause of the sharp pain I feel. If that lance does not exit my heart, how can I get any satisfaction from these senses? So what is the chance of getting any satisfaction?

TEXT 65

कर्मणा येन दुःखं स्यान्निजप्रियजनस्य हि।
न तस्याचरणं प्रीतेः कारुण्यस्यापि लक्षणम्॥ ६५॥

karmanā yena duḥkhaṁ syān nija-priya-janasya hi
na tasyācaraṇaṁ prīteḥ kāruṇyasyāpi lakṣaṇam

It is not a sign of affectionate mercy to perform activities which cause one's beloved to become distressful.

DIG-DARŚINĪ-ṬĪKĀ: Was not such behavior of Śrī Kṛṣṇa characteristic of the mercy that reveals *sakhya-bhāva,* the mellow of friendship? In reply, Śrīman Arjuna says that if by performing such activity the beloved becomes distressful, then to act out that behavior can never be a symptom of compassion or mercy, what to speak of being a symptom of affection.

TEXT 66

भीष्मद्रोणादिहननान्निवृत्तं मां प्रवर्त्तयन्।
महाज्ञानिवरः कृष्णो यत्किञ्चिदुपदिष्टवान्॥ ६६॥

bhīṣma-droṇādi-hananān nivṛttaṁ māṁ pravartayan
mahā-jñāni-varaḥ kṛṣṇo yat kiñcid upadiṣṭavān

When I withdrew from killing my superiors such as Bhīṣma and Droṇa, at that time, Śrī Kṛṣṇa, the best among the wise, gave me instructions to inspire me to do such work.

DIG-DARŚINĪ-ṬĪKĀ: If the question arises whether there is no mercy of Śrī Kṛṣṇa upon you, then why did he instruct *Bhagavad-gītā*, the essence of all Upaniṣads? In reply to this, Śrīman Arjuna is narrating the five ślokas beginning with *bhīṣma*. Simply to inspire me to kill Bhīṣma and Droṇa, Śrī Kṛṣṇa gave some advice.

TEXT 67

यथा श्रुतार्थश्रवणाच्छुष्कज्ञानिसुखप्रदम्।
महादुःखकृदस्माकं भक्तिमाहात्म्यजीविनाम्॥ ६७॥

yathā-śrutārtha-śravaṇāc chuṣka-jñāni-sukha-pradam
mahā-duḥkha-kṛd asmākaṁ bhakti-māhātmya-jīvinām

The literal meanings or gist of the Gītā can give pleasure simply to dry scholars. That instruction is extremely painful for me for this does not give pleasure to devotees who maintain their lives by hearing the glories of bhakti.

DIG-DARŚINĪ-ṬĪKĀ: The literal meanings heard from the *Gītā*, namely, the meanings conclusively established by *sākṣāt vṛtti* (direct interpretations) give pleasure to dry scholars (*śuṣka-jñānīs*), in other words, they give pleasure to a person who aspires for liberation and engages in speculating over the spirit and the soul. However, it is extremely painful for devotees like me who are attached to devotional service. Why? To hear the glories of *bhakti* is indeed our life and soul. The devotees who are attached to the glories of devotional service do not receive happiness by hearing such instructions.

TEXT 68

तात्पर्यस्य विचारेण कृतेनापि न तत्सुखम्।
किञ्चित् करोत्युतामुष्य वञ्चनां किल बोधनात्॥ ६८॥

tātparyasya vicāreṇa kṛtenāpi na tat sukham
kiñcit karoty utāmuṣya vañcanāṁ kila bodhanāt

Despite deliberating on the import of those instructions, they do not give us the slightest pleasure; instead, they remind us only of how Śrī Kṛṣṇa deceived us.

DIG-DARŚINĪ-ṬĪKĀ: It may be assumed that it is indeed beneficial to meditate on the purports of these instructions, because they establish the glories of *bhakti;* therefore, they give pleasure to the devotees. In reply, Śrīman Arjuna says that these instructions cannot make us happy; rather, they culminate in Śrī Kṛṣṇa deceiving us. Despite deliberating on the purports of the *Gītā,* those instructions do not become the cause of our happiness, rather they only expose the deception of Śrī Kṛṣṇa.

TEXT 69—70

यत्सदा सर्वदा शुद्धनिरुपाधिकृपाकरे।
तस्मिन् सत्यप्रतिज्ञे सन्मित्रवर्ये महाप्रभौ॥ ६९॥
विश्वस्तस्य दृढ़ं साक्षात् प्राप्तात्तस्मान्मम प्रियम्।
महामनोहराकारान्न परब्रह्मणः परम्॥ ७०॥

yat sadā sarvadā śuddha-nirupādhi kṛpākare
tasmin satya-pratijñne san-mitra varye mahā-prabhau (69)
viśvastasya dṛdhaṁ sākṣāt prāptāt tasmān mama priyam
mahā-manoharākārān na para-brahmaṇaḥ paraṁ (70)

We have firm faith alone in Śrī Kṛṣṇa, the ocean of causeless mercy who is always pure in everyway, whose vows always come true, and who is the best friend amongst all benefactors. We have no other object dearer to us than that most attractive, humanlike, divine form of Paramabrahman, who is obtained directly.

DIG-DARŚINĪ-ṬĪKĀ: Śrīman Arjuna is explaining the reason why the instructions granted by Śrī Kṛṣṇa are not the cause of our happiness in two verses beginning with *yat.* Our desired object is none other

than the most attractive form of Śrī Kṛṣṇa, and we have firm faith in that Supreme Lord Śrī Kṛśṇa. To express the cause of this firm faith he uses four adjectives such as *śuddha* (pure). The two words *sadā sarvadā* (always and in every way) should be used on every occasion.

Just as He is always true to His vows, *na me bhaktaḥ praṇaśyati* "My devotees never perish." (*Bhagavad-gītā* 9.31) These vows never became false. He is "the best friend" because the Supreme Lord Śrī Kṛṣṇa is capable of doing anything. Why is He the Supreme Lord? He is most attractive, even though He is humanlike, in other words, He is the most attractive, embodied Supreme Spirit, having the nature of the son of Devakī. I have received Him in the form of a beloved friend. In other words, I have not obtained Him as the beloved friend visibly, or rather directly; therefore, there is no obstruction. My firm faith to Him is self-manifest and there is no other desired object for me other than Him.

On the contrary, other than by cheating me, He cannot instruct me about any desired object. His essential instruction in the *Bhagavad-gītā* (*śaraṇāgati* to Bhagavān is rooted in strong faith) unto me is futile. Therefore, what can this be called other than cheating? That instruction was granted only for the killing of Bhīṣma and Droṇa. Therefore, Mahārāja Yudhiṣṭhira said, "To remove the burden of the earth and to protect religious principles by destroying all sins are the only goals of such behavior."

TEXT 71

श्रीनकुल–सहदेवावूचतुः—
यद्विपद्गणतो धैर्यं वैरिवर्गविनाशनम्।
अश्मेधादि चास्माकं श्रीकृष्णः समपादयत्॥ ७१॥

śrī-nakula-sahadevāv ūcatuḥ—
yad vipad-ganato dhairyaṁ vairi-varga-vināśanam
aśvamedhādi cāsmākaṁ śrī-kṛṣṇaḥ samapādayat

Śrī Nakula and Sahadeva said: O Exalted sage, Śrī Kṛṣṇa encouraged us in times of danger and calamities by destroying enemies and performing such sacrifices as the horse sacrifice (aśvamedha yajña).

Dig-darśinī-ṭīkā: The meaning of the verse is self-evident.

TEXT 72

यच्च तेन यशोराज्यं पुण्याद्यप्यन्यदुर्लभम्।
व्यतनोद्भगवंस्तेन नास्य मन्यामहे कृपाम्॥ ७२॥

yac ca tena yaśo rājyaṁ puṇyādy apy anya-durlabham
vyatanod bhagavaṁs tena nāsya manyāmahe kṛpām

Rather, He increased our fame, kingdom as well as our rare, difficult to attain pious merits. We do not consider this to be His special mercy.

Dig-darśinī-ṭīkā: Śrī Kṛṣṇa encouraged us in times of calamity and increased our fame by engaging us in pious activities that are rare for other persons. We do not consider this to be the special mercy of Śrī Kṛṣṇa. His *darśana* alone is our topmost aim; however, we have been devoid of His *darśana* for a long time.

TEXT 73

किन्त्वनेकमहायज्ञोत्सवं सम्पादयन्नसौ।
स्वीकारेणाग्रपूजाया हर्षयेन्नः कृपा हि सा॥ ७३॥

kintv aneka-mahā-yajñotsavaṁ sampādayann asau
svī-kāreṇāgra-pūjāyā harṣayen naḥ kṛpa hi sā

Instead, having completed so many mahā-yajñas, He pleased us by accepting our request to Him for the honor of being the first to be worshipped (agra-pūjā). We consider this to be His mercy indeed.

Dig-darśinī-ṭīkā: On the pretext of performing many *mahā-yajñas* such as the *rājasūya yajña*, we always used to have His *darśana*. This alone we consider His mercy.

TEXT 74

अधुना वञ्चितास्तेन वयं जीवाम तत् कथम्।
तद्दर्शनमपि ब्रह्मन् यन्नोऽभूदतिदुर्घटम्॥ ७४॥

adhunā vañcitās tena vayaṁ jīvāma tat katham
tad-darśanam api brahman yan no 'bhūd ati-durghaṭam

O saintly brāhmaṇa (Śrī Nārada), how can we maintain our lives after being cheated by Him? Now, even His darśana has become extremely difficult to attain for us.

DIG-DARŚINĪ-ṬĪKĀ: How can we maintain our lives despite being neglected by Śrī Kṛṣṇa? Now even His *darśana* has become most unattainable for us, what to speak of completing the great festival of *rājasūya* by accepting our *agra-pūjā,* the honor bestowed upon being the foremost of revered personalities?

TEXT 75

श्रीपरीक्षिदुवाच—
तच्छ्रुत्वा वचनं तेषां द्रौपदी शोकविह्वला।
संस्तभ्य यत्नादात्मानं क्रन्दन्त्याह सगद्गदम्॥ ७५॥

śrī-parīkṣid uvāca—
tac chrutvā vacanaṁ teṣāṁ draupadī śoka-vihvalā
saṁstabhya yatnād ātmānaṁ krandanty āha sa-gadgadam

Śrī Parīkṣit Mahārāja said: O mother, after hearing their conversation, Śrī Draupadī became overwhelmed with deep grief and began to weep. Regaining her composure, she endeavored to speak with a choked voice.

DIG-DARŚINĪ-ṬĪKĀ: Although Śrī Draupadī had somehow hidden her grief so far, but after hearing the words of Śrī Yudhiṣṭhira, she became overwhelmed with intense grief and regaining her composure with great endeavor she began to tearfully speak.

TEXT 76—78

श्रीकृष्णोवाच—
श्रीकृष्णेन मम प्राणसखेन बहुधा त्रपा।
निवारणीया दुष्टाश्च मारणीयाः किलेदृशः॥ ७६॥
कर्त्तव्योऽनुग्रहस्तेन सदेत्यासीन्मतिर्मम।
अधुना पतितास्तातभ्रातृपुत्रादयोऽखिलाः॥ ७७॥
तत्रापि विदधे शोकं न तदिच्छानुसारिणी।
किन्त्वैच्छं प्राप्नुमात्मेष्टं किञ्चित्तत्तच्छलात् फलम्॥ ७८॥

śrī-kṛṣṇovāca—
śrī-kṛṣṇena mama prāṇa-sakhena bahudhā trapā
nivāraṇīyā duṣṭāś ca māraṇīyāḥ kiledṛśaḥ (76)

kartavyo 'nugrahas tena sadety āsīn matir mama
adhunā patitās tāta-bhrātṛ-putrādayo 'khilāḥ (77)
tatrāpi vidadhe śokaṁ na tad-icchānusāriṇī
kintvaicchaṁ prāptumātmeṣṭaṁ kiñcit tat-tac-chalāt phalam (78)

Śrī Draupadī said: My dearmost confidant and prāṇa-sakhā Śrī Kṛṣṇa protected my modesty many times in the past and by vanquishing such wicked people as the sinful Duryodhana and Duḥśāsana He always displayed His mercy unto us. Henceforth, I hoped that He would continue to show such favor upon us as before. This is His duty also.

Nevertheless, now that my father Drupada, brothers like Dṛṣṭadyumna, sons like Prativindhya have been killed one after another on the battlefield, I know that "this is all the will of Kṛṣṇa" and "most pleasing to have the desire of the beloved consummated." So I never lamented, instead, on the pretext of all that distress, I kept nourishing hopes of some desirable result.

DIG-DARŚINĪ-ṬĪKĀ: The import of these verses is self-evident.

TEXT 79—81

तेन सान्त्वयितव्याहं हतबन्धुजना स्वयम्।
श्रीकृष्णेनोपविश्यात्र मत्पार्श्वे युक्तिपाटवैः॥ ७९॥
तानि तानि ततस्तस्य पातव्यानि मया सदा।
मधुराणि मनोज्ञानि स्मितवाक्यामृतानि हि॥ ८०॥
तदस्तु दूरे दौर्भाग्यान्मम पूर्ववदप्यसौ।
नायात्यतो दया कास्य मन्तव्या मयका मुने॥ ८१॥

tena sāntvayitavyāhaṁ bata-bandhu-janā svayam
śrī-kṛṣṇenopaviśyātra mat-pārśve yukti-pāṭavaiḥ (79)
tāni tāni tatas tasya pātavyāni mayā sadā
madhurāṇi manojñāni smita-vākyāmṛtāni hi (80)
tad astu dūre daurbhāgyān mama pūrva-vad apy asau
nāyāty ato dayā kāsya mantavyā mayakā mune (81)

Śrī Draupadī continued: I had a hope that Śrī Kṛṣṇa would stay with us, and sitting near me would please me with His clever, very sweet words, and would console me of my separation from my dear brother and relatives. Therefore, I had a hope that I would always

drink the nectar of His smiling words.

Alas, what to speak of fulfilling that desire, it is alone my misfortune that He does not come to us as before. So Devarṣī Śrī Nārada, how can I understand this to be Śrī Kṛṣṇa's mercy?

DIG-DARŚINĪ-ṬĪKĀ: The import of these verses is self-evident.

TEXT 82

श्रीपरीक्षिदुवाच—
शोकार्तेव ततः कुन्ती कृष्णदर्शनजीवना।
सास्रं सकरुणं प्राह स्मरन्ती तत्कृपाकृपे॥ ८२॥

śrī-parīkṣid uvāca—
śokārteva tataḥ kuntī kṛṣṇa-darśana-jīvanā
sāstraṁ sa karuṇaṁ prāha smarantī tat-kṛpākṛpe

Sri Parīkṣit Mahārāja said: Then Śrī Kunti devī who held her life only by taking darśana of Śrī Kṛṣṇa, became overwhelmed with anxiety after remembering the mercy and neglect by Sri Kṛṣṇa. She began to speak in a pathetic voice while shedding tears.

DIG-DARŚINĪ-ṬĪKĀ: The *darśana* of Śrī Kṛṣṇa alone is Śrī Kunti-devī's life. Śrī Kunti-devī, overwhelmed with distress, began to cry. Here the purport of the suffix *iva* or the compound word *śokārteva* is that it is impossible for the recipients of Śrī Kṛṣṇa's mercy to have distress; however, due to her womanly nature, Śrī Kunti-devī developed distress. Therefore, her distress is understood to be similar to that of a grieving person. The reason for this distress is anxiety manifested from mercy and lack of mercy, or neglect by Śrī Kṛṣṇa.

TEXT 83

श्रीपृथोवाच—
अनाथायाः सपुत्राया ममापद्गणतोऽसकृत्।
त्वरया मोचनात् सम्यग्देवकीमातृतोऽपि यः
कृपाविशेषः कृष्णस्य स्वस्यामनुमितो मया॥ ८३॥

śrī-pṛthovāca—
anāthāyāḥ sa-putrāyā mamāpad-gaṇato 'sakṛt
tvarayā mocanāt samyag devakī-mātṛto 'pi yaḥ
kṛpā-viśeṣaḥ kṛṣṇasya svasyām anumito mayā

Śri Kuntī-devī said: Like a vulnerable widow with sons I became submerged in an ocean of calamities, still Śrī Kṛṣṇa repeatedly protected me throughout these misfortunes. So I concluded from this that Śrī Kṛṣṇa had shown special mercy on me, more than even His own mother, Śri Devakī.

DIG-DARŚINĪ-ṬĪKĀ: Now in one and one-half *ślokas* beginning with *anāthāyā*, Śrī Kuntī-devī narrates the speciality of Śrī Kṛṣṇa's mercy unto her: "I was drowning in an ocean of calamities like a vulnerable widow with sons, and Śrī Kṛṣṇa repeatedly protected me from these mishaps. Therefore, I concluded Śrī Kṛṣṇa had shown special mercy on me, even more than His own mother, Śrī Devakī."

In support of these words the statements of the First Canto (*Bhāg.* 1.8.23-24) are quoted. Śrī Kuntī-devī says:

yathā hṛṣīkeśa khalena devakī
kaṁsena ruddhāticiraṁ śucārpitā
vimocitāhaṁ ca sahātmajā vibho
tvayaiva nāthena muhur vipad-gaṇāt
viṣān mahāgneḥ puruṣāda-darśanād
asat-sabhāyā vana-vāsa-kṛcchrataḥ
mṛdhe mṛdhe 'neka-mahārathāstrato
drauṇy-astrataś cāsma hare 'bhirakṣitāḥ

"O Hṛṣikeśa, You freed Your mother Devakī from the prison of the wicked Kaṁsa, and You protected me with my sons from so many misfortunes. O all-powerful one, You have shown more mercy on me than Your own mother. Despite having so many attendants (supporters) she had to suffer the torment of being in prison for a long time, but You delivered her after a long time. However, I had no other shelter, so when I suffered from misfortunes You displayed the topmost limit of Your mercy by swiftly protecting me along with my sons from all those calamities. You protected my sons from the use of poison, burning of the lacquer house and even the clutches of demoniac persons. In this way, You protected them from the gambling assembly of wicked people, the distress of dwelling in the forest and mishaps from terrible weapons on the battlefield also; even now You protected us from the *brahmāstra* of Aśvatthāmā."

Like this Śrī Kuntī-devī addresses herself as receiving special grace from Śrī Kṛṣṇa compared to Śrī Devakī's mercy. In other words, Śrī Devakī was arrested in prison by Kaṁsa for an extended time period and Śrī Kṛṣṇa protected her from such a calamity only once. However, he repeatedly protected her from various calamities. "Devakī received deep distress but I did not suffer so much. The sons of Devakī were not protected, but all my sons are still safe. Śrī Devakī, despite having her husband, was rescued after a long time, and I was rescued very quickly with my sons because I was helpless and vulnerable. What was the nature of those misfortunes? Bhīma was fed a *laḍḍu* mixed with poison; the lacquer home was set on fire; we came under the clutches of the demonness Hiḍimbā; and the gambling in the assembly of wicked persons. Having protected us from all these calamities, I had the hope that Śrī Kṛṣṇa had manifested His full mercy unto us and would continue like this in the future."

TEXT 84

स चाधुनात्मनोऽन्येषामपि गेहेषु सर्वतः।
स्त्रीणां निहतबन्धूनां महारोदनसंश्रुतेः।
मनस्यपि पदं जातु न प्राप्नोति कियन्मम॥ ८४॥

sa cādhunātmano 'nyeṣām api geheṣu sarvataḥ
strīṇāṁ nihata-bandhūnāṁ mahā-rodana-saṁśruteḥ
manasy api pada jātu na prāpnoti kiyan mama

What to speak of receiving His special mercy, I cannot think that Śrī Kṛṣṇa has even a tinge of mercy on me now, because at present only the loud cries of lamentation, namely, the sound of women's wailing is heard from the houses of ours and others due to the death of brothers and relatives.

DIG-DARŚINĪ-ṬĪKĀ: In one and a half *ślokas* beginning with *sa ceti* Śrī Kuntī-devī explains the reason for Śrī Kṛṣṇa's neglect. What to speak of maintaining hope of Śrī Kṛṣṇa's special mercy, I can neither accept verbally nor think mentally that He has even a tinge of mercy towards me. The reason for this is that now, in all four directions only loud sounds of lamentation, namely, loud weeping of ladies are heard, due to the death of kinsmen in the war.

TEXT 85

अतस्तद्दर्शनत्यक्ताः सम्पदः परिहृत्य वै।
आपदः प्रार्थितास्तस्मिन्मया तद्दर्शनापिकाः॥ ८५॥

atas tad-darśana-tyaktāḥ sampadaḥ parihṛtya vai
āpadaḥ prārthitās tasmin mayā tad-darśanāpikāḥ

Thus have I become deprived of His darśana! Having abandoned the desire of any prosperity without His darśana, I prayed for only those calamities which grant His darśana.

DIG-DARŚINĪ-ṬĪKĀ: I understood that there is no happiness in obtaining royal opulence because due to this prosperity we have become devoid of Śrī Kṛṣṇa's *darśana*. With this purpose the *atas* line has been narrated. "Having given up the desire of wealth without His *darśana*, I prayed for the calamities that grant His *darśana*." Just as Śrī Kuntīdevī says (*Bhāg.* 1.8.5):

vipadaḥ santu tāḥ śaśvat tatra tatra jagad-guro
bhavato darśanaṁ yat syād apunar bhava-darśanam

"O Jagad-guru, I pray unto You that we should repeatedly encounter these calamities, because only when these calamities come, we shall get Your *darśana*. When one receives Your *darśana* a living entity does not have to suffer the pangs and throes of birth and death."

The purport is that by receiving Your *darśana* one does not have to again experience the distress of material existence. By receiving Your *darśana*, the cessation of birth and death, or liberation, also becomes insignificant. Just as when one catches sight of the massive ocean then a lake seems trivial. Similarly, the happiness of liberation (*mokṣa*) seems comparatively insignificant to the ecstasy arising from the *darśana* of Bhagavān.

TEXT 86

दत्त्वा निष्कण्टकं राज्यं पाण्डवाः सुखिता इति।
मत्वाधुना विहायास्मान् द्वारकायामवस्थितम्॥ ८६॥

dattvā niṣkaṇṭakaṁ rājyaṁ pāṇḍavāḥ sukhitā iti
matvādhunā vihāyāsmān dvārakāyām avasthitam

"I have granted the kingdom without any obstruction to the Pāṇḍavas, therefore they are living happily." Thinking like this, Śrī Kṛṣṇa abandoned us and now resides in the city of Dvārakā.

DIG-DARŚINĪ-ṬĪKĀ: Why are you lamenting? Try to understand that Śrī Kṛṣṇa will very soon come here. Therefore Śrī Kuntī-devī is saying, "Śrī Kṛṣṇa has given ourselves the kingdom with no problems and now resides in Dvārakā without any anxiety. The reason for this is that no calamity will now befall upon us."

TEXT 87

अतोऽत्र तस्यागमनेऽप्याशा मेऽपगता वत।
मन्येऽधुनात्मनः शीघ्रं मरणं तदनुग्रहम्॥ ८७॥

ato 'tra tasyāgamane 'py āśā me 'pagatā bata
manye 'dhunātmanaḥ śīghra-ṁaraṇaṁ tad-anugraham

Therefore, now I have given up hope of His return. However, if I quickly die now, then I shall consider it His special mercy.

DIG-DARŚINĪ-ṬĪKĀ: Alas, how has this misery come about? Therefore what to speak about having His *darśana*, I have even given up the hope of His coming here. Now if I shall die soon then I shall consider it to be His special mercy. Having seen so much neglect by Him, I cannot even hope for His *darśana*.

TEXT 88

बन्धुवत्सल इत्याशातन्तुर्यश्चावलम्ब्यते।
स त्रुट्येद्यदुभिस्तस्य गाढ़सम्बन्धमर्शनात्॥ ८८॥

bandhu-vatsala ity āśā-tantur yaś cāvalambate
sa truṭyed yadubhis tasya gāḍha-sambandha-marśanāt

"Śrī Kṛṣṇa is merciful to His kinsfolk." Thinking in this manner, I had taken shelter of hope. Now, by seeing His strong relationship with the Yādavas, that hope has also been shattered.

DIG-DARŚINĪ-ṬĪKĀ: Mahārāja Śrī Yudhiṣṭhira concluded his speech by mentioning the Yādavas as the recipients of Bhagavān's special

mercy. Similarly, Śrī Kuntī-devī also abandons the hope of obtaining *darśana* of Śrī Kṛṣṇa, and she is concluding her speech by indicating the Yādavas to be the recipients of Śrī Kṛṣṇa's mercy.

"Śrī Kṛṣṇa is very loving to His relatives, that is, most affectionate. Thinking in this way, I took shelter of a thread of hope, even that thread of hope also seems to have now become fractured. Why? Śrī Kṛṣṇa now has a close relationship with the Yādavas. Śrī Kṛṣṇa has taken birth in the Yadu dynasty, so Śrī Kṛṣṇa has an unbreakable relationship with them in the form of sons and brothers. We have seen that His unbreakable relationship with the Yādavas is full of special mutual affection and has the characteristics of master and servitor relationship. In other words, after thinking about those relationships, I have understood that it is possible for Him to naturally neglect lesser relatives in comparison to superior relatives."

TEXT 89

तद्याहि तस्य परमप्रियवर्गमुख्यान् श्रीयादवान्निरुपमप्रमदाब्धिमग्नान्।
तेषां महत्त्वमतुलं भगवंस्त्वमेव जानासि तद्वयमहो किमु वर्णयेम्॥ ८९॥

tad yāhi tasya parama-priya-varga-mukhyān
śrī-yādavān nirupama-pramadābdhi-magnān
teṣāṁ mahattvam atulaṁ bhagavaṁs tvam eva
jānāsi tad vayam aho kim u varṇayema

Therefore, O Bhagavan Śrī Nārada, approach the Yādavas because they are the object of Śrī Kṛṣṇa's greatest mercy and are completely absorbed in an ocean of inexpressible, unparalleled ecstasy. You know well the matchless glory of the Yādavas also. Oh, how can I possibly describe them more?

DIG-DARŚINĪ-ṬĪKĀ: "Therefore, you should approach those Yādavas and follow in their footsteps, because they are the most superior of all who are very dear to Śrī Kṛṣṇa, including such demigods as Śrī Brahmā, eternal *pārṣadas* such as Śrī Garuḍa and Śrī Prahlāda, and excellent devotees such as Śrī Hanumān. They are absorbed in an ocean of unlimited, unfathomable and infinite bliss. By having the *darśana* of those Yādavas, who are the best among the beloved devotees, you will also become extremely satisfied. We are so fallen and wretched that you would only get distress from our association."

If asked to describe the glories of the Yādavas, the best of beloved devotees of Śrī Kṛṣṇa, in reply, Śrī Kuntī-devī says that their glories are incomparable. Especially their affection for Śrī Kṛṣṇa is incomparable and exceptional. Such affection is not seen anywhere. "O Bhagavan, you are aware of everything and by always residing in Dvārakā are as deeply fortunate as the Yādavas. Only you know their unrivaled glories. Oh, how fallen and wretched we are! How can we describe such unique glories of them?"

TEXT 90

श्रीपरीक्षिदुवाच—
भो यादवेन्द्रभगिनीसुतपत्नी मातः श्रीद्वारकां मुनिवरस्त्वरयागतोऽसौ।
दण्डप्रणामनिकरैः प्रविशन् पुरान्तर्दूराद्ददर्श सुभगान् यदुपुङ्गवांस्तान्॥ ९०॥

śrī-parīkṣid uvāca—
bho yādavendra-bhaginī-suta-patnī mātaḥ
śrī-dvārakāṁ muni-varas tvara yāgato 'sau
daṇḍa-praṇāma-nikaraiḥ praviśan purāntar
dūrād dadarśa su-bhagān yadu-puṅgavāṁs tān

Śrī Parīkṣit Mahārāja said: O mother, you are also the wife of Śrī Kṛṣṇa's sister's son, therefore you are so fortunate also. Following this, Devārṣī Śrī Nārada left at that exact moment for the city of Dvārakā. Upon very quickly reaching the city of Dvārakā, he repeatedly offered prostrated obeisances, falling like a stick, then entered the city and from afar saw the most fortunate Yādavas.

DIG-DARŚINĪ-ṬĪKĀ: "O mother, you are the wife of the son of Śrī Subhadrā-devī, the sister of Yādavendra Śrī Kṛṣṇa." By addressing his mother in such a way, Śrī Parīkṣit says, "Śrī Uttara-devī is also fortunate due to her relationship with the Yādavas." The Pāṇḍavas such as Śrī Yudhiṣṭhira, refer to the residents of Dvārakā, indicating their loving relationship with Śrī Kṛṣṇa. Thus he glorified their unsurpassable greatness. Śrī Narada repeatedly offered his *daṇḍavat praṇāma*, falling like a stick, then quickly entered the city of Dvārakā and had *darśana* of the Yādavas from afar.

TEXT 91

सभायां श्रीसुधर्मायां सुखासीनान् यथाक्रमम्।
निजसौन्दर्यभूषाढ्यान् पारिजातस्रगाचितान्॥ ९१ ॥

sabhāyāṁ śrī-sudharmāyāṁ sukhāsīnān yathā-kramam
nija-saundarya-bhūṣādhyān pārijāta-srag-ācitān

Śrī Nārada saw that the Yādavas had happily sat down on their own seats in the assembly named Śrī Sudharmā according to the proper succession. They were looking attractive due to being decorated by their own beauty, ornaments and garlands of Pārijāta flowers.

DIG-DARŚINĪ-ṬĪKĀ: In the six *ślokas* beginning with *sabhāyāṁ* Śrī Nārada describes the *darśana* of the Yādavas. In the assembly named Śrī Sudharmā the most attractive Yādavas were seated on their respective seats. How? They had sat down happily according to the appropriate order, that is, by the gradation of seniority, and they were decorated with their natural beauty, ornaments and flower garlands from the divine tree called Pārijāta.

TEXT 92

दिव्यातिदिव्यसंगीतनृत्यादिपरमोत्सवैः ।
सेव्यमानान् विचित्रोक्त्या स्तूयमानांश्च वन्दिभिः॥ ९२ ॥

divyāti-divya-saṅgīta-nṛtyādi-paramotsavaiḥ
sevyamānān vicitroktyā stūyamānāṁś ca vandibhiḥ

There the festival of divine music and dance was underway, and the bards were glorifying the Yādavas with multifarious prayers.

DIG-DARŚINĪ-ṬĪKĀ: Here the meaning of the word *divya* is "celestial," and *ati-divya* means "the Vaikuṇṭhaloka beyond the celestial planets." The Yādavas were being revered with festivals of music and dance. These festivals were divine, super-excellent, and also extremely spirited, namely, of the standard befitting the daily and nightly music and dance festivals of Vaikuṇṭha beyond the celestial planets. The word *ādi* indicates musical instruments and dramatic gestures that continuously honored them. All types of mystical *siddhis* were serving them personally like maidservants.

TEXT 93

अन्योऽन्यं चित्रनर्मोक्तिकेलिभिर्हसतो मुदा।
सूर्यमाक्रामतः स्वाभिः प्रभाभिर्माधुरीमयान्॥ ९३॥

anyonyaṁ citra-narmokti-kelibhir hasato mudā
sūryam akrāmataḥ svābhiḥ prabhābhir mādhurī

They were manifesting their happiness through joking conversation. The effulgence of the sun seemed insignificant in comparison to their bodily complexion, but due to the sweetness of agreeable splendor no one had pain in their eyes.

DIG-DARŚINĪ-ṬĪKĀ: These people were happily joking among themselves through the medium of jocular conversations. Their bodily complexion defeated the effulgence of the sun. Although it was shining, nevertheless it was lovely so no one experienced any pain from it. Rather, their lovely effulgence made everyone happy due to such sweet bodily haloes.

TEXT 94

नानाविधमहादिव्यविभूषणविचित्रतान् ।
कांश्चित् प्रवयसोऽप्येषु नवयौवनमापितान्।
श्रीकृष्णवदनाम्भोजसुधातृप्तानभीक्ष्णशः ॥ ९४॥

nānā-vidha-mahā-divya-vibhūṣaṇa-vicitritān
kāṁścit pravayaso 'py eṣu nava-yauvanam āpitān
śrī-kṛṣṇa-vadanāmbhoja-sudhā-tṛptān abhīkṣṇaśaḥ

All those people were decorated with divine ornaments. Among them were the elderly who by drinking the nectar from the lotus face of Śrī Kṛṣṇa achieved a vibrant youth.

DIG-DARŚINĪ-ṬĪKĀ: "All the Yādavas were fresh-looking youths." This statement proved that those who were older in age among them were also vibrant and youthful. Among them, those who were elderly were also satisfied by constantly drinking through their eyes the nectar of the lotus face of Śrī Kṛṣṇa. The inner purport of this statement is: due to the special glories of devotional service they had achieved a vibrant youth. In the Tenth Canto (*Bhāg.* 10.45.19) it is said:

tatra pravayaso 'py āsan yuvāno 'ti-balaujasaḥ
pibanto 'kṣair mukundasya mukhāmbuja-sudhāṁ muhuḥ

In Dvārakā-purī, elderly people drank constantly through their eyes the nectar from the lotus face of Śrī Kṛṣṇa, thus they had become youthful and extremely powerful.

TEXT 95

उग्रसेनं महाराजं परिवृत्य चकासतः।
प्रतीक्षमाणान् श्रीकृष्णदेवागमनमादरात्॥ ९५॥

ugrasenaṁ mahā-rājaṁ parivṛtya cakāsataḥ
pratīkṣamāṇān śrī-kṛṣṇa-devāgamanam ādarāt

Having beautifully decorated Mahārāja Ugrasena in every way, they awaited for the auspicious arrival of Śrī Kṛṣṇa with reverence.

DIG-DARŚINĪ-ṬĪKĀ: "Mahārāja," namely, "Yadu-rāja Ugrasena" was adorned with the royal insignia such as white umbrella (*śveta-chatra*), and white yak-tail fan (*śveta-cāmara*) while seated on the royal throne. The Yādavas flanked him on all four sides. Despite being served by the most opulent happiness and majesty, all these persons were awaiting the auspicious arrival of Śrī Kṛṣṇa, because Śrī Kṛṣṇa alone is most worshipful and dearest to them. Therefore, everyone in that assembly eagerly awaited His auspicious arrival.

TEXT 96

तदन्तःपुरवर्त्मेक्षाव्यग्रमानसलोचनान् ।
तत्कथाकथनासक्तान् असंख्यान् कोटिकोटिशः॥ ९६॥

tad-antaḥ-pura-vartmekṣā-vyagra-mānasa-locanān
tat-kathā-kathanāsaktān asaṅkhyān koṭi-koṭiśaḥ

In fact, the eyes and minds of everyone were extremely anxious, being fixed on the path towards Śrī Kṛṣṇa's palace. These countless Yādavas were absorbed in the narration, discussion and aural reception of the pastimes of Śrī Kṛṣṇa.

DIG-DARŚINĪ-ṬĪKĀ: Thus the eyes and minds of the Yādavas were anxiously fixed on the path towards the palace of Śrī Kṛṣṇa. They all were absorbed in *śrī-kṛṣṇa-kathā*, conversing about the previous

pastimes performed by Śrī Kṛṣṇa, and discussing His arrival in the assembly. In this way, their eyes, mind and words were absorbed in Śrī Kṛṣṇa only. This automatically indicates their detachment from other subjects. The Yādavas were limitless in number; just as in the Tenth Canto (*Bhāg.* 10.90.40-41) it is said:

> *yadu-vaṁśa-prasūtānā puṁsāṁ vikhyāta karmaṇām*
> *saṅkhyā na śakyate kartum api varṣāyutair nṛpa*
> *tisraḥ koṭyaḥ sahasrāṇām aṣṭāśīti-śatāni ca*
> *āsan yadu-kulācāryāḥ kumārāṇām iti śrutam*

The number of well-renowned personalities could not be counted completely even in one hundred years. O King, I have heard that to teach these innumerable sons of the Yādavas thirty-eight million, eight hunded thousand, one hundred and eighty-eight instructors were appointed. Thus, who can estimate the number of all these Yādavas?

In his commentary of this verse Srīdhara Swāmīpāda also expressed a similar opinion. He says that: The term thousands of Yādavas indicates innumerable Yādavas. Therefore, the number of sons of Yādavas was also understood to be unlimited, and the number of *ācāryas* or instructors by hearsay, that number cannot be accurately verified. If the number of sons of Yādavas cannot be discerned, then how can the number of Yādavas be determined?"

TEXT 97

> ज्ञात्वा तं यदवोऽभ्येत्य धावन्तः सम्भ्रमाकुलाः।
> उत्थाप्य प्रसभं पाणौ धृत्वा निन्युः सभान्तरम्॥ ९७॥

> *jñātvā taṁ yadavo 'bhyetya dhāvantaḥ sambhramākulāḥ*
> *utthāpya prasabhaṁ pāṇau dhṛtvā ninyuḥ sabhāntaram*

As soon as the Yādavas heard of Śrī Nārada's arrival, they respectfully rushed to greet him at once. When Śrī Nārada fell flat on the ground with daṇḍavat praṇāma, the Yādavas quickly raised him up and while clutching his hand, brought him into the assembly.

DIG-DARŚINĪ-ṬĪKĀ: At that time the Yādavas themselves, having espied Śrī Nārada, or hearing from the mouth of the doorkeeper about the news of his arrival, respectfully ran to greet him. However,

Śrī Nārada had fallen on the ground with *daṇḍavat praṇāma*. They caught the hand of Śrī Nārada, respectfully brought him into the assembly, and granted him a divine seat.

TEXT 98

महादिव्यासने दत्तेऽनुपविष्टं तदिच्छया।
भूमावेवोपवेश्यामुं परितः स्वयमासत्॥ ९८॥

mahā-divyāsane datte 'nupaviṣṭaṁ tad-icchayā
bhūmāv evopaveśyāmuṁ paritaḥ svayam āsata

However, Śrī Nārada did not sit on that sacred seat, instead by his own desire he sat down on the ground. Seeing him seated on the ground all the Yādavas also sat upon the ground, surrounding him on all sides.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada by his own volition, namely, out of affection at heart, sat down upon the ground. Then all the Yādavas also sat on the ground, surrrounding him in all directions.

TEXT 99

देवर्षिप्रवरोऽमीभिः पूजाद्रव्यं समाहृतम्।
नत्वा साञ्जलिरुत्थाय विनीतो मुहुराह तान्॥ ९९॥

devarṣi-pravaro 'mībhiḥ pūjā-dravyaṁ samāhṛtam
natvā sañjalir utthāya vinīto muhur āha tān

The Yādavas brought a variety of articles for worshipping Śrī Nārada, but Śrī Nārada offered obeisances to them and arose humbly with folded palms and began to repeat once again.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada, having observed the various articles brought by the Yādavas for worship, offered *praṇāma* to these articles with great absorption and devotional mood.

TEXT 100

श्रीनारद उवाच—
भोः कृष्णपादाब्जमहानुकम्पिता लोकोत्तरा मामधुना दयधवम्।
युष्माकमेवाविरतं यथाहं कीर्तिं प्रगायन् जगति भ्रमेयम्॥ १००॥

śrī-nārada uvāca—
bhoḥ kṛṣṇa-padābja mahānukampitā
lokottarā mām adhunā dayadhvam
yuṣmākam evāvirataṁ yathāhaṁ kīrtiṁ
pragāyan jagati bhrameyam

Śrī Nārada said: O Yādavas, being transcendental to this world, you have achieved the extraordinary mercy of the lotus feet of Śrī Kṛṣṇa. Now bestow your mercy on me so I can constantly sing of your glories while roaming across the entire universe.

DIG-DARŚINĪ-ṬĪKĀ: The word *lokattarā* in this main *śloka* means either "the best among all worlds," or "transcendental to this world." The modifier *eva* in the phrase *yusmākam eva* implies the indifference of Śrī Nārada in glorifying any other persons than the Yādavas.

TEXT 101

अहो अलं श्लाघ्यतमं यदोः कुलं चकास्ति वैकुण्ठनिवासितोऽपि यत्।
मनुष्यलोको यदनुग्रहादयं विलङ्घ्य वैकुण्ठमतीव राजते॥ १०१॥

aho alaṁ ślāghya-tamaṁ yadoḥ kulaṁ
cakāsti vaikuṇṭha-nivāsito 'pi yat
manuṣya-loko yad-anugrahād ayaṁ
vilaṅghya vaikuṇṭham atīva rājate

O how praiseworthy is this Yadu dynasty! The splendor of this family line is greater than the Vaikuṇṭha pārṣadas. By your mercy this earthly planet has become more charming than Vaikuṇṭha.

DIG-DARŚINĪ-ṬĪKĀ: "By which I can roam across the entire universe and glorify you..." To show the reason for this narration, Śrī Nārada describes the glories of the residents of Dvārakā. Out of respect, despite being present, he is addressing indirectly. "O (in wonder) this Yadu dynasty is so praiseworthy because they are more charming than the *pārṣadas* or eternal associates such as Garuḍa in the Vaikuṇṭha planets. By the mercy of the Yadu dynasty the extension of Bhagavān's mercy is seen everywhere in the form of preaching the devotional service of Bhagavān. Therefore, this planet of mortal human beings has excelled the planets of Vaikuṇṭha, that is, it has become even more renowned. The quality of mercy of Śrī Kṛṣṇa perceived in the residents of the Yadu dynasty can not be seen even in the Vaikuṇṭha *pārṣadas*."

TEXT 102

वृत्ता धरित्रि भवती सफलप्रयासा यस्यां जनुर्वसति केलिचयः किलैषाम्।
येषां महाहरिरयं निवसन् गृहेषु कुत्रापि पूर्वमकृतै रमते विहारैः॥ १०२॥

vṛttā dharitri bhavatī saphala-prayāsā
yasyāṁ janur vasatiḥ keli-cayaḥ kilaiṣām
yeṣāṁ mahā-harir ayaṁ nivasan gṛheṣu
kutrāpi pūrvaṁ akṛtai ramate vihāraiḥ

O Pṛthvī, your labor has borne fruit because the Yādavas have taken birth in your lap. They reside and sport in various ways upon you. Bhagavān Śrī Kṛṣṇa also resides in the house of these Yādavas and enjoys various wonderful pastimes.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada, absorbed in intense bliss while glorifying the Yādavas, began to address Pṛthvī-devī: "O Pṛthvī (Mother Earth), your labors are fruitful because the Yādavas' birth, residence and pastimes are accomplished with your heartfelt blessings."

The word *kila* indicates assurance of this. Bhagavān in the form of Śrī Devakī-nandana is certainly residing in the house of the Yādavas. How is He residing? The pastimes that Bhagavān Śrī Hari performs did not manifest either in Vaikuṇṭha or Ayodhyā realm. Now while performing such wonderful pastimes, He is contiuously manifest here.

TEXT 103—105

येषां दर्शनसम्भाषा स्पर्शानुगमनासनैः।
भोजनोद्वाहशयनैस्तथान्यैर्दैहिकैर्दृढैः ॥ १०३॥
दुश्छेदैः प्रेमसम्बन्धैरात्मसम्बन्धतोऽधिकैः।
बद्धः स्वर्गापवर्गेच्छां छित्वा भक्तिं विवर्द्धयन्॥ १०४॥
कृष्णो विस्मृतवैकुण्ठो विलासैः स्वैरनुक्षणम्।
नवं नवमनिर्वाच्यं वितनोति सुखं महत्॥ १०५॥

yeṣāṁ darśana-sambhāṣā-sparśānugamanāsanaiḥ
bhojanodvāha-śayanais tathānyair daihikair dṛdhaiḥ (103)
duśchedaiḥ prema-sambandhair ātma-sambandhato 'dhikaiḥ
baddhaḥ svargāpavargecchāṁ chittvā bhaktiṁ vivardhayan (104)
kṛṣṇo vismṛta-vaikuṇṭho vilāsaiḥ svair anu-kṣaṇam
navaṁ navam anirvācyaṁ vitanoti sukhaṁ mahat (105)

You, O Yādavas, are bound to Śrī Kṛṣṇa with a bond of love that is stronger than various bodily relationships such as seeing, touching, conversing, following, sitting down, eating, sleeping and marriage. Therefore Śrī Kṛṣṇa, having forgotten His residence in Vaikuṇṭha, is granting the indescribable happiness to all people by constantly expanding devotional service through these various types of enjoyments.

DIG-DARŚINĪ-ṬĪKĀ: Not only is Śrī Kṛṣṇa personally blissful, but He is also bestowing great ecstasy upon the Yādavas. This is explained in the three verses beginning with *yeṣām*. Being bound by the bodily relationship and loving ties of the Yādavas, Śrī Kṛṣṇa is granting them uncommon happiness through various enjoyments. How is He sporting joyfully? He is sporting joyfully while increasing their *prema-bhakti* or loving devotion. How is He increasing their *prema-bhakti*? He cuts the desire for attaining the heavenly planets and liberation, in other words, He removes the desire that "I shall go to the heavenly planets to sport with Bhagavān." He removes this desire because the best wealth of the heavenly planets is the Sudharmā assembly and the Parijātā tree. Both of these are available in Dvārakā only, so the Yādavas have no desire to go the heavenly planets. So the Yādavas' desire for liberation is also cut.

Actually, the Yādavas have no birth and death, but they repeatedly appear on the earth with Bhagavān and automatically their desire for liberation is destroyed. The relationship they have with Śrī Kṛṣṇa is also unbreakable. Although the bodily activities of sleeping, eating and enjoying may seem mundane, nonetheless they are not ephemeral; rather it is the best loving relationship which is superior to the relationship of the soul. Here the purport of saying "greater than the relationship of the soul" is that the relationship or the meeting of the soul with the Supersoul, which is accomplished through *dhyāna*, *dhāranā* and *samādhi*, is inferior to the relationship of the Yādavas because it is steady and bound by unbreakable love.

What is the happiness of that affectionate relationship? In reply, Śrī Nārada says that happiness is everfresh, therefore it is the topmost happiness. Being extremely great, that happiness is indescribable, thus I am unable to describe it. Here the doubt may arise that this happiness has arisen from an affectionate bondage of a bodily

relationship, so why is it not called ephemeral? In reply, he is saying that all the Yādavas are the embodiments of *sat, cit* and *ānanda*, thus there is no possibility of transient bliss. Rather, although their happiness is related to the body, nevertheless it is even superior to the bliss of a deep trance (*samādhi-sukha*). The type of happiness that is experienced in a trance is extremely limited. However, the bodily happiness of the Yādavas with Śrī Kṛṣṇa is great. Just as one receives various types of happiness due to the limbs of the body and through the senses connected with them, similarly, through the transcendental body and senses of the Yādavas a greater happiness is obtained. For example, in the Tenth Canto (*Bhāg.* 10.82.29-30), at the time of the pilgrimage to Kurukṣetra, Mahārāja Śrī Yudhiṣṭhira speaks to Yādavas:

yad-viśrutiḥ śruti-nutedam alaṁ punāti
pādāvanejana-payaś ca vacaś ca śāstram
bhūḥ kāla-bharjita-bhagāpi yad-aṅghri-padma-
sparśottha śaktir abhivarṣati no 'khilārthān
tad-darśana-sparśanānupatha-prajalpa-
śayyāsanāśana-sayauna-sapiṇḍa-bandhaḥ
yeṣāṁ gṛhe niraya-vartmani vartatāṁ vaḥ
svargāpavarga-viramaḥ svayam āsa viṣṇuḥ

"All the *śrutis* sing of the glories of Bhagavān. The footbath water of Bhagavān, Gangā-devī and the Vedic scriptures, the words of Bhagavān, greatly sanctify this world. Due to the effect of time, the fortune of the earth ended, still by the power of His lotus feet, the earth is granting us all benefits. While personally residing in the home that is the cause of household life, Śrī Bhagavān increased your devotion by establishing bodily relationships of seeing, touching, following, sitting together, eating and sleeping. and made you free from all sensual desires by cutting away the desire for heaven and liberation."

The purport of these two *ślokas* is that even though Gangā-devī, the footbath water of Śrī Kṛṣṇa and the Vedas, the speech emanating from His mouth, sanctify the universe, nonetheless, due to the influence of time, the glories of the earth became weak. Therefore, by the touch of Śrī Kṛṣṇa's lotus feet upon the earth His appearance is providing all benefits. That same Śrī Kṛṣṇa, being bound by a marital and bodily relationship with you, the Yādavas, is dwelling in a home

while executing household life. He removes your desires for heavenly planets and liberation through common talks and activities such as *darśana* and touching. Thus He grants you the topmost bliss, namely, he is increasing the happiness of your devotional service.

TEXT 106

शय्यासनाटनालाप–क्रीड़ास्नानाशनादिषु ।
वर्त्तमाना अपि स्वान् ये कृष्णप्रेम्णा स्मरन्ति न॥ १०६॥

śayyāsanāṭanālāpa-kṛīḍā-snānāśanādiṣu
vartamānā api svān ye kṛṣṇa-premṇā smaranti na

You, also being bound by the love of Śrī Kṛṣṇa through activities such as sleeping, eating, sitting down, wandering, mutual conversation, relaxation and bathing, have forgotten your family ties to your sons and wives.

DIG-DARŚINĪ-ṬĪKĀ: Therefore, these Yādavas while performing activities such as sleeping and eating, due to the love of Śrī Kṛṣṇa, forgot about their own bodies and relationships such as their sons and wives. They become so forgetful of themselves that they do not remember "where to go? or what to do?"

Even while doing these activities their hearts remain absorbed in Śrī Kṛṣṇa. In this way, even when enjoying the greatest opulence and sense gratification, their absorption in the mellow of love for Śrī Kṛṣṇa is displayed. In this connection the Tenth Canto (10.90.46) states:

śayyāsanā-ṭanālāpa-krīḍā-snānādi-karmasu
na viduḥ santam ātmānaṁ vṛṣṇayaḥ kṛṣṇa-cetasaḥ

The Yādavas, whose hearts were absorbed in Śrī Kṛṣṇa, used to forget their personal bodily relationships even while performing ordinary activities such as sleeping, sitting down, wandering, conversing, playing, bathing and eating.

The *Padma Purāṇa* states in the conversation between Śrī Kṛṣṇa and Satyabhāmā about the glories of the month of Kārtika:

ete hi yādavāḥ sarve madgaṇā eva bhāmini
sarvadā mat-priyā devi mat-tulya-guṇa-śālinaḥ

"O My dear Satyabhāmā, I have appeared on this Earth by the requests of Lord Brahmā and the other demigods. Therefore,

these Yādavas have also appeared with Me. O Devī, they are all my own community, and they accompany Me always as My beloved associates who possess similar divine qualities as Myself."

TEXT 107

महाराजाधिराजायमुग्रसेन–महाद्भुतः ।
महासौभाग्यमहिमा भवतः केन वर्ण्यताम्॥ १०७॥

mahā-rājādhirājāyam ugrasena mahādbhutaḥ
mahā-saubhāgya-mahimā bhavataḥ kena varṇyatām

O King of kings, Ugrasena, you are also famous in the world as the recipient of Śrī Kṛṣṇa's mercy. Who can describe the glories of your wonderful good fortune?

DIG-DARŚINĪ-ṬĪKĀ: In this way, after narrating the general glories of the Yādavas, now Śrī Nārada, establishing Śrī Kṛṣṇa's King Ugrasena as the recipient of His special mercy, begins to glorify Śrī Ugrasena's greatness by addressing him in the most honorific manner by using the appropriate title.

"O King of kings, Ugrasena, you are the king of even Mahārāja Śrī Yudhiṣṭhira. In this world, who can describe your glories which are so famous and are experienced directly by the people? In other words, none can describe them."

TEXT 108

अहो महाश्चर्यतरं चमत्कारभराकरम्।
पश्य प्रियजनप्रीतिपारवश्यं महाहरेः॥ १०८॥

aho mahāścaryataraṁ camatkāra-bharākaram
paśya priya-jana-prīti-pāra-vaśyaṁ mahā-hareḥ

Alas, such a wonderful thing. Now just see Śrī Hari's subjugation by the wonderful affection from His beloved devotees.

DIG-DARŚINĪ-ṬĪKĀ: Now to display the glories of the above-mentioned good fortune, Śrī Nārada is explaining the kindness of Śrī Kṛsṇa unto His devotees. Śrī Kṛsṇa is controlled by the love of His beloved devotees. Just see this wonderful glory. In other words, just see His subjugation by the affection of His beloved devotees.

TEXT 109

यदुराज भवन्तं स निषण्णं परमासने।
अग्रे सेवकवत्तिष्ठन् सम्बोधयति सादरम्॥ १०९॥

yadu-rāja bhavantaṁ sa niṣaṇṇaṁ paramāsane
agre sevaka-vat tiṣṭhan sambodhayati sādaram

O Yadu-rāja, when you sat on the elevated throne appropriate for a king, Śrī Kṛṣṇa stood like a servant in front of you and respectfully spoke as follows:

DIG-DARŚINĪ-ṬĪKĀ: The verse is clear.

TEXT 110

भो निधारय देवेति भृत्यं मामादिशेति च।
तद्भवद्भ्यो नमोऽभीक्षणं भवत्सम्बन्धिने नमः॥ ११०॥

bho nidhāraya deveti bhṛtyaṁ māṁ ādiśeti ca
tad bhavadbhyo namo 'bhīkṣṇaṁ bhavat-sambandhine namaḥ

"O Mahārāja **Ugrasena, please hear Me. I am your humble servant, order Me accordingly." Therefore, I am offering my repeated obeisances unto you and all your relations.**

DIG-DARŚINĪ-ṬĪKĀ: How great is the fortune of Mahārāja Ugrasena? Śrī Nārada clarifies this in these two verses beginning with *bho*. "O Honorable Lord, please show mercy upon Me. Being pleased with Me, please hear Me out. I am your humble servant…" Śrī Kṛṣṇa Himself is addressing Mahārāja Ugrasena like this. For example, in the *Śrīmad-Bhāgavatam* Śrī Kṛṣṇa requests Mahārāja Ugrasena to accept the throne by saying (*Bhāg.* 10.45.14):

mayi bhṛtya upāsīne bhavato vibudhādayaḥ
baliṁ haranty avanatāḥ kim utānye narādhipāḥ

"O My Lord Ugrasena, by being in your presence, I see even the demigods offer their worshipful *pujā* unto you, what to speak of other kings."

Śrī Uddhava replied (*Bhāg.* 3.2.22):

tat tasya kaiṅkaryam alaṁ bhṛtān no
viglāpayaty aṅga yad ugrasenam
tiṣṭhan niṣaṇṇaṁ parameṣṭhi-dhiṣṇye
nyabodhayad deva nidhārayeti

"O Vidura, Śrī Kṛṣṇa, in spite of being Śrī Bhagavān Himself, accepted the servitorship of Mahārāja Ugrasena. By thinking about it, even the hearts of servants such as me also become pained. Alas, is this a matter of ordinary sorrow?"

Mahārāja Ugrasena is sitting on the royal throne and Śrī Kṛṣṇa is standing in front of him. Not only this, after first addressing him with an honorific title like "O Lord, please hear Me…," Śrī Kṛṣṇa then presents His speech to him. Here Śrī Nārada has made use of the word *bhavadbhyo*. In other words, he is describing the glories of Mahārāja Ugrasena alone. However, why does He use the plural case? Śrī Kṛṣṇa uses it due to the propriety of giving honor towards everyone, or else to refer to all the Yādavas.

"Therefore, what to speak of offering obeisances to you, I also offer obeisances to all those great personalities who are related with you." Or else, these words culminate in the glories of Bhagavān. Therefore, Śrī Nārada concludes with *bhavat sambandhine namaḥ* (obeisances to your relations), after visibly offering obeisances to Śrī Kṛṣṇa.

TEXT 111

श्रीपरीक्षिदुवाच—
ततो ब्रह्मण्यदेवानुवर्त्तिनो यदवोऽखिलाः।
सपादग्रहणं नत्वा मातरूचुर्महामुनिम्॥ १११॥

śrī-parīkṣid-uvāca—
tato brahmaṇya-devānu-varttano yadavo 'khilāḥ
sa-pāda-grahaṇaṁ natvā mātar ūcur mahā-manim

Śrī Parīkṣit said: O mother, henceforth all these Yādavas who were followers of bramaṇya-deva Śrī Kṛṣṇa, the worshipful Lord of the brāhmaṇas and Vaiṣṇavas, offered obeisances by touching the lotus feet of Śrī Nārada, then began to speak.

DIG-DARŚINĪ-ṬĪKĀ: The import of these adjoined verses (111 and 112) is clear.

TEXT 112

श्रीयादवा ऊचुः—
श्रीकृष्णस्यापि पूज्यस्त्वमस्मदीयमहाप्रभोः।
कथमस्मान्महानीचान्नीचवन्नमसि प्रभो॥ ११२॥

śrī-yādavā ūcuḥ—
śrī-kṛṣṇasyāpi pūjyas tvam asmadīya-mahā-prabhoḥ
katham asmān mahā-nīcān nīca-van namasi prabho

The Yādavas said: O most worshipable Devarṣi Śrī Nārada, you are respected by even our worshipful Śrī Kṛṣṇa. Therefore, why are you repeatedly offering obeisances to us who are the lowest of low persons?

DIG-DARŚINĪ-ṬĪKĀ: The import is clear.

TEXT 113

जितवाक्पतिनैपुण्य यदिदं नस्त्वयोदितम्।
तदसम्भावितं न स्याद्यादवेन्द्र–प्रभावतः॥ ११३॥

jita-vak-pati-naipuṇya yad idaṁ nas tvayoditam
tad asambhāvitaṁ na syād yādavendra-prabhāvataḥ

You conquered over the master of speech, Śrī Brahmā, with your expertise of speech! Therefore, our glories that you describe are impossible without the Lord of the Yādavas influence, Śrī Kṛṣṇa.

DIG-DARŚINĪ-ṬĪKĀ: "O conqueror of the master of speech!" The purport of this address is that you even conquered over the skill of Brahmā's speech who is the master of speech (*vāk-pati*). Therefore, by your ingenious speech, whatever glories you have narrated about us is only a clever use of words. Nonetheless, our glories that you have described are possible only due to the influence of Yādavendra Śrī Kṛṣṇa, who has granted us that great fortune.

TEXT 114

तस्य केनापि गन्धेन किं वा कस्य न सिद्ध्यति।
महादयाकरो योऽयं निरुपाधिसुहृत्तमः॥ ११४॥

tasya kenāpi gandhena kiṁ vā kasya na sidhyati
mahā-dayākaro yo 'yaṁ nirupādhi-suhṛttamaḥ

If anyone has even the slightest connection with Śrī Kṛṣṇa, then he achieves all kinds of spiritual accomplishments, because He is the ocean of mercy and a causeless, magnanimous friend.

DIG-DARŚINĪ-ṬĪKĀ: Now, in two verses beginning with *tasya* the Yādavas describe the glories of Yādavendra Śrī Kṛṣṇa who is the root cause of their magnanimity. Everyone's activities are perfected despite even a distant connection with Yādavendra Śrī Kṛṣṇa. The reason is because He is the source or birthplace of absolute mercy. It is a fact that He is the source of mercy; however, if Śrī Kṛṣṇa's mercy is mixed with a slight desire for a mutual favor, then what is the value of such mercy? Therefore, everyone remarks that Śrī Kṛṣṇa is causelessly merciful. In other words, He is completely merciful without any motive, being the best well-wisher.

TEXT 115

महामहिमपाथोधिः स्मृतमात्रोऽखिलार्थदः।
दीननाथैकशरणं हीनार्थाधिकसाधकः॥ ११५॥

mahā-mahima-pāthodhiḥ smṛta-mātro 'khilārtha-daḥ
dīna-nāthaika-śaraṇaṁ hīnārthādhika-sādhakaḥ

He is an ocean of boundless glories. Simply by remembering Him alone grants the greatest benefit. He is the master of the wretched, namely, the only shelter of the helpless. He bestows special mercy upon the poor, fallen souls.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada also adds something more. It is not the case that Śrī Kṛṣṇa grants the results only according to the desire of the devotees. Rather, He grants results even beyond the desire of the devotees. Therefore, He is addressed as *mahā-mahimā* (vastly glorious). Śrī Kṛṣṇa is an ocean of limitless glories that grants results beyond all expectations. Just as the ocean is a reservoir of water that is grave, limitless, steady and fathomless, Śrī Kṛṣṇa is also a vast, steady, grave and fathomless abode of all wonderful glories.

In the matter of fulfilling the desires of the candidate of devotional service he does not consider the length of duration, qualification or disqualification, excellence or depravity. Simply by remembering Him, He grants all material and spiritual benefit. He is the only shelter of

the wretched, penniless and helpless. For those who are wretched, penniless, distressed, feeble and who have no refuge, He is the only shelter and protector. Also, for those who are the most depraved, most inferior, who are devoid of the science of religion and devotional service, He fulfills their desires in the most munificent manner.

"In this way, due to the glories of His vast generosity vile persons like us have also received that same mercy. Thus, the glories that you have described are possible only by the influence of Yādavendra Śrī Kṛṣṇa. What more can we say? We are also receiving that benefit all the time. Having considered the truth, these glories culminate in His greatness. We do not have any magnificence in this regards, thus your description of our glories is only a conjuring up of words."

TEXT 116

किन्त्वस्मासूद्धवः श्रीमान् परमानुग्रहास्पदम्।
यादवेन्द्रस्य यो मन्त्री शिष्यो भृत्यः प्रियो महान्॥ ११६॥

kintv asmāsūddhavaḥ śrīmān paramānugrahāspadam
yādavendrasya yo mantrī śiṣyo bhṛtyaḥ priyo mahān

O Śrī Nārada, this is completely true, but among us, Śrī Uddhava is the recipient of greatest mercy from Yādavendra Śrī Kṛṣṇa. He is minister, disciple, servant and most beloved of Him.

DIG-DARŚINĪ-ṬĪKĀ: In this way, Śrī Nārada described the glories of the Yādavas. Although the Yādavas received such accolades due to their natural, insatiable devotion and soft nature, they referred to the special mercy of Bhagavān to Śrī Uddhava. (Where there is more mercy or devotion manifest there is the same degree of lack of satisfaction and natural humility.)

Therefore, the Yādavas, according to their natural propensity of devotional service, addressed him as the greater recipient of Bhagavān's mercy, and to glorify His greatness they narrate the ten *ślokas* beginning with *kintu* (but).

"Among us, Śrī Uddhava is the topmost recipient of Yādavendra Śrī Kṛṣṇa's grace; therefore, he is endowed with all opulence. He is decorated with the four honors of being the foremost minister (*mahā-mantrī*), chief disciple (*mahā-śiṣya*), magnificent servant (*mahā-sevaka*) and most beloved (*priyo mahān*) of Śrī Kṛṣṇa. Even though we are also the ministers, disciples, servants and beloved of Śrī Kṛṣṇa,

Śrīman Uddhava is the best because we are not as essential as he is.

TEXT 117

अस्मान् विहाय कुत्रापि यात्रां स कुरुते प्रभुः।
न हि तद्दुःखमस्माकं दृष्टे तस्मिन्नपव्रजेत्॥ ११७॥

asmān vihāya kutrāpi yātrāṁ sa kurute prabhuḥ
na hi tad-duḥkham asmākaṁ dṛṣte tv asminn apavrajet

If Śrī Kṛṣṇa abandons us and goes somewhere else, then our distress of separation from Him does not go away even when He returns.

DIG-DARŚINĪ-ṬĪKĀ: The Yādavas are narrating the greater importance of Śrī Uddhava in the two verses beginning with *asman iti.*

TEXT 118

न जानीमः कदा कुत्र पुनरेष व्रजेदिति।
उद्धवो नित्यमभ्यर्णे निवसन् सेवते प्रभुम्॥ ११८॥

na janīmaḥ kadā kutra punar eṣa vrajed iti
uddhavo nityam abhyaṇe nivasan sevate prabhum

We do not know when our Lord Śrī Kṛṣṇa will go away. With this worry our distress never goes away. Due to the fear of imminent separation we do not experience the full happiness, despite having the darśana of the Lord. However, Śrī Uddhava constantly remains near Śrī Kṛṣṇa, and receives happiness by serving Him.

DIG-DARŚINĪ-ṬĪKĀ: The verse is straight-forward and clear.

TEXT 119

स्वगम्य एव विषये प्रेषयेद्भगवानमुम्।
कौरवावृतसाम्बीयमोचनादिकृते क्वचित्॥ ११९॥

sva-gamya eva viśaye preṣayed bhagavān amum
kauravāvṛta-sāmbīya-mocanādi-kṛte kvacit

To the places where Bhagavān Śrī Kṛṣṇa should go Himself for special duty, Śrī Uddhava is sent as His representative. For example, one time He sent Śrī Uddhava to liberate Sāmba from the Kauravas.

DIG-DARŚINĪ-ṬĪKĀ: If someone says that Bhagavān Śrī Kṛṣṇa sends Śrī Uddhava sometimes to Gokula and sometimes to Hastināpura and so forth, then he must also experience distress due to separation from Bhagavān. Therefore, he uses the phrase *sva-gamya*.

It is true that Śrī Bhagavān sends Him to places that are proper for His own going. However, He does not send him to any other place. Just as when Kauravas such as Bhīṣma and Duryodhana had arrested the son of Jāmbavatī, Sāmba, who had kidnapped the daughter of Duryodhana, Śrī Uddhava was sent to set him free. By the word *ādi* the work of giving assurance to the *vraja-vāsīs* such as Śrī Nanda is understood. This subject matter is extremely confidential. It is not seen just anywhere. Therefore, for special activities such as freeing His beloved relatives and granting them assurance, Śrī Kṛṣṇa would send Śrī Uddhava as His representative alone. In this way, even though He suffers from the distress of separation from Bhagavān, Śrī Uddhava receives still more happiness in such activities as freeing the dear devotees of Bhagavān and granting them the assurance of the direct association of Bhagavān.

TEXT 120

यस्तिष्ठन् भोजनक्रीड़ा-कौतुकावसरे हरेः।
महाप्रसादमुच्छिष्टं लभते नित्यमेकलः॥ १२०॥

yas tiṣṭhan bhojana-krīḍā-kautukāvasare hareḥ
mahā-prasādam ucchiṣṭaṁ labhate nityam ekalaḥ

Śrī Uddhava remains with Him even at such times as eating, playing and sporting with Śrī Kṛṣṇa, and he alone relishes the remnants of mahāprasāda from Śrī Kṛṣṇa.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Uddhava serves Śrī Kṛṣṇa in the above-mentioned ways by remaining close by Him. The service of Śrī Uddhava is described in the *śloka* beginning with *yas thiṣṭhan* up to the *śloka* ending with *prayāti* (*ślokas* 120-122). Even at the time of eating, playing and sporting Sri Uddhava remains with Bhagavān Śrī Kṛṣṇa and receives the remnants of His *mahāprasāda*.

TEXT 121

पादारविन्दद्वन्द्वं यः प्रभोः सम्वाहयन् मुदा।
ततो निद्रासुखाविष्टः शेते स्वाङ्के निधाय तत्॥ १२१॥

pādāravinda-dvandvaṁ yaḥ prabhoḥ saṁvāhayan mudā
tato nidrā-sukhāviṣṭaḥ śete svāṅke nidhāya tat

Śrī Uddhava, who becomes overwhelmed with sleep while massaging the lotus feet of Śrī Kṛṣṇa, still keeps the lotus feet of Śrī Kṛṣṇa in his lap as he happily sleeps.

DIG-DARŚINĪ-ṬĪKĀ: In this way, he experiences even the bliss of sleeping through the massaging of the lotus feet of Bhagavān Śrī Kṛṣṇa, that is, even in the immersion in sleep he keeps the lotus feet of the Lord in his lap and then happily sleeps. Even at the time of sleeping he does not undergo separation from Śrī Bhagavān.

TEXT 122

रहः क्रीड़ायाञ्च क्वचिदपि स सङ्गे भगवतः
प्रयात्यत्रामात्यः परिषदि महामन्त्रमणिभिः।
विचित्रैर्नर्मौघैरपि हरिकृतश्लाघनभरै-
र्मनोज्ञैः सर्वान्नः सुखयति वरान् प्रापयति च॥ १२२॥

rahaḥ-krīḍāyāñca kvacid api sa saṣge bhagavataḥ
prayāty atrāmātyaḥ pariṣadi mahā-mantra-maṇibhiḥ
vicitrair narmaughair api hari-kṛta-ślāghana-bharair
manojñaiḥ naḥ sukhayati varān prāpayati ca

Sometimes at the time of Bhagavān Śrī Kṛṣṇa's confidential pastimes (keli-krīḍā) Śrī Uddhava also accompanies Him. Śrī Uddhava is the Prime Minister in the great assembly. He provides us happiness by his charming advice and various ways of joking. Śrī Kṛṣṇa much appreciates these joking words also.

DIG-DARŚINĪ-ṬĪKĀ: Sometimes at the house of Kubjā and sometimes in other confidential pastimes, Śrī Uddhava accompanies Śrī Kṛṣṇa. It is not a fact that he is a servant only at the time of confidential pastimes, even in the great royal assembly he is a high-class servant. He also provides great happiness to us. In the royal assembly he is the prime minister, and he is the foremost in providing useful advice like a

mystic jewel or incantation. Bhagavān Śrī Kṛṣṇa praises his wonderful joking words. Uddhava also provides happiness to all of us by those charming words, and by sometimes granting us the remnant *mahā-prasāda* of Bhagavān he fulfills the desire of our heart.

TEXT 123

किं तस्य सौभाग्यकुलं हि वाच्यं वातुलतां प्राप किलायमेवं।
आशैशवाद्यः प्रभुपादपद्म सेवारसाविष्टयोच्यतेऽज्ञैः॥ १२३॥

kiṁ tasya saubhāgya-kulaṁ hi vācyaṁ
vātulatāṁ prāpa kilāyam evam
āśaiśavād yaḥ prabhu-pāda-padma
sevā-rasāviṣṭatayocyate 'jñaiḥ

How much more can we describe the great fortune of Sri Uddhava? From childhood he remained absorbed in the service of the lotus feet of Śrī Kṛṣṇa. Foolish people consider that absorption of his to be the creation of idle mundane talk.

DIG-DARŚINĪ-ṬĪKĀ: Now the extraordinary absorption of Śrī Uddhava in the mellow of service from his childhood is being described. What more to speak of Śrī Uddhava's glories? Foolish people phrase absorption in this mellow of service as idle talk. They imagine that he is suffering from a *vayu* or wind disorder. The reason for this is that he would remain greatly absorbed in the lotus feet of Bhagavān. Due to this intense absorption in the service of Bhagavān he would forget even the awareness of his body and used to speak incoherently like a person possessed by a ghost.

TEXT 124

अहो! सदा माधवपादपद्मयोः प्रवृत्तिलाम्पट्यमहत्त्वमद्भुतम्।
इहैव मानुष्यवपुष्यवापस्वरूप–मुत्सृज्य हरेः स्वरूपताम्॥ १२४॥

aho! sadā mādhva-pāda-pādmayoḥ
prapatti-lāmpatya-mahattvam adbhutaṁ
ihaiva mānuṣya-vapuṣy avāpa svarūpam
utsṛjya hareḥ svarūpatām

Alas, only Śrī Uddhava manifested in this word the glories and taste of the wonderful mellow of constant service of the lotus feet of Śrī Mādhava. What more can I say? He attained a form similar to Śrī

Kṛṣṇa even in this human form of life. He abandoned his natural fair complexion and received the same complexion as Śrī Kṛṣṇa.

DIG-DARŚINĪ-ṬĪKĀ: What to speak about the glories of Śrī Uddhava that give happiness to all the people, even the glories of his form are also wonderful. In this way, King Ugrasena is mentioning the natural and secondary result of his mellow of servitorship.

Alas, how is the service of Śrī Uddhava? Only Śrī Uddhava manifested the glories of the greed that is present in the mellow of servitorship to the lotus feet of Śrī Mādhava. This is because Śrī Uddhava alone in this world has abandoned the natural human form, the natural fair complexion of the warrior class of people residing in the middle part of the country. He obtained a form similar to Śrī Hari (*śyāmasundara-rūpatā*).

TEXT 125

प्रद्युम्नाद्रम्यरूपः प्रभुदयिततरोऽप्येष कृष्णोपभुक्तै-
र्वन्यस्रक्पीतपट्टांशुकणिमकरोत्तसंहारादिभिस्तैः ।
नेपाथ्यैर्भूषितोऽस्मान् सुखयति सततं देवकीनन्दनस्य
भ्रान्त्या सन्दर्शनेन प्रियजनहृदयाकर्षणोत्कर्षभाजा ॥ १२५ ॥

pradyumnād ramya-rūpaḥ prabhu-
dayitataro 'py eṣa kṛṣṇopabhuktair
vanya-srak-pīta-paṭṭāṁśuka-mani-
makarottaṁsa-hārādibhis taiḥ
nepathyair bhūṣito 'smān sukhayati
satataṁ devakī-nandanasya
bhrāntyā sandarśanena priya-jana-
hṛdayākarṣanotkarṣa-bhaja

Śrī Uddhava is even more beautiful than Śrī Pradyumna and is very dear to Śrī Kṛṣṇa. He provides constant happiness to us by decorating himself with the prasādī forest flower garland, yellow waist garment, jewels, shark-shaped earrings and jewelled garland. If by chance we glance at Him from a distance, it seems that He is our Śrī Devakī-nandana. In this way, by creating a false impression of Śrī Kṛṣṇa in our heart, he creates a special attraction in our heart.

DIG-DARŚINĪ-ṬĪKĀ: King Ugrasena is elaborately describing the form of Śrī Uddhava, which is similar to Śrī Hari. Śrī Uddhava is more attractive than the most handsome Pradyumna (Cupid) and he is the

most beloved of Śrī Kṛṣṇa. He is decorated with ornaments such as the unique garland of forest flowers which was already worn by Śrī Kṛṣṇa, and he provides us happiness even at the time of the absence of Śrī Kṛṣṇa. The garland strung with the leaves and flowers reaches down to the feet. "Jewels" means the Kaustubha jewel; the earrings mean the shark-shaped earrings; the garland means a garland strung with pearls.

The word *ādi* indicates the ointment and ornament for the head. He provides us constant happiness by being decorated with all these ornaments. How? He creates the false impression of Śrī Devakī-nandana. Seeing His dress and ornamentation which resembles Śrī Devakī-nandana from a distance, it seems that he is Śrī Devakī-nandana. Although this is just a false impression, even after recognizing him in our hearts we receive the happiness of seeing Śrī Kṛṣṇa. What is the nature of that illusion? Even at the time of absence from Bhagavān, a special attraction arises in our heart only by seeing Śrī Uddhava who is dressed and decorated like Him in the most attractive way.

The purport is that at the time of not seeing Bhagavān, simply by seeing Śrī Uddhava who is dressed and decorated like Him, we develop the illusion that "this is Devakī-nandana." Though this is an illusion, still we receive happiness by his *darśana*. Especially the form of Śrī Kṛṣṇa attracts the hearts of persons who are dear to Him; therefore, Śrī Uddhava pleases us because he has the same form as Śrī Kṛṣṇa. He always wanders here and there for the service of Bhagavān and we obtain happiness by his sight. Because his form is like Śrī Devakī-nandana, he has the capacity to attract our hearts. *Sandarśana* (seeing) means by having a form similar to the most attractive form of Śrī Kṛṣṇa he pleases us by granting us his audience.

TEXT 126—127

श्रीपरीक्षिदुवाच—
मातरित्यादिकं श्रुत्वा महासौभाग्यमुत्तमम्।
उद्धवस्य मुनिर्गेहं गन्तुं हर्षप्रकर्षतः॥ १२६॥
उत्थाय तस्य दिग्भागवर्त्मादातुं समुद्यतः।
ज्ञात्वोक्तो यदुराजेन चित्रप्रेमविकारभाक्॥ १२७॥

śrī-parīkṣid uvāca—
mātar ity-ādikaṁ śrutvā mahā-saubhāgyam uttamam
uddhavasya munir gehaṁ gantuṁ harṣa-prakarṣataḥ (126)

utthāya tasya dig-bhāga-vartmādātuṁ samudyataḥ
jñātvokto yadu=rājena citra-prema-vikāra-bhāk (127)

Mahārāja Śrī Parīkṣit said: O Mother, after hearing the topic this way, of the great fortune of Śrī Uddhava, Śrī Nārada became extremely happy, becoming overwhelmed with various transformations of prema, then got up to go to the abode of Śrī Uddhava. Upon seeing this, the king of Yadus, Śrī Ugrasena, began to speak.

DIG-DARŚINĪ-ṬĪKĀ: In this way, after hearing the subject of the great fortune of Śrī Uddhava (*ādi* implies indescribable, that is, what could be revealed by Śri Nārada's own words), Śrī Nārada got up from the assembly to go to the residence of Śrī Uddhava. As he began to advance in the direction of Uddava's residence, the king of the Yadus, Śrī Ugrasena, began to speak to Nārada who was adorned now with transformations of *prema* such as perspiration, shivering, horripilation and tears.

TEXT 128

श्रीमदुग्रसेन उवाच—
भगवन्नुक्तमेवासौ क्षणमेकमपि क्वचित्।
नान्यत्र तिष्ठतीशस्य कृष्णस्यादेशतो विना॥ १२८॥

śrīmad-ugrasena uvāca—
bhagavann uktam evāsau kṣaṇam ekam api kvacit
nānyatra tiṣṭhatīśasya kṛṣṇasyādeśato vinā

Mahārāja Śrī Ugrasena said: O Bhagavān, I said before that only Śrī Uddhava does not go to any other place, even for a moment, without the order of Śrī Kṛṣṇa.

DIG-DARŚINĪ-ṬĪKĀ: During the discussion on this topic, we have explained before, "Only Śrī Uddhava remains with Śrī Bhagavān at all times." Now it is also revealed that Śrī Uddhava neither goes to any other place nor stays in any place without the order of Bhagavān. Although by the order of Bhagavān, he goes to some other place and even resides there, he does so only because of his inability to transgress the order of Śrī Kṛṣṇa.

TEXT 129

यथाहं प्रार्थ्य तत्सङ्गस्थितिं नाप्नोमि कर्हिचित्।
तन्महालाभतो हीनोऽसत्यया राज्यरक्षया॥ १२९॥

yathāhaṁ prārthya tat-saṅga-sthitiṁ nāpnomi karhicit
tan-mahā-lābhato hīno 'satyayā rājya-rakṣayā

However, I cannot get the association of Śrī Kṛṣṇa in spite of praying. Due to these trivial royal duties, I have become void of the great benefit of the Lord's divine association.

DIG-DARŚINĪ-ṬĪKĀ: By discussing the topic of Śrī Uddhava's constant residence with Bhagavān and by stopping Śrī Nārada from going to the residence of Uddhavajī, Śrī Ugrasena is reciting the glories of Uddhavajī, in order to counter his own glories spoken by Śrī Nārada.

"I can never obtain the association of Śrī Kṛṣṇa despite praying. Bhagavān has never cheated anyone like me, just as He has made me devoid of His association. Bhagavān could not have cheated anyone in the same way as He cheated me. I am cheated of the great benefit of His association. Why? Because of handling the transient activity of managing the kingdom, I am cheated of His great association. Even though it is said that there is no chance of defeat from the enemies in the kingdom that has received Bhagavān's mercy, this is truly impossible."

The word *asatya* means apparent. However, in a kingdom established by Bhagavān there is no chance of any defect or shortcoming. Still, Śrī Kṛṣṇa ordered me, "Until I arrive from the other place, you should protect this kingdom." The order is given to protect this kingdom from the deception of the Lord. The description of this topic is given in the book called *Śrī Hari-vaṁśa* (2.47.16-18) in the episode of the kidnapping of Śrī Rukmini, Bhagavān Śrī Kṛṣṇa told Śrī Ugrasena:

tiṣṭha tvaṁ nṛpa-śārdūla bhrātrā me sahito nṛpa
kṣatriyā nikṛta-prajñāḥ śāstr-niścita-darśanāḥ
purīṁ śunyām imaṁ vīra jaghanyā māsma pīḍayan

"O lion among kings (*nṛpa-keśarī*), you should stay in this kingdom with My brother. Though the kings who belong to the warrior class believe in the scriptures, they are naturally of the

wicked nature. Therefore, O hero, to protect this city, you should reside in this sovereignless city, while punishing the miscreants."

After hearing all these orders of Bhagavān, Śrī Ugrasena replied:

tvayā vihīnāḥ sarve sma, na śaktāḥ sukham āsitum
pure 'smin viśayānte ca, pati-hīnā yathā striyaḥ
tvat-sanāthā vayaṁ tāta, tvad-bāhu-balam āśritāḥ
bibhīmo na narendrāṇāṁ, sendrāṇām api māna-da
vijayāya yadu-śreṣṭha yatra yatra gamiṣyasi
tatra tvaṁ sahito 'smābhir gacchethā yādavarṣabha

"O Kṛṣṇa, we are unable to stay in this city like a woman bereft of her husband because You are our master. O dearmost one, after obtaining You, we have become protected by Your Lordship, under the shelter of Your strong arms. What to speak of the kings of the Earth, we are not even afraid of the crooked eyebrows of Indra. O best among the Yadus, wherever You may go, we shall also go with You." (*Śrī Hari-vaṁśa* 2.47.21-23)

TEXT 130

आज्ञापालनमात्रैकसेवादरकृतोत्सवः ।
यथा च वञ्चितो नीत्वा मिथ्यागौरवयन्त्रणाम्॥ १३०॥

ajñā-pālana-mātraika-sevādara-kṛtotsavaḥ
yathā ca vañcito nītvā mithyā-gaurava-yantraṇām

Although I am performing this royal duty to follow the order of the Lord only, and respectfully consider this to be His service, I am obtaining only slight happiness. However, due to the anguish from the honor He granted me, it seems that he has cheated me.

DIG-DARŚINĪ-ṬĪKĀ: One might object as to why did you engage in such royal duty? Morevover, if that would have been the defect of transgressing the order of the Lord, why do you lament now? In reply to this becoming satisfied, Śrī Ugrasena says, "Only to follow the order of the Lord am I performing this royal duty. I consider this to be His service, and with great respect I perform the aforementioned duty. Thus I am experiencing a fraction of great happiness. However, I am cheated of the great benefit of His direct association…

"How was I cheated? Śrī Kṛṣṇa cheated me by granting the pain of false honor. What is the nature of that affliction of honor? He

addresses me by all these honorific titles, "O respectable one, O maternal grandfather, O king of the Yadu dynasty!" Sometimes He says, "You should sit on the throne and give me a royal order." Sometimes we arrive in the royal assembly and He stands up and shows respect to me. In this way, He gives me the torment of false prestige and heavy shame. I am so unfortunate…"

Regarding this, it has been said in *Hari-vaṁśa* that after being anointed as King of kings, Śrī Kṛṣṇa alighted down from the chariot to enter the city of Dvārakā, and Ugrasena came forward with *arghya* water to worship Him.

But seeing him, Śrī Kṛṣṇa said, "O monarch of Mathurā, Ugrasena, I have anointed you on the royal throne as King of Mathurā, therefore, I cannot accept any action contrary to this, that is, any worship from you. Therefore, O king, it is not appropriate to offer me such things as *arghya*, footbath water, and *ācaman*. This is My opinion."

"Therefore, O Devāṛṣī Śrī Nārada," Ugrasena said, "these words and such behavior of Śrī Kṛṣṇa culminate in great misery for me. So where is my vast fortune?"

TEXT 131

कृष्णेन न तथा कश्चिदुद्धवस्य महासुखी।
तत्पार्श्वसेवासौभाग्याद्वंचितः स्यात् कदापि न॥ १३१॥

kṛṣṇena na tathā kaścid uddhavasya mahā-sukhī
tat pārśva-sevāsaubhāgyād vañcitaḥ syāt kadāpi na

Actually, Śrī Kṛṣṇa has never cheated anyone like me. Śrī Uddhava is so jubilant because Bhagavān always keeps him next to His side, grants him the joy of service and never cheats him of the good fortune of service.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Kṛṣṇa has not cheated anyone in the above-mentioned fashion as badly as He has cheated me. What more can I say? I am not as fortunate as Sātyaki, what to speak of Śrī Uddhava? Śrī Uddhava is extremely happy; therefore, who can possibly be more fortunate than he? Only Śrī Uddhava is so fortunate. Śrī Kṛṣṇa never cheats him of the happiness of service, and he always remains with Bhagavān and serves Him.

TEXT 132

तत्तत्र गत्वा भवताशु मादृशां सन्देशमेतं स निवेदनीयः।
अद्यात्यगादागमनस्य बेला स्वनाथमादाय सभां सनाथय॥ १३२॥

tat tatra gatvā bhavatāśu mādṛśāṁ,
sandeśam etaṁ sa nivedanīyaḥ
adyātyagād agamanasya vela,
sva-nātham ādāya sabhāṁ sa-nāthaya

Therefore you should go to the inner palace compound of Bhagavān and receive darśana of Śrī Uddhava. Also make this request for us: Today the time for Bhagavān's arrival in the assembly has long passed, thus Śrī Uddhava should quickly bring the Lord to the assembly hall and again secure it with our Lord.

DIG-DARŚINĪ-ṬĪKĀ: Therefore, only by the mercy of Śrī Uddhava will people like us become happy. With this sentiment, King Ugrasena uses the words beginning with *tat tatra.* Śrī Uddhava, who is so fortunate, should quickly go the palace of Bhagavān and present this message, "Today the time for Bhagavān's arrival in the assembly has elapsed. Therefore, he should quickly bring his master, the Lord of the Yādavas, Śrī Kṛṣṇa, to the Sudharmā assembly hall and secure it by the presence of our Lord. Without His *darśana* we are waiting for Him like helpless citizens."

Therefore, you are more fortunate than us, because you are able to approach the Lord independently.

Thus ends Chapter Five entitled
"Priya — The Beloved Devotees"
with the Dig-darśinī-ṭīkā (bhāvānuvāda) of
Śrī Bṛhad Bhāgavatāmṛtam

CHAPTER SIX

Priyatamaḥ — The Most Beloved Devotees

TEXT 1

श्रीपरीक्षिदुवाच—
तच्छ्रुत्वार्ये महाप्रेमरसावेशेन यन्त्रितः।
महाविष्णुप्रियो वीणाहस्तोऽसौ विस्मृताखिलः॥ १॥

śrī-parīkṣit uvāca—
tac chrutvārye mahā-prema-rasāveśena yantritaḥ
mahā-viṣṇu-priyo vīṇā-hasto 'sau vismṛtākhilaḥ

Śrī Parīkṣit Mahārāja said: O mother, after hearing Śrī Uddhava's glories, Bhagavān's dearmost Nārada Muni became absorbed in the transcendental mellows of prema. Having become oblivious to everything, he could not vibrate on his vīṇā, despite clutching it in his hand.

DIG-DARŚINĪ-ṬĪKĀ (*bhāvānuvāda*):

ṣaṣthe muny uktito 'nyonyaṁ kṛtāyām uddhavādibhiḥ
citrāyāṁ vraja-vārttāyāṁ mohaḥ premocyate prabhoḥ

This sixth chapter describes the *vraja-vāsīs' prema* and Śrī Kṛṣṇa's enchantment by their wonderful love. After hearing the discussion about Vraja by Śrī Uddhava and the Yādavas, that topmost *muni* Śrī Nārada then inspired Śrī Kṛṣṇa.

O revered mother (by *āryan* heritage), having heard the glories of Śrī Uddhava, Śrī Nārada Muni approached the palace of Bhagavān by his customary habit. This is the topic depicted in these next three verses.

The great sage clutched the *vīṇā* in his hand only, and became powerless to play his *vīṇā*. He had become absorbed in the extraordinary mellows of divine love (*mahā-prema-rasa*). Thus he became oblivious to everything relating to the body.

TEXT 2

सदा द्वारवतीवासाभ्यस्तान्तःपुरवर्त्मना।
प्रभुप्रासाददेशान्तःप्रवेशाश्चर्यवाहिना ॥ २॥

sadā dvāravatī-vāsābhyastāntaḥ-pura-vartmanā
prabhu-prāsāda-deśāntaḥ-praveśāścarya-vāhinā

Śrī Nārada habitually stayed in Dvārakā. Therefore, although the way to the palace was extremely private, he crossed the wonderful labyrinthine path and entered into the palace of Bhagavān based on his previous experience.

DIG-DARŚINĪ-ṬĪKĀ: Absorbed in the mellows of *prema-rasa*, Śrī Nārada forgot everything. How then did he enter the palace of Bhagavān? In reply, he says that he reached it based on his previous familiarity, that is, he had previously made Dvārakā Purī his home. Therefore, due to his familiarity of the path, he entered the royal palace of Bhagavān. And how was the passageway? The passageway to the palace of Śrī Kṛṣṇa was astonishing, wonderfully filled with labyrinthine curves impossible to describe. Nevertheless, Devarṣi Śrī Nārada did not blunder along the way.

TEXT 3

पूर्वाभ्यासादिवाभ्यासं प्रासादस्य गतो मुनिः।
भूताविष्टो महोन्मादगृहीतश्च यथेतरः॥ ३॥

pūvābhyāsād ivābhyāsaṁ prāsādasya gato muniḥ
bhūtāviṣṭo mahonmāda-gṛhītaś ca yathetaraḥ

Although Śrī Nārada entered the palace due to previous experience, his condition at that time appeared like a person possessed by a ghost or a mad person.

DIG-DARŚINĪ-ṬĪKĀ: Due to his previous experience of repeated comings and goings from the palace of Bhagavān, Śrī Nārada entered the inner portion of Bhagavān's palace with great love and spontaneity. Although absorbed in meditation on the absolute truth, it appears as though devotees in a condition of spontaneous love never forget the way to approach Bhagavān. However, at that time and from an ordinary perspective, Śrī Nārada appeared to be in a state of a person haunted by a ghost, or a completely insane person.

TEXT 4

भूमौ क्वापि स्खलति पतति क्वापि तिष्ठत्यचेष्टः
क्वाप्युत्कम्पं भजति लुठति क्वापि रोदित्यथार्त्तः।

क्वाप्याक्रोशन्प्लुतिभिरयते गायते क्वापि नृत्यन्
सर्वं क्वापि श्रयति युगपत् प्रेमसम्पद्विकारम्॥४॥

bhūmau kvāpi skhalati patati kvāpi tiṣṭhaty aceṣṭaḥ
kvāpy utkampaṁ bhajati luṭhati kvāpi rodity athārtah.
kvāpy ākrośan plutibhir ayate gāyati kvāpi nṛtyan
sarvaṁ kavāpi śrayati yugapat prema-sampad-vikāram

Sometimes he stumbled, sometimes he fainted and collapsed to the ground, and sometimes he stood stunned and motionless. Sometimes he rolled on the ground, sometimes he cried out in a pathetic voice, and sometimes he yelled out. Sometimes he jumped up and ran madly about. Sometimes he sang and danced, while sometimes all the transformations of prema such as shivering, sweating, horripilations and crying manifested on his body simultaneously.

DIG-DARŚINĪ-ṬĪKĀ: The import is clear.

TEXT 5

हे मन्मातरिदानीं त्वं सावधानतरा भव।
स्थिरतां प्रापयन्ती मां सधैर्यं शृण्विदं स्वयम्॥५॥

he man-mātar idānīṁ tvaṁ sāvadhānatarā bhava
sthiratāṁ prāpayantī māṁ sa-dhairyaṁ śṛṇv idaṁ svayam

O my mother, be more vigilant now than ever before! If you see me waver, calm me and listen closely to what I will now disclose.

DIG-DARŚINĪ-ṬĪKĀ: The reason for Mahārāja Parīkṣit using the vocative phrase, "O my mother" (*he man-mātar*), is that now he will give a description of the incredibly divine character of Bhagavān. As soon as such pastimes of Śrī Bhagavān entered his mind, Śrī Parīkṣit began to speak with an upsurge of exceptional *prema*, "Now the most charming pastimes of Bhagavān shall be described. Pay attention carefully!" What was the reason? "Upon describing this discourse and seeing me waver from an upsurge of *prema*, then calm me and patiently continue to listen until its conclusion."

TEXT 6—8

तस्मिन्नहनि केनापि वैमनस्येन वेश्मनः।
अन्तःप्रकोष्ठे सुप्तस्य प्रभोः पार्श्वं विहाय सः॥६॥

अदूराद्देहलीप्रान्ते निविष्टः श्रीमदुद्धवः।
बलदेवो देवकी च रोहिणी रुक्मिणी तथा॥७॥
सत्यभामादयोऽन्याश्च देव्यः पद्मावती च सा।
प्रवृत्तिहारिणी कंस–माता दास्यस्तथा पराः॥८॥

tasminn ahani kenāpi vaimanasyena veśmanaḥ
antaḥ-prakoṣṭhe suptasya prabhoḥ pārśvaṁ vihāya saḥ (6)
adūrād dehalī prānte niviṣṭaḥ śrīmad-uddhavaḥ
baladevo devakī ca rohiṇī rukmiṇī tathā (7)
satyabhāmādayo 'nyāś ca devyaḥ padmāvatī ca sā
pravṛtti-hāriṇī kaṁsa-mātā dāsyas tathā paraḥ (8)

Dejected for some reason that day, Bhagavān lay asleep inside the compound of the palace. Śrī Uddhava left Him alone and came to sit on a raised terrace a little distance away. Along with him, Śrī Baladeva, Śrī Devakī, Śrī Rohiṇī, Śrī Rukmiṇī, Śrī Satyabhāmā and other queens, as well as Padmāvatī, the mother of Kaṁsa and spoiler of one's tendency to serve Bhagavān, and other maidservants were also present there.

DIG-DARŚINĪ-ṬĪKĀ: The reason for Śrī Kṛṣṇa's dejection will be determined later. By using the word *kenāpi* (for some reason), Śrī Parīkṣit Mahārāja considered it improper to elaborate on it at present. Or else, he feared that bewilderment might arise while narrating it. Therefore, Śrī Uddhava left the melancholic Lord sleeping alone inside the palace and quietly sat a little distance away on a raised terrace at the door. Śrī Baladeva and others also anxiously sat there.

Sā (she) refers to the notorious Padmāvatī who was also present. She is addressed here as notorious (*prasiddhā*), because she is that same mother of Kaṁsa whose chastity the demon Drumila[1] defiled by deceitfully posing as Ugrasena. Above all, she is addressed as *pravṛtti-hāriṇī*, because she "steals away the inclination to serve Bhagavān," especially with gossipy *kathā* or tall tales and superficial, contrary arguments about Bhagavān. Therefore, she, or such persons like her, are understandably always present in the narration of Bhagavān's pastimes.

1 The *Padma Purāṇa* mentions that the demon is a servant of Kuvera named Gobhila.

TEXT 9

तूष्णींभूताश्च ते सर्वे वर्त्तमानाः सविस्मयम्।
तत्र श्रीनारदं प्राप्तमैक्षन्तापूर्वचेष्टितम्॥ ९॥

tūṣṇīm-bhūtās ca te sarve varttamānāḥ sa-vismayam
tatra śrī-nāradaṁ prāptam aikantāpūrva-ceṣṭatam

All of them sat there in a dazed condition quietly. At that very moment, they saw Śrī Nārada arrive at the place, displaying various kinds of extraordinary loving gestures.

DIG-DARŚINĪ-ṬĪKĀ: The reason for the amazement was Bhagavān was sleeping untimely. Therefore, Śrī Uddhava and the others were sitting silently around the compound palace of Bhagavān. At that time, Śrī Nārada appeared there. How did he appear? *Śrī* means "one who is adorned with the wealth of *prema*." He appeared displaying an extraordinary behavior of wonderful gestures.

TEXT 10

उत्थाय यत्नादानीय स्वास्थ्यं नीत्वा क्षणेन तम्।
प्रेमाश्रुक्लिन्नवदनं प्रक्षाल्याहुः शनैर्लघु॥ १०॥

utthāya yatnād ānīya svāsthyaṁ nītvā kṣaṇena tam
premāśru-klinna-vadanaṁ prakṣālyāhuḥ śānair laghu

Seeing Śrī Nārada in such a state, all of them rose and with great care and honor brought him to their side. Helping him soon regain his composure, they tenderly began to wipe away the profuse tears from his lotus face.

DIG-DARŚINĪ-ṬĪKĀ: Standing aloof at some distance, they brought Śrī Nārada nearby with great care. Then to make him feel at ease, they washed his lotus face that was full of tears, quietly so as not to disturb the sleep of Śrī Bhagavān. By doing so, they began to pacify him from any further anxiety or fuss they may have created.

TEXT 11

अदृष्टपूर्वमस्माभिः कीदृशं तेऽद्य चेष्टितम्।
आकस्मिकमिदं ब्रह्मंस्तूष्णीमुपविश क्षणम्॥ ११॥

adṛṣṭa-pūrvam asmābhiḥ kīdṛśaṁ te 'dya ceṣṭitam
āklasmikam idaṁ brahmas tūṣṇīm upaviśa kṣaṇam

O brāhmaṇa, what wonderful behavior have we seen today in you? Never before have we seen such overwhelming behavior as this stumbling, via helplessness and divine love. Whatever the case may be, please sit down quietly.

DIG-DARŚINĪ-ṬĪKĀ: The import is clear.

TEXT 12

श्रीपरीक्षिदुवाच—
सगद्गदमुवाचाश्रुधारामीलित लोचने।
यत्नादुन्मीलयन्नत्वा सकम्पपुलकाचितः॥ १२॥

śrī parīkṣid uvāca—
sa-gadgadam uvācāśrudhārā-mīlita locane
yatnād unmīlayan natvā sa-kampa-pulakācitaḥ

Śrī Parīkṣit Mahārāja said: Śrī Nārada opened his eyes that had become shut tightly by a flow of tears after great effort. After offering obeisances to all of them, he began to speak in a choked voice, his body trembling and hair standing on end.

DIG-DARŚINĪ-ṬĪKĀ: The import of the verse is clear.

TEXT 13

श्रीनारद उवाच—
मनोज्ञ–सौभाग्यभरैकभाजनं मया समं सङ्गमयध्वमुद्धवम्।
तदीयपादैकरजोऽथवा भवे–त्तदैव शान्तिर्वत मेऽन्तरात्मनः॥ १३॥

śrī nārada uvāca—
manojña-saubhāgya-bharaika-bhājanaṁ
mayā samaṁ saṅgamayadhvam uddhavam
tadīya-pādaika-rajo 'thavā bhave-
tadaiva śāntir bata me 'ntarātmanaḥ

Śrī Nārada said: All of you please help me meet Śrī Uddhava, who is the charming recipient of extreme good fortune; bestow your mercy on me so that I may get his footdust. Only by obtaining his footdust may my soul find peace.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Uddhava is extremely fortunate. Although Śrī Uddhava was personally present, still Śrī Nārada, who was overwhelmed with *prema*, could not converse with him. Rather, he began to speak with each one, "All of you please help me meet Śrī Uddhava…"

Thereafter, considering himself unfit to associate with any of them, he continued, "If all of you show me your mercy, then I can get his footdust. Rather, grant me a speck of dust from his lotus feet, only then will my mind become peaceful. Unable to obtain the footdust of Śrī Uddhava, this condition has fallen upon me."

TEXT 14

पुरातनैराधुनिकैश्च सेवकै–रलब्धमाप्तोऽलमनुग्रहं प्रभोः।
महत्तमो भागवतेषु यस्ततो महाविभूतिः स्वयमुच्यते च यः॥ १४॥

purātanair ādhunikaiś ca sevakair
alabdham āpto 'anugrahaṁ prabhoḥ
mahat-tamo bhāgavateṣu yas tato
mahā-vibhūtiḥ svayam ucyate ca yaḥ

Śrī Uddhava had profusely obtained the mercy of Śrī Kṛṣṇa that early or present-day devotees had never before attained. Therefore, Śrī Bhagavān Himself addressed him as His majesty and the best of the devotees of Bhagavān.

DIG-DARŚINĪ-ṬĪKĀ: Beginning with *purātanaiḥ* (devotees of yore or long ago), Śrī Nārada depicts the glories of Śrī Uddhava in these next six verses. Profusely receiving the mercy of Śrī Bhagavān, Śrī Uddhava is the best among *bhāgavata* devotees. Thus Bhagavān personally addressed him as *mahā-vibhūti* (possessor of magnificent opulence), and even though he is a devotee of Bhagavān, still due to being most exalted like Bhagavān, he is described as the possessor of the majesty of Bhagavān. In the Eleventh Canto in the *Vibhūti-yoga* chapter Bhagavān Śrī Kṛṣṇa personally says, *tvaṁ tu bhāgavateṣv aham*: "Among the *bhāgavata* devotees of Bhagavān, I am Śrī Uddhava." (*Bhāg.* 11.16.29)

TEXT 15

पूर्वे परे च तनयाः कमलासनाद्याः सङ्कर्षणादिसहजाः सुहृदः शिवाद्याः।
भार्या रमादय उतानुपमा स्वमूर्ति–र्नस्युः प्रभोः प्रियतमा यदपेक्षयाहो॥ १५॥

pūrve pare ca tanayāḥ kamalāsanādyāḥ
saṅkarṣaṇādi-sahajāḥ suhṛdaḥ śivādyāḥ
bhāryā ramādaya utānupamā sva-mūrtir
nar syuḥ prabhoḥ priya-tama yad-apekśayāho

Alas, even His own son Brahmā and His next son Śrī Pradyumna, His brother Saṅkarṣaṇa and friends such as Śrī Śiva, wives such as Śrī Lakṣmī and His own matchless, providential body are not as dear to Śrī Kṛṣṇa as Uddhava is dear to Him.

DIG-DARŚINĪ-ṬĪKĀ: Alas (out of astonishment), what more can I say? Śrī Uddhava is the most glorious of all devotees, both ancient and present. Neither His own son Śrī Brahmā, brothers such as Śrī Balarāma, friends such as Śrī Śiva, consorts such as Śrī Lakṣmī, or even His own extraordinary, transcendental body are more precious to Bhagavān than Śrī Uddhava. He declared personally (*Bhāg.* 11.14.15):

na tathā me priyatama ātma-yonir na śaṅkaraḥ
na ca saṅkarṣano na śrīr naivātmā ca yathā bhavān

"O Uddhava, just as you are dear to Me by being My devotee, neither My son Brahmā, Śāṅkara, My brother Saṅkarṣana and My wife Lakṣmī-devī, nor even My own providential Self are as dear to Me as you."

According to the commentary of Śrī Śrīdhara Swāmī, though this expression refers to devotees of all times, due to extreme happiness He says *yathā bhavān*—'just as you.' Despite the fact that this verse was to establish the former glories of Śrī Prahlāda also, the word *bhavān* in this verse is in relation to Śrī Uddhava.

TEXT 16—18

भगवद्वचनान्येव प्रथितानि पुराणतः।
तस्य सौभाग्यसन्दोहमहिम्नां व्यञ्जकान्यलम्॥ १६॥
तस्मिन् प्रसादजातानि श्रीकृष्णस्याद्भुतान्यपि।
जगद्विलक्षनान्यद्य गीतानि यदुपुङ्गवैः॥ १७॥
प्रविश्य कर्णद्वारेण ममाक्रम्य हृदालयम्।
मदीयं सकलं धैर्यधनं लुण्ठन्ति हा हठात्॥ १८॥

bhagavad-vacanāny eva prathitāni purāṇataḥ
tasya saubhāgya-sandoha-mahimṇāṁ vyañjakāny alam (16)

tasmin prasāda-jātāni śrī-kṛṣṇasyādbhutāny api
jagad-vilakṣaṇāny adya gītāni yadu-puṅgavaiḥ (17)
praviśya karṇa-dvāreṇa mamākramya hṛd-ālayam
madīyaṁ sakalaṁ dhairya-dhanaṁ luṇṭhanti hā haṭhāt (18)

The words emanating from the mouth of Śrī Bhagavān that reveal the outstanding merits of Śrī Uddhava are scattered throughout the Purāṇas. These words elucidate the wonderful mercy of Bhagavān Śrī Kṛṣṇa upon Śrī Uddhava.

Today, the best of the Yādavas related to me this wonderful mercy. Alas, his merciful talks have penetrated my ears, have taken sanctuary in my heart and all of a sudden have forcibly stolen away the wealth of my patience.

DIG-DARŚINĪ-ṬĪKĀ: Accordingly, Śrī Nārada says that the words and befitting results of Bhagavān are proof of the mercy towards Śrī Uddhava. On the pretext of manifesting the glories of Śrī Uddhava, he replies to the question of what wonderful behavior we are seeing today. His reply, posed by the Yādavas, establishes the glories of Śrī Uddhava through these three verses beginning with *bhagavad*. Bhagavān's words towards Śrī Uddhava are famous, *tvaṁ me bhṛtyaḥ suhṛt sakhā*: "You are My servant, well-wisher and friend," and *noddhavo 'ṇv api man-nyūno*, "Uddhava, you are no less than Me." (*Bhāg.* 11.11.49 and 3.4.31)

Today members of the royal assembly, the best among the Yadus such as Śrī Ugrasena, happily narrated the glories of Śrī Uddhava's good fortune through Bhagavān Śrī Kṛṣṇa's mercy. Those glories have entered the sanctuary of the heart through the earholes and have suddenly stolen away our treasured willpower. What is the nature of those words? Throughout the Purāṇas such as *Śrīmad-Bhāgavatam*, as well as others, those words are celebrated. In other words, the good fortune of Śrī Uddhava and the phrases that establish his glories and describe his superior fortune are legendary. If you say, "What is the nature of Śrī Kṛṣṇa's mercy towards Śrī Uddhava?" In reply Śrī Nārada says that mercy is astonishing, amazing to the heart and famous throughout the entire world.

The illustration given here is that just as a cunning thief stupefies someone then steals away all his wealth, similarly the glories of that mercy confound me also and have stolen away my willpower.

TEXT 19—21

श्रीपरीक्षिदुवाच—
उद्धवोऽत्यन्तसम्भ्रान्तो द्रुतमुत्थाय तत्पदौ।
विधायाङ्के समालिंग्य तस्याभिप्रेत्य हृद्गतम्॥ १९॥
हृत्प्राप्तभगवत्तत्तत्प्रसाद–भरभाग्जनः ।
तदीयप्रेमसम्पत्तिविभवस्मृतियन्त्रितः ॥ २०॥
रोदनैर्विवशो दीनो यत्नाद्धैर्यं श्रितो मुनिम्।
अवधाप्याह मात्सर्यात् सात्त्विकात् प्रमुदं गतः॥ २१॥

śrī-parīkṣid uvāca—
uddhavo 'tyanta sambhrānto drutam utthāya tat-padau
vidhāyāṅke samāliṅgya tasyābhipretya hṛd-gatam (19)
hṛt-prāpta-bhagavat-tat-prasāda-bhara-bhāg-janaiḥ
tadīya-prema-sampatti-vibhava-smṛti-yantritaḥ (20)
rodanair vivaśo dīno yatnād dhairyaṁ śrito munim
avadhāpyāha mātsaryāt sāttvikāt pramudaṁ gataḥ (21)

Śrī Parīkṣit Mahārāja said: O mother, hearing the words of Śrī Nārada, Śrī Uddhava quickly arose and reverently took the lotus feet of Śrī Nārada on his lap and embraced them. Understanding the intent of his heart, he pitifully began to cry out of anxiety and loss of composure. He recalled the devotees who received Śrī Kṛṣṇa's topmost mercy and wealth of prema from such devotees.

Thereafter, he regained his composure with the help of Śrī Balarāma and others. Pleased by the high quality of jealous greed that arose from such prema, he caught Śrī Nārada's attention and began to speak as follows.

DIG-DARŚINĪ-ṬĪKĀ: In these three verses, beginning with *uddhavo* up to *munim avadhāpya,* Śrī Uddhava forcefully catches Śrī Nārada's attention. After hearing Śrī Nārada's words, Śrī Uddhava said, "Calm yourself and sit down!" Though Śrī Nārada and others had seated themselves, saying this, he got up out of great reverence, took the lotus feet of Śrī Nārada on his lap and began to honor them. The realization of the intent of Śrī Nārada's heart (his search for the recipient of Bhagavān's mercy), the understanding of the purpose of Bhagavān Śrī Kṛṣṇa and the glories of His recipient devotees all appeared in the forefront of his memory.

Finally, the remembrance of such *vraja gopīs* as Śrīmatī Rādhikā, the indescribable and most famous recipients of Bhagavān's mercy, came

foremost in his memory. Thus, recalling the wealth of Śrī Kṛṣṇa's *prema* and being agitated and helpless by that *prema* related to the *vraja gopīs*, Śrī Uddhava began to weep pitifully. The awakening of lamentation and weeping in the devotees is the magnificence of the wealth of *prema*. The wealth of *prema* comes in the form of these divine transformations such as sweating, shivering and hair standing on end.

Recalling Śrī Rādhikā and the others, *prema* swelled in the heart of Śrī Uddhava and he wept pitifully. By the effort of Śrī Balarāma and Śrī Nārada, he regained his composure almost instantly. Thereafter, due to his unique jealousy he caught Śrī Nārada's attention and began to speak. What was the nature of that *mātsarya* or jealous greed? *Sattvika*, it was born out of pristine goodness, and therefore free from the modes of passion and ignorance. Though jealousy means to have malice towards others, due to seeing their superior fortune, this type of jealousy was born out of goodness because it gave complete bliss.

The suggestion here is that to become distressed is impossible by such things as hate, due to jealousy arising from pure goodness (*śuddha sattva*). Just as in the mellow of *madhura-rasa*, the beloved may experience a type of jealousy or competition towards another dearly loved, still she receives great bliss in describing her competitor with sole absorption. Likewise, Śrī Uddhava became extremely blissful and fully absorbed in describing a mood similar to a competitor to the glorious devotees who were superior to him.

TEXT 22

श्रीमदुद्धव उवाच—
सर्वज्ञ सत्यवाक् श्रेष्ठ महामुनिवर प्रभो।
भगवद्भक्तिमार्गादि गुरुनोक्तं त्वयेह यत्॥ २२॥

śrīmad-uddhava uvāca—
sarvajña satya-vāk śreṣṭha mahā-muni-vara prabho
bhagavad-bhakti-mārgādi gurunoktaṁ tyayeha yat

Śrī Uddhava said: O all-knowing one, O best of the great sages, O truthful speaker, O Prabhu! You are the original guru on the path of devotional service to Bhagavān.

DIG-DARŚINĪ-ṬĪKĀ: "O all-knowing one, you are aware of Śrī Rādhikā who is the topmost recipient of Bhagavān's mercy. You are the best

among upholders of the truth such as Śrī Yudhiṣṭhira. Whatever you have spoken about me is true. You are the best among sages such as Vyāsadeva You alone are capable of glorifying Him. O master, even though you are *iśvara* (lord and master), nonetheless, to follow His desires you are acting like this. You are the *ādi-guru* (original spiritual master) of *bhagavad-bhakt*i. By *bhakti* alone can Śrī Bhagavān's mercy be obtained, and only by your instructions *bhakti* propagated everywhere. You alone are the complete recipient of Bhagavān's mercy!" Due to the upheaval of divine love while glorifying him, Śrī Uddhava addresses him in this way with so many accolades.

TEXT 23

तत् सर्वमधिकं चास्मात् सत्यमेव मयि स्फुटम्।
वर्त्तेतेति मया ज्ञातमासीदन्यैरपि ध्रुवम्॥ २३॥

tat sarvam adhikaṁ cāsmāt satyam eva mayi sphuṭam
varteteti mayā jñātam āsīd anyair api dhruvam

Whatever you have spoken regarding me, and much more, is surely true. I firmly believe this as well as Śrī Ugrasena and others.

DIG-DARŚINĪ-ṬĪKĀ: The meaning of the verse is self-evident.

TEXT 24

इदानीं यद्व्रजे गत्वा किमप्यन्वभवं ततः।
महासौभाग्यमानो मे स सद्यश्चूर्णतां गतः॥ २४॥

īdānīṁ yad vraje gatvā kim apy anvabhavaṁ tataḥ
mahā-saubhāgya-māno me sa sadyaś cūṭṇatāṁ gataḥ

Nevertheless, after going to Vraja, my ego as the most fortunate person has been shattered to pieces.

DIG-DARŚINĪ-ṬĪKĀ: The indescribable subject I experienced after going to Vraja tore me to pieces, that is, my ego of being the most fortunate. In other words, the glories described by you and the ego of considering myself extremely fortunate burst into pieces immediately. Although the magnificent and wonderful fortune of Śrī Uddhava referred to is like the Sumeru Mountain, even Mount Sumeru has been broken into shards now.

TEXT 25

तत एव ही कृष्णस्य तत्प्रसादस्य चाद्भुता।
तत्प्रेम्णोऽपि मया ज्ञाता माधुरी तद्वतां तथा॥ २५॥

tata eva hī kṛṣṇasya tat-prasādasya cādbhutā
tat-premṅo 'pi mayā jṅātā mādhurī tadvatāṁ tathā

I have come to know of the wonderful sweetness of Śrī Kṛṣṇa by that experience, His mercy, His affection and the recipients of His mercy.

DIG-DARŚINĪ-ṬĪKĀ: The meaning of the verse is clear.

TEXT 26

तद्दर्शनेनैव गतोऽतिधन्यतां तर्ह्येव सम्यक् प्रभुणानुकम्पितम्।
तस्य प्रसादातिशयास्पदं तथा मत्वा स्वामानन्दभराप्लुतोऽभवम्॥ २६॥

tad-darśanenaiva gato 'ti-dhanyatāṁ
tarhy eva samyak prabhuṇānukampitam
tasya prasādātiśayāspadaṁ tathā
matvā svāmānandabharāluto 'bhavam

Blessed by the darśana of those vraja-vāsīs, I feel Bhagavān has shown His complete mercy on me by sending me to Vraja. By considering me as a recipient of His divine mercy, he has drowned me in an ocean of bliss.

DIG-DARŚINĪ-ṬĪKĀ: By the audience of those *vraja-vāsīs*, or by the experience of their *darśana*, I have understood that Bhagavān has shown me complete mercy by sending me to Vraja. Thereby considering myself a recipient of Bhagavān's special mercy, an ocean of bliss has submerged me.

TEXT 27

गायं गायं यदभिलषता यत्ततोऽनुष्ठितं य–
त्तत् सर्वेषां सुविदितमितः शक्यतेऽन्यत्र वक्तुम।
नत्वा नत्वा मुनिवर मया प्रार्थ्यसे काकुभिस्त्वम्
तत्तद्वृत्तश्रवणरसतः संश्रयेथा विरामम्॥ २७॥

gāyaṁ gāyaṁ yad-abhilaṣatā yat tato 'nuṣṭhataṁ yat
tat sarveṣāṁ suviditam itaḥ śakyate 'nyan na vaktum

natvā natvā muni-vara mayā prārthyase kākubhis tvaṁ
tat-tad vṛtta-śravaṇa-rasataḥ saṁśrayethā virāmam

As soon as I went to Vraja, I sunk in an ocean of bliss. Everyone knows how I glorified such excellences, the high aspiration I made, and the superior conduct I followed at that time. O best of the sages, again I offer my praṇāmas and humbly pray that you give up your insistence on hearing this narration.

DIG-DARŚINĪ-ṬĪKĀ: Simply by going to Vraja, an ocean of bliss submerged me and offering *praṇāmas* to these *vraja gopīs*, I sang, *etāḥ paraṁ tanu-bhṛto bhuvi gopa-vadhvo*: "On Earth these *gopīs* alone have actually perfected their personal lives." (*Bhāg.*10.47.58) While singing in this way, *āsām aho caraṇa-reṇu-juṣām ahaṁ syāṁ*... "Oh, let me accept birth in the form of the bushes, creepers or herbs who serve the footdust of the *gopīs*." *(Bhāg.* 10.47.61) And *vande nanda-vraja-śtrīṇaṁ pāda-reṇum abhīkṣṇaśaḥ*: "Again and again I pray for just one dust particle from the lotus feet of these *vraja gopīs*." (*Bhāg.* 10.47.63)

"Everyone is well aware of my admiration of their speciality, the aspiration I made for receiving a particle of footdust of the *gopīs* and the prayers I offered to the lotus feet of the *gopīs*. The *gopīs* such as Śrī Rādhikā, in contrast, are the greater recipients of the mercy of Śrī Kṛṣṇa. This is not only a confidential, esoteric spiritual truth, but it is also the most celebrated everywhere. The glories of the *vraja gopīs* are renowned simply by pointing towards them or a hint, because I am unable to tell anything further in this regard. Therefore, you should give up your zeal to hear this narrative. Especially by hearing the glories of the *vraja gopīs*, such queens as Śrī Satyabhāmā felt deep anguish. Therefore, due to the fear of awakening the feelings of the co-wives, or mutual competition among them, it is my duty not to speak anymore, or else there is the looming danger to awaken the agony of *premamayī* in Śrī Bhagavān after hearing their glories. Therefore, I cannot say anything more regarding this. By hearing the recital of Bhagavān's topmost recipient, our search would be determined and our special tendency for only that ultimate goal (*prayojana*). You should therefore recite all these pastimes."

In reply to this, Śrī Uddava says, "O best of sages, I repeatedly offer *praṇāmas* to your lotus feet and humbly beg that you abandon your

insistence on hearing this narrative. Put a end to your greediness for hearing these pastimes of the *vraja gopīs*, otherwise there is the possibility of some unwelcome occurrence."

TEXT 28

श्रीपरीक्षिदुवाच—
तद्वाक्यतत्त्वं विज्ञाय रोहिणी सास्रमब्रवीत्।
चिरगोकुलवासेन तत्रत्यजनसम्मता॥ २८॥

śrī parīkṣid uvāca—
tad-vākya-tattvaṁ vijñāya rohiṇī sāsrram bravīt
cira-gokula-vāsena tatraya jana-sammatā

Śrī Parīkṣit Mahārāja said: Understanding the claims of Śrī Uddhava, Śrī Rohiṇī, who was so dear to the residents of Gokula and who had resided there for a long time, began to speak as follows while shedding tears of prema.

DIG-DARŚINĪ-ṬĪKĀ: However, Śrī Rohiṇī-devī could not control her impulse to describe the narration of Vraja due to her attachment for the exclusive, beloved devotees of Śrī Kṛṣṇa. To demonstrate this, Mahārāja Parīkṣit speaks this verse beginning with *tad-vākya.*

Śrī Rohiṇī-devī understood the purpose behind Śrī Uddhava's words: Śrī Kṛṣṇa's complete mercy is only in the *vraja-vāsīs*, not anywhere else. Śrī Rohiṇī-devī is extremely dear to the residents of Gokula, due to her residing in Gokula for such a long time. Śrī Rohiṇī-devī began to speak, shedding tears of transcendental ecstasy.

TEXT 29—30

श्रीरोहिण्युवाच—
आस्तान् श्रीहरिदास त्वं महादुर्दैवमारितान्।
सौभाग्यगन्धरहितान्निमग्नान् दैन्यसागरे॥ २९॥
तत्तद्बाड़ववह्न्यर्चिस्ताप्यमानान् विषाकुलान्।
क्षणाचिन्तासुखिन्या मे मा स्मृतेः पदवीं नय॥ ३०॥

śrī-rohiṇy uvāca—
ās tān śrī-hari-dāsa tvaṁ mahā-durdaiva-māritān
saubhāgya-gandha-rahitān nimagnān dainya-sagare (29)
tat-tad-bāḍava-vahny-arcis-tāpyamānān viṣākulān
kṣaṇācintā-sukhinyā me mā smṛteḥ padavīṁ naya (30)

Śrī Rohiṇī-devī said: O best of Śrī Hari's servants, Uddhava, quiet! Without anxiety of these persons, I have become a bit happy. Don't remind me of the trouble of these unfortunate vraja-vāsīs who sink in an ocean of esteem, lacking even a scent of success.

They languish in the fiery flames of distress and poison of separation.

DIG-DARŚINĪ-ṬĪKĀ: Alas, Śrī Uddhava, O best of the servants of Śrī Hari, be calm and quiet! Do not remind us of these *vraja-vāsīs*, nor mention their names. Great misfortune plagues them. They are void of a scent of good fortune by being so dear to Śrī Kṛṣṇa, because they are drowning in an ocean of misery and the flames of their subterranean fires of fearsome distress that indescribably pains them. Due to their separation from Śrī Kṛṣṇa, the poison of their *prema* agitates them and continues to grow. I have become happy only by ceasing to think about them. Now, I am content only by not remembering them.

Śrī Uddhava addresses the *gopīs* only in the previous verse 27 with the words *gāyaṁ gāyam* (singing constantly), and afterwards with the word *tān* (these) which cannot but point out the male gender. However, Śrī Rohiṇī-devī was dear to every person; therefore, the word *tan* is used to show the miseries of all the *vraja-vāsīs*. Among all the *vraja-vāsīs*, the distress of Śrīmatī Yaśodājī is especially noteworthy. Although she conceals her distress here, she will reveal it herself.

TEXT 31—32

अहं श्रीवसुदेवेन समानीता ततो यदा।
यशोदाया महार्त्तायास्तदानीन्तनरोदनैः ॥ ३१ ॥
ग्रावोऽपि रोदित्यशनेरप्यन्तर्दलति ध्रुवम्।
जीवन्मृतानामन्यासां वार्त्तां कोऽपि मुखं नयेत्॥ ३२ ॥

ahaṁ śrī-vasudevena samānītā tato yadā
yaśodayā mahārtayās tadānīntana-rodanaiḥ (31)
grāvo 'pi rodity aśaner apy antar dalati dhruvam
jīvan-mṛtānām anyāsāṁ vārtāṁ ko 'pi mukhaṁ nayet (32)

When Śrī Vasudeva brought me to Vraja, I then heard of Śrī Yaśodā's dreadful lament. At that time, firm stones began to weep and thunderbolts shattered to pieces. Who can explain in words whether the other gopīs were dead or alive?

DIG-DARŚINĪ-ṬĪKĀ: When the honorable Śrī Vasudeva brought me from Gokula, upon hearing the pathetic weeping of the despondent Śrī Yaśodājī, even hard stones began to weep. Thunderbolts that are harder than stones shattered to pieces. Only the heart of a person harder than a rock or a thunderbolt would not melt. Who can describe the condition of the *gopīs* such as Śrī Rādhā? In other words, whether man or woman, no one can describe by mouth the condition of separation. I cannot say whether they are dead or alive at this moment.

TEXT 33

अथागतं गुरुगृहात् त्वत्प्रभुं प्रति किञ्चन।
संक्षेपेणैव तद्वृत्तं दुखादकथयं कुधीः॥ ३३॥

athāgataṁ guru-gṛhāt tvat-prabhuṁ prati kiñcana
saṅkṣepeṇaiva tad-vṛttaṁ duḥkhād akathayaṁ ku-dhīḥ

O Śrīman Uddhava, after Lord Śrī Kṛṣṇa completed His studies and returned to Mathurā from the home of Śrī Sāndīpani Muni, I slowly narrated these bleak accounts of Vraja to Him out of distress.

DIG-DARŚINĪ-ṬĪKĀ: "After Lord Śrī Kṛṣṇa came back to Mathurā from the home of Śrī Sāndīpani Muni, then out of awe and reverence, I briefly narrated the pitiful condition of Śrī Vṛndāvana to our Lord. Even though I gave it little or no consequence; nevertheless, due to distress I narrated the tale. In particular, by revealing this distressful matter, I got some relief from the pain in my heart."

Understandably, by not mentioning a distressful matter, pain lodges in one's heart. However, the import of this is that one should never mention one's distress at the wrong place or circumstance. I could not understand this because I was slow and dull, so I narrated the pathetic news of Śrī Vṛndāvana to Him.

TEXT 34

न हि कोमलितं चित्तं तेनाप्यस्य यतो भवान्।
सन्देशचातुरीविद्याप्रगल्भः प्रेषितं परम्॥ ३४॥

na hi komalitaṁ cittaṁ tenāpy asya yato bhavān
sandeśa-cāturī-vidyā-pragalbhaḥ preṣitaḥ param

However, after hearing my words, your Lord's heart surely did not melt, because He did not go to Vraja Himself. Instead, He cleverly sent you to Vraja because you are expert in conveying a message.

DIG-DARŚINĪ-ṬĪKĀ: After hearing my words, the heart of your Lord did not melt. The evidence of this is that He sent you to Gokula rather than going Himself to console the *vraja-vāsīs* who were suffering from great separation. Nevertheless, due to promising hopes of benefiting the *vraja-vāsīs*, your Lord sent the messages (messages full of clever words, or information filled with clever advice). Those messages to mitigate the distress of separation of the *vraja-vāsīs* increased their distress even further. The *vraja-vāsīs* were not the least bit consoled.

TEXT 35

अयमेव हि किं तेषु त्वत्प्रभोः परमो महान्।
अनुग्रहप्रसादो यस्तात्पर्येणोच्यते त्वया॥ ३५॥

ayam eva hi kiṁ teṣu tvat-prabhoḥ paramo mahān
anugraha-prasādo yas tātpatyeṇocyate tvayā

You are reassuring us about the super-excellent mercy of our Lord to the Vraja-vāsīs. Is this the unique quality of that mercy?

DIG-DARŚINĪ-ṬĪKĀ: The characteristic meaning of mercy is that it is "a special favor." Does your speech intend to convey the great happiness of the *vraja-vāsīs*? The confidential meaning is not directly mentioned here.

TEXT 36—38

मम प्रत्यक्षमेवेदं यदा कृष्णो व्रजेऽव्रजत्।
ततो हि पूतनादिभ्यः केश्यन्तेभ्यो मुहुर्मुहुः॥ ३६॥
दैत्येभ्यो वरुणेन्द्रादिदेवेभ्योऽजगरादितः।
तथा चिरन्तनस्वीयशकटार्जुनभङ्गतः।
को वा नोपद्रवस्तत्र जातो व्रजविनाशकः॥ ३७॥
तत्रत्यास्तु जनाः किञ्चित्तेऽनुसन्दधते न तत्॥ ३८॥

mama pratyakṣam evedaṁ yadā kṛṣṇo vraje 'vrajat
tato hi pūtanādibhyaḥ keśy-antebhyo muhur muhuḥ (36)

daityebhyo varuṇendrādi-devebhyo 'jagarāditaḥ
tathā cirantana-svīya-śakatārjuna-bhaṅgataḥ
ko vā nopadravas tatra jāto vraja-vināśakaḥ (37)
tatratyās yu janāḥ kiṅcit te 'nusandadhate na tat (38)

Please, hear what I have personally witnessed. When our Lord Śrī Kṛṣṇa came to Vraja, beginning with the pastimes of killing the Pūtanā witch to the demise of the demon Keśī, various demons repeatedly caused much turmoil.

Sometimes demigods such as Varuna attempted to destroy Vraja, and sometimes pythons and others. Sometimes, due to the breaking of an old ox-cart, and the falling of twin Arjuna trees, there were disturbances to the body of our Lord. However, the vraja-vāsīs did not give much attention to these disturbances, nor did they attempt to avenge these distresses.

DIG-DARŚINĪ-ṬĪKĀ: As long as He was in Vraja, Lord Śrī Kṛṣṇa did not do any work for the pleasure of the *vraja-vāsīs*. Śrī Rohiṇī-devī narrates the distress in two and a half verses beginning with *mama*.

Before Śrī Kṛṣṇa's arrival in Vraja, I resided there for a long time and experienced everything directly. I have personally seen the disturbance caused by all these demons such as Pūtanā and Keśī. Not only demons caused disturbances, but also demigods such as Varuṇa, Indra and other demigods.

There were great disturbances by terrifying lower animals such as pythons. On the shore of the River Sarasvatī, a python swallowed Śrī Nanda Baba. By the word *ādi* (and so on) the serpent such as Kāliya are indicated, because by the order of Kaṁsa the wicked Kāliya polluted the waters of the Yamunā. Due to the falling of the old ox-cart and twin Arjuna trees, there were many grave accidents on the body of our Lord. Despite undergoing so many disturbances, still the *vraja-vāsīs* never attempted to remove their pain. Even at the time of such terrible distress, their affection for Śrī Kṛṣṇa never slackened. Rather, through all those disturbances their affection for Kṛṣṇa increased even more. There were no such disturbances before the arrival of our Lord to Vraja. Why did such disturbances occur only after His arrival? The *vraja-vāsīs* never attempted to counteract those distresses and never thought, "Alas, trouble has arisen, how to counteract it now?"

TEXT 39

मोहिता इव कृष्णस्य मङ्गलं तत्र तत्र हि।
इच्छन्ति सर्वदा स्वीयं नापेक्षन्ते च कर्हिचित्॥ ३९॥

mohitā iva kṛṣṇasya maṅgalaṁ tatra tatra hi
icchanti sarvadā svīyaṁ nāpekṣante ca karhicit

The vraja-vāsīs, enchanted by the sweetness of Śrī Kṛṣṇa, desired His welfare alone. They were never concerned about their own benefit.

DIG-DARŚINĪ-ṬĪKĀ: The *vraja-vāsīs* endeavored only for the welfare of Śrī Kṛṣṇa. They never endeavored to remove their own distress. The particular reason is in this verse beginning with *mohita* (enchanted).

Śrī Kṛṣṇa stole away the power of discrimination from the *vraja-vāsīs*. The suffix *iva* (as if) suggests that it was out of the question to bewilder them truly. Just as a magician may bewilder people, the illusory potency of Śrī Kṛṣṇa bewildered the *vraja-vāsīs*, yet He always desired their welfare. Despite all these calamities, they desired for the welfare of Śrī Kṛṣṇa and never desired their own happiness.

TEXT 40

स्वभावसौहृदेनैव यत्किञ्चित्सर्वमात्मनः।
अस्योपकल्पयन्ते स्म नन्दसूनोः सुखाय तत्॥ ४०॥

svabhāva-sauhṛdenaiva yat kiñcit sarvam ātmanaḥ
asyopakalpayante sma nanda-sūnoḥ sukhāya tat

Those Vraja-vāsīs, by their natural loving prema, offered everything for the happiness of Nanda-nandana Śrī Kṛṣṇa.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Rohiṇī-devī is also narrating something further: The *vraja-vāsīs* offered everything for the happiness of Śrī Kṛṣṇa due to their natural *prema*. They used to do everything for Śrī Kṛṣṇa and never used to do anything for the fulfillment of their selfish interests. They used to consider your Lord Śrī Kṛṣṇa to be the son of Nanda Mahārāja only, not the Supreme Lord or Yadu-nandana, the progeny of Yadu Mahārāja. Therefore, because of the rise of that great natural *prema* in the *vraja-vāsīs*, they would behave suitably according to that *prema*.

TEXT 41

तदानीमपि नामीषां किञ्चित्त्वत्प्रभुणा कृतम्।
इदानीं साधितस्वार्थो यच्चक्रेऽयं क्व वच्मि तत्॥ ४१॥

tadānīm api nāmīṣāṁ kiñcit tvat-prabhuṇā kṛtam
idānīṁ sādhita-svārtho yac cakre 'yaṁ kva vacmi tat

When your Lord resided in Vraja for his own selfish interests, He did not do anything for the vraja-vāsīs. Now that all His selfish interests are complete, what is He doing? How can I comment on that subject?

DIG-DARŚINĪ-ṬĪKĀ: Śrī Rohiṇī-devī describes the essence and conclusion of the topic. Your Lord resided in Vraja in order to satisfy His selfish interests. Even then, He did not give any favor to the *vraja-vāsīs*. Now all His selfish interests are resolved and he is happily residing here with His relatives and friends in Mathurā. He resided in Vraja for His temporary selfish motives in a hidden manner and thus accomplished his goal of killing Kaṁsa.

So, such activities as abandoning the *vraja-vāsīs* and others performed by our Lord, who do I describe them to? Nevertheless, it is not worth mentioning to anyone because no person here is suitable to hear those pastimes. It is also not appropriate to mention the subject of infamy of Śrī Kṛṣṇa to anyone. With this fear, Śrī Rohiṇī-devī concluded her speech in brief.

TEXT 42

श्रीपरीक्षिदुवाच—
तच्छ्रुत्वा दुष्टकंसस्य जननी धृष्टचेष्टिता।
जराहतविचारा सा सशिरःकम्पमब्रवीत्॥ ४२॥

śrī-parīkṣit uvāva—
tac chrutvā duṣṭa-kaṁsasya jananī dhṛṣṭa-ceṣṭitā
jarā-hata-vicārā sā sa-śiraḥ-kampam abhravīt

Śrī Parīkṣit Mahārāja said: O mother, after hearing the words of Śrī Rohiṇī-devī, the decrepit, shameless, wicked mother of Kaṁsa, Padmāvatī, shook her head and began to speak.

DIG-DARŚINĪ-ṬĪKĀ: The mother of Kaṁsa, Padmāvatī, who performed shameless acts, began to speak after hearing the words of Śrī Rohiṇī-devī. The implication of saying "the performer of shameless acts" is to point out that Padmāvatī produced a son from the demon Drumila. In this way, through the three adjectives that indicate her defects, the next three *ślokas*, which are suitable to her nature, mention the reasons for such speech. This Padma exhibited great crying and lamentation despite the killing of a wicked son like Kaṁsa. Therefore, she is famous for being less intelligent. Due to her elderly age, she is unable to think clearly and began to speak while shaking her head. Rather, due to the cleverness of objective criticisms of Śrī Kṛṣṇa by Śrī Rohiṇī-devī, she began to speak while shaking her head.

TEXT 43

पद्मावत्युवाच—
अहो वताच्युतस्तेषां गोपानामकृपावताम्।
आबाल्यात् कण्टकारण्ये पालयामास गोगणान्॥ ४३॥

padmāvaty uvāca—
aho batācyutas teṣāṁ gopānām akṛpāvatāṁ
ā-bālyāt kaṇṭakāranye pālayām āsa go-gaṇān

Padmāvatī said: Alas, such a revolting thing, from childhood Śrī Kṛṣṇa Himself remained to graze the cows of those heartless gopas in the thorny forests.

DIG-DARŚINĪ-ṬĪKĀ: "Alas, this is a matter of great grief! From childhood, Śrī Kṛṣṇa personally kept grazing the cows of those heartless *gopas*, and despite tolerating that pain, he stayed put in Vraja." The word *acyuta* (infallible) hints at this in this unusual verse.

TEXT 44

पादुके न ददुस्तेऽस्मै कदाचिच्च क्षुधातुरः।
गोरसं भक्षयेत् किञ्चिदिमं बध्नन्ति तत्स्त्रियः॥ ४४॥

pāduke na dadus te 'smai kadācic ca kṣudhāturaḥ
go-rasaṁ bhakṣayet kiñcid imaṁ badhnanti tat-striyaḥ

While wandering in the forest full of thorns, they did not offer Śrī Kṛṣṇa even shoes to wear. Nevertheless, if anytime he drank a little milk due to hunger, then the gopīs used to bind him.

DIG-DARŚINĪ-ṬĪKĀ: Padmāvatī is mentioning the heartless symptoms of the *gopas* and *gopīs* from *pāduke* up to the word *ākrośanti* of the next *śloka*. They did not even offer shoes to Śrī Kṛṣṇa, while He was wandering in the forest full of thorns. Sometimes being overwhelmed with hunger, He used to eat a little bit of butter or drink milk or buttermilk. Then the *gopīs* such as Yaśodā would bind him with ropes used to tie the cows (This is mentioned in the pastimes of binding the belly—the *Dāmodara Upākhyana*.)

She also chastised Śrī Kṛṣṇa and He cried bitterly. This pastime is celebrated in *Śrīmad Bhāgavatam* (10.8.29):

> *vatsān muñcan kvacid asamaye krośa-sañjāta-hāsaḥ*
> *steyaṁ svādv atty atha dadhi-payaḥ kalpitaiḥ steya-yogaiḥ*

O Yaśodā, Your son releases the calves untimely and after being chastised simply keeps smiling. Sometimes after stealing He consumes the milk and yogurt, and also distributes it among the monkeys.

In this way, in accordance with the words of the *gopīs*, Padmāvatī uses the phrase *ākrośanti* (they scolded).

TEXT 45

आक्रोशन्ति च तद्दुःखं कालगत्यैव कृत्स्नशः।
कृष्णेन सोढ़मधुना किं कर्त्तव्यं वतापरम्॥४५॥

ākrośanti ca tad duḥkaṁ kāla-gatyaiva kṛtsnaśaḥ
kṛṣṇena soḍham adhunā kiṁ kartavyaṁ batāparam

Those gopīs used to publicize this everywhere by shouting. However, Śrī Kṛṣṇa tolerated all this sorrow considering it to be the ways of time. Other than this, what else could He have done? You should tell only what He did for the vraja-vāsīs?

DIG-DARŚINĪ-ṬĪKĀ: What did Śrī Kṛṣṇa do? Considering the crooked ways of time, He tolerated the misery of maintaining the cows. Due to His childish innocence, He tolerated such formidable distress. The passage of time indicates that He tolerated all these distresses in order to reside in a hidden manner and cheat Kaṁsa. Therefore, what should Śrī Kṛṣṇa do for the *vraja-vāsis*? In other words, Śrī Kṛṣṇa tolerated all the distresses for the achievement of His self-interests and did ample

favors for the *vraja-vāsis*. What more favors can He do for them?

TEXT 46

श्रीपरीक्षिदुवाच—
प्रज्ञागाम्भीर्यसम्पूर्णा रोहिणी व्रजवल्लभा।
तस्या वाक्यमनादृत्य प्रस्तुतं संशृणोति तत्॥ ४६॥

śrī-parīkṣid uvāca—
prajñā-gāmbhīrya-sampūrṇa rohiṇī vraja-vallabhā
tasya vākyam anādṛtya prastutaṁ saṁśṛṇoti tat

Maharaja Śrī Parīkṣit said: Śrī Rohiṇī-devī was extremely intelligent and grave by nature, and she was extremely dear to all the residents of Vraja. Therefore, she pretended not to hear the words of Padmāvatī and continued to speak.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Rohiṇī-devī ignored the words of foolish Padmāvatī and began to conclude her speech. She was astute and exceedingly grave, especially because she was bound to all the *vraja-vāsīs*. She began to describe the subject truly.

TEXT 47

श्रीरोहिण्युवाच—
राजधानीं यदुनाञ्च प्राप्तः श्रीमथुरामयम्।
हतारिवर्गो विश्रान्तो राजराजेश्वरोऽभवत्॥ ४७॥

śrī-rohiṇy uvāca—
rājadhānīṁ yadūnāñca prāptaḥ śrī-mathurāṁ ayam
hatāri-vargo viśrānto raja-rājeśvaro 'bhavat

Śrī Rohiṇī-devī said: By destroying the demons, Śrī Kṛṣṇa obtained Mathurā, the capital of the Yādavas, and now He is enjoying the happiness of leisure as the King of kings.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Kṛṣṇa will go back to Vraja after fulfilling the remaining desires of the Yādavas who are His relatives and friends. For that alone Śrī Rohiṇī-devī is quoting the two verses beginning with *rājadhānī* (the capital). Śrī Kṛṣṇa attained glorious Śrī Mathurā and is relieved from His war efforts as King of kings. He is now residing in Dvārakā and enjoying leisurely.

TEXT 48

निर्जितोपकृताशेष-देवतावृन्द-वन्दितः ।
अहो स्मरति चित्तेऽपि न तेषां भवदीश्वरः॥४८॥

nirjitopakṛāśeṣa-devatā-vṛnda-vanditaḥ
aho smarati cite 'pi na teṣāṁ bhavad-īśvaraḥ

O respected Uddhava, your Lord has defeated all the demigods and has also shown favor to them, therefore the grateful demigods offer praṇāmas to His lotus feet. Alas, now He does not even remember the vraja-vāsīs!

DIG-DARŚINĪ-ṬĪKĀ: All the demigods that Bhagavān Śrī Kṛṣṇa defeated at the time of forcibly taking away the Pārijāta tree, along with the kings who benefited from the killing of the demon Nāraka, offered *praṇāmas* to His lotus feet. What to speak of His returning to Vraja, why should He even remember the *vraja-vāsīs* now? Alas, this is a matter of great anxiety. Here the word *aho* means "alas."

TEXT 49

श्रीपरीक्षिदुवाच—
तद्वचोऽसहमानाह देवी कृष्णस्य वल्लभा।
सदा कृतनिवासास्य हृदये भीष्मनन्दिनी॥४९॥

śrī-parīkṣid uvāca—
tad-vaco 'sahamānāha devī kṛṣṇasya vallabhā
sadā kṛta-nivāsāsya hṛdaye bhīṣma-nandinī

Śrī Parīkṣit Mahārāja said: Being unable to tolerate Śrī Rohiṇī-devi's words, Rukmiṇī-devī, the beloved of Śrī Kṛṣṇa and daughter of Bhīṣmaka, who always resides in the heart of Śrī Kṛṣṇa, began to speak as follows.

DIG-DARŚINĪ-ṬĪKĀ: The word *kṛta-nivāsa* means she always resides in the bosom or heart of Śrī Kṛṣṇa. In other words, she truly understands the feelings within His heart.

TEXT 50

श्रीरुक्मिण्युवाच—
भो मातर्नवनीतातिमृदुस्वान्तस्य तस्य हि।
अविज्ञायान्तरं किञ्चित् कथमेवं त्वयोच्यते॥५०॥
(यूयं शृणुत वृत्तानि तर्हि तर्हि श्रुतानि मे।)

bho mātar nava-nitāti-mṛdu-svāntasya tasya hi
avijñāyāntaraṁ kiñcit katham evaṁ tvayocyate
(yūyaṁ śṛṇuta vṛttāni tarhi tarhi śrutāni me)

Śrī Rukmiṇī-devī said: O mother, without the slightest knowledge of the deep feelings of the Lord whose heart is as soft as butter, why speak of such matters?

DIG-DARŚINĪ-ṬĪKĀ: "His tender heart is softer than butter. Without knowing the inner sentiments of Śrī Kṛṣṇa, why speak this way? If you understood the sentiments of the heart of Śrī Kṛṣṇa, then you would not say such things. I myself heard from the lotus mouth of Śrī Kṛṣṇa the accounts of Śrī Vṛndāvana. You please hear those accounts also."

TEXT 51

किमपि किमपि ब्रूते रात्रौ स्वपन्नपि नामभि-
मर्धुर-मधुरं प्रीत्या धेनूरिवाह्वयति क्वचित्।
उत सखिगणान् कांश्चिद्गोपानिवाथ मनोहरां
समभिनयते वंशीवक्त्रां त्रिभङ्गिपराकृतिम्॥ ५१ ॥

kim api kim api brute rātrau svapann api nāmabhir
madhura-madhuraṁ prītyā dhenūr ivāhvayati kvacit
uta sakhi-gaṇān kāṁścid gopān ivātha mano-harāṁ
samabhinayate vaṁśi-vaktrāṁ tri-bhaṅgi-parākṛtim

Even in the dream state at night the Lord speaks of mysterious things about Vraja. Sometimes He calls out the names of the cows in a voice as sweet as honey. Sometimes He calls out for the sakhīs. Sometimes he calls other gopas and sometimes in that sleeping state only, he assumes the attractive threefold-bending form and acts as if He is playing His flute in a melodious tone.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Rukmiṇī is describing the innermost sentiments of Śrī Kṛṣṇa in these four verses beginning with *kim api.* "O mother, what to speak of His condition while awake, our Lord while dreaming at night speaks about the mysterious matters of Vṛndāvana. Sometimes in a loving tone sweeter than honey, He calls out as if calling the names of cows such Gaṅgā, Yamunā, Dhavalā and Kālindī." The expression *madhurād api madhuram,* "as sweet as honey," relates to the following line also. On the other hand, the two *iva* words (as if)

point out here that it is only a comparative idea, that is, a perceived similarity or estimation.

In this way, sometimes in an extremely sweet voice, He lovingly calls out for the *sakhās* or other *gopas*. Sometimes He plays on the charming flute, that is, sometimes he imitates the activity of holding the flute and acts as if He is standing in a threefold-bending form. Threefold-bending form means to stand in a crooked way by curving the lotus feet, hands and lotus face.

TEXT 52

कदाचिन्मातर्मे वितर नवनीतन्त्विति वदेत्
कदाचिच्छ्रीराधे ललिते इति सम्बोधयति माम्।
कदापीदं चन्द्रावलि किमिति मे कर्षति पटं
कदाप्यस्रासारैर्मृदुलयति तूर्णीं शयनतः॥ ५२॥

kadācin mātar me vitara nava-nītaṁ tv iti vadet
kadācic chrī-rādhe lalite iti sambodhayati mām
kadāpīdaṁ candrāvali kiṁ iti me karṣati paṭaṁ
kādāpy asrāsārair mṛdulayati tūlīṁ śayanataḥ

Sometimes in that sleeping condition He says, "O *maiyā*, give me butter!" Sometimes He addresses me with "O Rādhe, O Lalite!" Sometimes He tugs at my clothes while saying, "O Candrāvali, what are you doing?" Sometimes while sleeping, he drenches His pillow with streams of loving tears.

DIG-DARŚINĪ-ṬĪKĀ: Sometimes He calls out, "O Candrāvali, what are you doing? Are you trying to cheat me?" Saying this, considering me as Candrāvali, He tugs at my clothes. Sometimes, while sleeping He even drenches His pillow with streams of loving tears.

TEXT 53

स्वाप्नादुत्थाय सद्योऽथ रोदित्यार्त्तस्वरैस्तथा।
वयं येन निमज्जामो दुःखशोकमहार्णवे॥ ५३॥

svapnād utthāya sadyo 'tha rodity ārta-svarais tathā
vayaṁ yena nimajjāmo duḥkha-śoka-mahārṇave

Sometimes when His sleep breaks, He suddenly gets up from His bed and begins to weep in a pathetic voice. All of us then submerge

in an ocean of sorrow and lamentation, hearing the sound of His weeping.

DIG-DARŚINĪ-ṬĪKĀ: In this manner, Śrī Rukmiṇī-devī, having spoken about such a dream state in two *ślokas*, now describes the activities of the Lord while awake. Sometimes when His sleep breaks, He rises from bed and begins to cry in a pathetic voice.

The word *vayam* refers to "all of us queens" (*mahiṣīs*) who after hearing such lament, submerge into a vast ocean of grief. Due to the presence of intense *bhakti* for Bhagavān, there is a sentiment for the co-wifes (*sā-pati*) as well, that is, there is no lapse of momentary jealousy towards them; therefore, the word *vayam* (we) insinuates all the Dvārakā queens.

TEXT 54

अद्यापि दृष्ट्वा किमपि स्वपन्निशि क्रन्दन् शुचासौ विमनस्कातुरः।
दत्त्वाम्बरं मूर्द्धनि सुप्तवत् स्थितो नित्यानि कृत्यान्यपि नाचरद्वत्॥५४॥

adyāpi dṛṣṭvā kim api svapan niśi
krandan śucāsan vimanaskatāturaḥ
dattvāmbaraṁ mūrdhani supta-vat sthito
nityāni kṛyāny api nācarad bata

Even on this night, the Lord also experienced some dream while asleep. He became so restless while crying from the overwhelming distress that He covered His lotus face with His front uttarīya cloth, and from the time of broken sleep until now, He is lying on His bed as if asleep. Alas, He has not even performed His daily duties such as bathing.

DIG-DARŚINĪ-ṬĪKĀ: What to mention of other times, even today there was one dream during the night. Due to such distress He became agitated and while crying became extremely impatient. Now the day has broke, yet despite being awake He has covered His face with His *pītāmbara* and is lying on the bed as if sleeping. (This indicates extreme distress.)

The word *supta-vat* (as if asleep) means that despite being unable to sleep He is pretending to lie down on the bed like a sleeping person. Alas, this is a matter of great concern. He has not even performed such daily rituals as taking bath.

TEXT 55

श्रीपरीक्षिदुवाच—
ससपत्नीगणा सेर्ष्यं सत्यभामाह भामिनी।
हे श्रीरुक्मिणि निद्रायामिति किं त्वं प्रजल्पसि॥ ५५॥

śrī-parīkṣid uvāca—
sa-sapatnī-gaṇā serṣyaṁ satyabhāmaha bhāminī
he śrī-rukmiṅi nidrāyām iti kiṁ tvaṁ prajalpasi

Śrī Parīkṣit Mahārāja said: Overhearing everything, Śrī Satyabhāmā-devī became jealous and began to speak to the other queens wrathfully, "O Rukmiṇī, why are you babbling on like this? Does the Lord do so only in dream?"

DIG-DARŚINĪ-ṬĪKĀ: The meaning of the verse is clear.

TEXT 56

किमपि किमपि कुर्वन् जाग्रदप्यात्मचित्ते
शयित इव विधत्ते तादृशं तादृशञ्च।
वयमिह किल भार्या नामतो वस्तुतः स्युः
पशुपयुवतिदास्योऽप्यस्मदस्य प्रियास्ताः॥ ५६॥

kim api kim api kurvan jāgrad apy ātma-citte
śayita iva vidhatte tādṛśaṁ tādṛśaṁ ca
vayam iha kila bhāryā nāmato vastutaḥ syuḥ
paśupa-yuvati-dāsyo 'py asmad asya priyās tāḥ

Even in a wakened condition, while keeping some matter in the mind, He acts as if He is sleeping. We are wives of the Lord in name only; in fact, even the maidservants of those Vraja damsels are more dear to the Lord than us.

DIG-DARŚINĪ-ṬĪKĀ: The Lord, even in a wakeful condition, while meditating on certain things within the mind, acts as if asleep and performs the very same activities. In other words, He calls out the names of the cows in His sleeping condition and similarly, in the wakeful state, He does the same thing.

Here, to indicate repetitive actions, twice the word *tādṛśaṁ* (such as) has been written. To indicate nondifferent states of dreaming and waking, there is repetition. In other words, "in both wakeful and

dreaming state, he repeatedly behaves in such a way. We are wives in name only, in fact, the maidservants of the beautiful cowherd damsels of Vraja of Śrī Nanda Mahārāja are more dear to Lord Śrī Kṛṣṇa than us."

TEXT 57

श्रीपरीक्षिदुवाच—
अशक्तस्तद्वचः सोढुं गोकुलप्राणबान्धवः।
रोहिणीनन्दनः श्रीमान् बलदेवो रुषाब्रवीत्॥ ५७॥

śrī-parīkṣid uvāca—
aśaktas tad-vacaḥ soḍhuṁ gokula-prāṇa-bāndhavaḥ
rohiṇī-nandanaḥ śrīmān baladevo ruṣābravīt

Śrī Parīkṣit Mahārāja said: Overhearing these words of the queens, the son of Rohiṇī, Śrīman Baladevajī, brother of the life of the Gokula-vāsīs, began to speak angrily.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Baladeva could not tolerate the words of the queens such as Śrī Rukmiṇī, because Gokula and the Gokula-vāsīs were His dearmost life and soul. The son of Śrī Rohiṇī pleased everyone with the words spoken by Him and, considering the words of the queens to be false, or understanding the trickery of Śrī Kṛṣṇa, began to speak angrily.

TEXT 58

श्रीबलदेव उवाच—
वध्वः सहजतत्रत्यदैन्यवार्त्ताकथापरान्।
अस्मान् वञ्चयतो भ्रातुरिदं कपटपाटवम्॥ ५८॥

śrī-baladeva uvāca—
vadhvaḥ sahaja-tatratya-dainya-vārta-kathā-parān
asmān vañcayato bhrātur idaṁ kapata-pātavam

Śrī Baladevajī said: O young women, we are talking about this naturally distressful story of the Vraja-vāsīs, so my brother Kṛṣṇa displayed this clever concatenation of dreams just to trick us!

DIG-DARŚINĪ-ṬĪKĀ: O young women, the dreamy acts of My brother Kṛṣṇa are only clever deceptions. Why is He manifesting this clever

trickery? It is only for cheating us. Why is He cheating us? Seeing us conversing about this naturally distressful story of the *vraja-vāsīs*, Kṛṣṇa assumes we are half-heartedly engaging in conversation. Therefore, to please us, He is showing such a deceptive behavior of dreaming about these activities. Furthermore, the word *sahaja* suggests that it is not possible to deceive us by any clever speech, so He wants to deceive us by His clever activities. Thus He is showing such deceptive behaviors as dreaming.

TEXT 59

तत्र मासद्वयं स्थित्वा तेषां स्वास्थ्यं चिकीर्षता।
तन्न शक्तं मया कर्त्तुं वाग्भिराचरितैरपि॥ ५९॥

tatra māsa-dvayaṁ sthitvā teṣāṁ svāsthyaṁ cikīṭṣatā
tan na śaktaṁ mayā kartuṁ vāgbhir ācaritair api

I remained in Vraja for two months to console the residents of Vraja. However, I could please them only by pacifying words of various types, and by those types of activities.

DIG-DARŚINĪ-ṬĪKĀ: Now, He is explaining the clever deceptiveness of Śrī Kṛṣṇa's actions in the four *ślokas* beginning with *tatra* (there).

"I remained in Vraja to console the *vraja-vāsīs*; however I could not pacify them. I told them that Śrī Kṛṣṇa had sent me here due to the agitation of the separation from you, and He is coming back very soon. Just know that He is going to come back today or tomorrow after destroying the enemies. Despite so many words of consolation and activities such as sporting in the waters of the Yamunā, I could not pacify them."

TEXT 60

अनन्यसाध्यं तद्वीक्ष्य विविधैः शपथैः शतैः।
तान् यत्नादीषदाश्वास्य त्वरयात्रागतं बलात्॥ ६०॥

ananya-sādhyaṁ tad vīkṣya vividhaiḥ śapathaiḥ
tān yatnād īṣad āśvāsya tvarayātrāgataṁ balāt

Although I truly experienced that no one can please them other than Śrī Kṛṣṇa, still I took hundreds of vows of many types and with great effort gave them some consolation. Then, although I did

not have their approval, with great difficulty I quickly returned to Dvārakā.

DIG-DARŚINĪ-ṬĪKĀ: After going to Vraja, I realized that no one is capable of satisfying the *vraja-vāsīs* other than Śrī Kṛṣṇa. Therefore, with thousands of words like "Śrī Kṛṣṇa would certainly come back" and "I would soon bring Him back from Dvārakā" and with great effort I somewhat pacified them. Then, despite not having their permission and with great difficulty, I quickly returned to Dvārakā.

TEXT 61

कातर्याद्गदितं कृष्ण सकृद्गोष्ठं कयापि तत्।
गत्वा प्रसङ्गसङ्गत्या रक्ष तत्रत्यजीवनम्॥ ६१॥

kātaryād gaditaṁ kṛṣṇa sakṛd goṣṭhaṁ kayśpi tat
gatvā prasaṅga-saṅgatyā rakṣa tatratya-jīvanaṁ

After returning here, troubled by their distress, I told Him, "O brother Kṛṣṇa, You should at once somehow go to Vraja and protect the lives of the vraja-vāsīs."

DIG-DARŚINĪ-ṬĪKĀ: O Kṛṣṇa, You should go to Vraja on some pretext to protect the lives of the *vraja-vāsīs* such as Śrī Nanda who have sunk in an ocean of deep grief. I spoke to Him like this, feeling pained by their sorrow.

TEXT 62

गन्तास्मीति मुखे ब्रूते हृदयञ्च न तादृशम्।
मानसस्य च भावस्य भवेत् साक्षि प्रयोजनम्॥ ६२॥

gantāsmīti mukhe brute hdayaṁ ca na tādṛśam
mānasasya ca bhāvasya bhavet sākṣi prayojanam

Nonetheless, Śrī Kṛṣṇa said from His own mouth, "I shall go." Still, that is not the intent of His heart, because only activities manifest the sentiments of the heart.

DIG-DARŚINĪ-ṬĪKĀ: The heart of Śrī Kṛṣṇa is not compatible with His words. His behavior is the only witness of His mind and inner intentions. Therefore, due to not going to Vraja, His words and sentiments of the heart seem contradictory. In other words, by His own

mouth He says, "I shall go." Still, He behaves in just the opposite way, so He acts duplicitously.

TEXT 63

श्रीपरीक्षिदुवाच—
इदमाकर्ण्य भगवानुत्थाय शय्यनाद्द्रुतम्।
प्रियप्रेमपराधीनो रुदन्नुच्चैर्बहिर्गतः॥ ६३॥

śrī-parīkṣid uvāca—
idam ākarṇya bhagavān utthāya śayanād drutam
priya-prema-parādhīno rudann uccair bahir gataḥ

Śrī Parīkṣit Mahārāja said: After hearing this, Bhagavān Śrī Kṛṣṇa quickly got up from His bed and being controlled by the love of his beloved devotees, while crying loudly, came out of His abode.

DIG-DARŚINĪ-ṬĪKĀ: After hearing the words of Śrī Baladevajī, Bhagavān Śrī Kṛṣṇa, wailing out aloud, came to an outer court of the palace (*prakoṣṭha*). Now, if someone objects that He is Bhagavān, then how is it possible for Him to cry like this? In reply, Mahārāja Parīkṣit says He began weeping due to being under the control of the *prema* of His beloved devotees. The characteristic quality of His loving devotees controlling Him by their *prema* is the *bhagavattā* feature of Bhagavān.

TEXT 64

प्रफुल्लपद्मनेत्राभ्यां वर्षन्नश्रूणि धारया।
सगद्गदं जगादेदं परानुग्रहकातरः॥ ६४॥

praphulla-padma-netrābhyāṁ varṣann aśrūṇi dhārayā
sa-gadgadaṁ jagādedaṁ parānugraha-kātaraḥ

Śrī Kṛṣṇa, who is always eager to show mercy, began to speak in a choked voice while shedding constant tears from eyes that resembled full-blown lotuses.

DIG-DARŚINĪ-ṬĪKĀ: He always remains eager to show great mercy, involuntarily demonstrating His magnificent kindness. Therefore, it is indeed appropriate for Bhagavān Śrī Kṛṣṇa to cry in a loud voice for His beloved devotees.

TEXT 65

श्रीभगवानुवाच—
सत्यमेव महावज्रसारेण घटितं मम।
इदं हृदयमद्यापि द्विधा यन्न विदीर्यति॥ ६५॥

śrī-bhagavān uvāca—
satyam eva mahā-vajra-sāreṇa ghaṭitaṁ mama
idaṁ hṛdayam adyāpi dvidhā yan na vidīryati

Śrī Bhagavān said: My heart has truly been welded by the essence of the great thunderbolt, because it has not broken into two pieces yet.

DIG-DARŚINĪ-ṬĪKĀ: The meaning is clear.

TEXT 66

बाल्यादारभ्य तैर्यत्तत् पालनं विहितं चिरम्।
अप्यसाधारणं प्रेम सर्वं तद्विस्मृतं मया॥ ६६॥

bālyād ārabhya tair yat tat pālanaṁ vihitaṁ ciraṁ
apy asādhāraṇaṁ prema sarvaṁ tad vismṛtaṁ mayā

Since the long period of childhood those vraja-vāsīs raised and pampered Me. I had forgotten that uncommon prema of theirs.

DIG-DARŚINĪ-ṬĪKĀ: "Why is My heart not breaking in two?" He is explaining the reason for this in two verses beginning with *bālyād iti*. "I had forgotten the indescribable or well-known *prema* of those *vraja-vāsīs*."

TEXT 67

अस्तु तावद्धितं तेषां कार्यं किञ्चित् कथञ्चन।
उतात्यन्तं कृतं दुःखं क्रूरेण मृदुलात्मनाम्॥ ६७॥

astu tāvad dhitaṁ teṣāṁ kāryaṁ kiñcit kathañcana
utātyantaṁ kṛtaṁ duḥkhaṁ krūreṇa mṛdulātmanām

What to speak of doing even the slightest good to them, I became cruel and gave intense distress to those vraja-vāsīs, who are so tender-hearted.

DIG-DARŚINĪ-ṬĪKĀ: "What to speak of giving some benefit to those *vraja-vāsīs* in return for their favors, instead I became cruel and gave

intense distress to their minds. Therefore, who can be as cruel as Me?"

TEXT 68

भ्रातरुद्धव सर्वज्ञ प्रेष्ठश्रेष्ठ वद द्रुतम्।
करवाणि किमित्यस्माच्छोकाब्धेर्मां समुद्धर॥ ६८॥

bhrātar uddhava sarvajña preṣṭha vada drutam
karavāṇi kim ity asmāc chokābdher māṁ samuddhara

O brother Uddhava, you know everything and are so precious to Me. Tell me at once, what should I do now? Save me from this ocean of sorrow.

DIG-DARŚINĪ-ṬĪKĀ: Due to the rising force of such distress, Bhagavān is inquiring from Uddhava like a person who does not know his duty: "O brother Uddhava, you are the best among My dear devotees. Tell Me at once, what should I do now? Please deliver me from this ocean of distress."

TEXT 69

श्रीपरीक्षिदुवाच—
नन्दपत्नी-प्रियसखी देवकी पुत्रवत्सला।
आहेदं दीयतां यद्यदिष्यते तैः सुहृत्तमैः॥ ६९॥

śrī-parīkṣid uvāca—
nanda-patnī-priya-sakhī devakī putra-vatsalā
āhedaṁ dīyatāṁ yad yad iṣyate taiḥ suhṛt-tamaiḥ

Śrī Parīkṣit Mahārāja said: Then Śrī Devakī, who is so affectionate to her son and is the dear friend of Śrī Yasodā, wife of Śrī Nanda Mahārāja, said, "Whatever desires these tender-hearted vraja-vāsīs make, whatever they may be, You should fulfill all their desires; whatever they desire You should grant them."

DIG-DARŚINĪ-ṬĪKĀ: Śrī Uddhava may tell Śrī Kṛṣa to go back to Gokula. With this fear of separation from her son, Mother Devakī interrupts before Śrī Uddhava could reply. Although Śrī Devakī is the dear friend of Yasodājī, the wife of Śrī Nanda Mahārāja, out of affection for her son, she began to speak, "O Kṛṣṇa, whatever these *vraja-vāsīs*, who are the greatest benefactors, may desire, grant them all these things, that is, whatever they desire, You should fulfill them."

(However, You should not go back to Vraja—this is the sentiment in the heart of Mother Devakī.)

TEXT 70—72

ततः पद्मावती राज्यदानभीता विमूढ़धीः।
महिषी यदुराज्यस्य वृद्धा मातामही प्रभोः॥ ७० ॥
अप्युक्ताश्रवणात् पूर्वं राममात्रावहेलिता।
स्वभर्त्तू रक्षितुं राज्यं चातुर्यात् परिहासवत्॥ ७१ ॥
व्याहारपरिपाट्यान्यचित्ततापादनेन तम्।
यदुवंश्यैकशरणं विधातुं स्वस्थमब्रवीत्॥ ७२ ॥

tataḥ padmāvatī rājya-dāna-bhītā vimūḍha-dhīḥ
mahiṣī yadu-rājyasya vṛddhā mātāmahī prabhoḥ (70)
apy uktāśravaṇāt pūrvaṁ rāma-mātrāvahelitā
sva-bharttū rakṣituṁ rājyaṁ cāturyāt parihāsa-vāt (71)
vyāhāra paripātyānya-cittatāpādanena tam
yadu-vaṁśyaika-śaraṇaṁ vidhātuṁ svastham abhravīt (72)

The queen of Śrī Ugrasena, the foolish old lady Padmāvatī and maternal grandmother of Śrī Kṛṣṇa, was at first ignored by the mother of Śrī Balarāma, Śrī Rohiṇī-devī. Still she had the fear that Śrī Kṛṣṇa may give away the entire kingdom to the residents of Vraja. She wanted to protect the kingdom of her husband Śrī Ugrasena. She thought that by her speech the heart of Śrī Kṛṣṇa, the only shelter of the people of the Yadu dynasty, would be absorbed in some other matter and would feel composed. Therefore, she spoke cleverly in a joking manner as follows.

DIG-DARŚINĪ-ṬĪKĀ: Thereafter, becoming fearful that Śrī Kṛṣṇa being affected by the words of Śrī Devakī, may give away the kingdom to the *vraja-vāsīs*, Śrī Padmāvatī in joking words began to speak the next three verses that follow.

Padmāvatī is the queen of the Yadus; therefore, she is the grandmother of Śrī Kṛṣṇa. "Alas, this is a matter of great distress! From childhood He grazed the cows of those heartless *gopas*." Despite having heard all these words, the mother of Śrī Baladevajī, Śrī Rohiṇī-devī, ignored her. Thus she rejected Padmāvatī. Still Padmāvatī, in order to protect the kingdom of Śrī Ugrasena and out of her lack of intelligence began to speak jokingly with clever words. It is inappropriate to joke

like this at a time of distress.

Śrī Mahārāja Parīkṣit replies that through her succession of ridiculing words and gestures she wanted to attract the heart of Śrī Kṛṣṇa and thus wanted to pacify Him. She began to speak with this intention in mind. Why should she? Because Śrī Kṛṣṇa is the only shelter of the people of the Yadu dynasty, that is, He is the only shelter of Yādavas such as Śrī Ugrasena, so if He remains ill then all the Yādavas would be destroyed.

TEXT 73—75

श्रीपद्मावत्युवाच—

त्वयानुतप्यते कृष्ण कथं मन्मन्त्रितं शृणु।
यदेकादशभिर्वर्षैर्नन्दगोपस्य मन्दिरे॥ ७३॥
द्वाभ्यां युवाभ्यां भ्रातृभ्यामुपभुक्तं हि वर्त्तते।
तत्र दद्यान्न दद्याद्वा गोरक्षाजीवनं स ते॥ ७४॥
सर्वं तद्गर्गहस्तेन गणयित्वा कणाणुशः।
द्विगुणीकृत्य मद्भर्त्रा तस्मै देयं शपे स्वयम्॥ ७५॥

padmāvaty uvāca—

tvayānutapyate kṛṣṇa kathaṁ man-mantritaṁ śṛṇu
yad ekādaśabhir varṣair nanda-gopasy mandire (73)
dvābhyāṁ yuvābhyāṁ bhrātṛbhyām upabhuktaṁ hi vartate
tatra dadyān na dadyād vā go-rakṣā jīvanaṁ sa te (74)
sarvaṁ tad garga-hastena gaṇayitvā kaṇāṇuśaḥ
dvi-guṇī-kṛtya mad-bhartrā tasmai deyaṁ śape svayam (75)

Padmāvatī said: O Kṛṣṇa, why are You repenting? Listen to my advice. Whatever You two brothers have eaten, drunk, worn and enjoyed by remaining in the house of Nanda-gopa, whether they may or may not give you some remittance for grazing and protecting the cows, I am not concerned with that.

Nevertheless, the king of the Yadus would have Śrī Gargācārya account for every single farthing of that remuneration and even double it. He would have Śrī Gargācārya grant it to the king of the gopas – I tell this by taking a vow.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Padmāvatī said, "O Kṛṣṇa, why are you repenting? Whatever You two brothers enjoyed in the house of Śrī Nanda-gopa, whatever you have eaten, drunk and worn, twice that expenditure will be granted to the king of the gopas, Śrī Nanda, by

my husband Śrī Ugrasena. However, whatever You enjoyed in their house from that the king of the *gopas* may or may not give You two brothers anything, not even a wage for grazing and protecting the cows. Moreover, if Nanda would not ask anything more than this, then it is not our duty to display our insistence in that subject matter. The king of the Yadus, Śrī Ugrasena himself would estimate the payment for every farthing through Gargācārya and grant it to him, Śrī Nanda Mahārāja. Padmāvatī has thus made known the charitable nature of her husband. Gargācārya is the best among all astrologers; therefore, the accounts made by him would be accurate and not even a farthing would be unaccounted for. Therefore, the king of the *gopas*, Nanda, would receive everything."

In fact, the hidden intention of Padmāvatī is that because Gargācārya would do the proper accounting, there is no chance of Nanda Mahārāja receiving anything in excess. The purpose of calling "*goparāja*, the king of the *gopas*," is that there is nothing valuable in his house other than the milk of the cows; therefore, what more can he receive? The intent of saying "Whatever the two brothers have enjoyed," is that whatever Śrī Rohiṇī-devī has enjoyed by staying in the house of Śrī Nanda with her maidservants, it is not our duty to grant anything for that, because before this Rohiṇī had disrespected the words of Padmāvatī.

Therefore, Padmāvatī has angrily decided not to give anything in exchange for the enjoyment of Śrī Rohiṇī who resided in the house of Nanda Mahārāja for eleven years. These words are seen in *Śrīmad-Bhāgavatam* (3.2.26), *ekādaśa samās tatra, gūḍhārciḥ sa-balo 'vasat*: "Śrī Kṛṣṇa with His brother Śrī Baladeva remained secretly in the house of Śrī Nanda for eleven years." In the current *śloka* the word *gūḍhārci* indicates that they resided for eleven years in a hidden manner. However, after this they resided openly for a long time. The description of this is given in the Tenth Canto (*Śrīmad-Bhāg.* 10.44.8), *jva cāti-sukumārāṅgau, kiśorau nāpta-yauvanau*: "Śrī Kṛṣṇa and Balarāma are of youthful age and Their complexions are blackish and white respectively. They are beauty personified. Their arms are very long, reaching down to their knees."

At the time of the wrestling competition, the ladies of the city of Mathurā took the *darśana* of only those youthful forms. This is also described in the *Śrīmad-Bhāgavatam* (10.45.3):

nāsmatto yuvayos tātas nityotkaṇṭhitayor api
bālya-paugaṇḍa-kaiśorāḥ putrābhyām abhavan kvacit

Both these brothers had tender *kaiśora* bodies, they had not yet entered *yauvana* age of youth.

The word *kaiśora* indicates the age of eleven years. In the age of eleven years only, the sacred thread ceremony of the *kṣatriya* class people is conducted. Therefore Śrī Kṛṣṇa and Balarāma had taken the sacred thread only after killing Kaṁsa. Śrī Kṛṣṇa and Balarāma in the wrestling arena told Śrī Devakī and Vasudeva, "We are your sons, although you were very eager for Us, you could not become happy by experiencing childhood, early boyhood and later boyhood pastimes."

The purport is that They are your sons; however, you could not experience the pastimes of childhood, early boyhood and later boyhood. Śrī Vasudeva and Devakī could not obtain happiness by experiencing the later boyhood pastimes, because in the wrestling arena of Mathurā the great opulence of Śrī Kṛṣṇa and Balarāma was manifest; therefore, it was impossible to manifest the sweetness of these later boyhood pastimes completely. Although in that condition a behavior like a youth is heard, even in the childhood-like stage of later boyhood, the beauty of older age is also seen. Therefore, when They appeared in the wrestling arena their age could not have been too much. Śrī Kṛṣṇa takes the *nitya-kaiśora*, eternal later-boyhood form. He should always be considered to be in the *kaiśora* stage, later-boyhood condition. In the last year of later boyhood (*kaiśora*) or at the age of fifteen, Bhagavān came from Gokula to Madhu-purī. There can be also reconciliation by accepting this truth also, because the age of fifteen is the last stage of the *kaiśora* or later boyhood age.

Great personalities like Śrī Bilvamaṅgala also accept the truth about the appearance of the youth (*yauvana*) of Śrī Kṛṣṇa in Vraja. In Vraja itself, the *prauḍha-bhāva līlā*, a grown-up sentiment of the *kaiśora* stage, are also recited about. Although in the childhood (*bālya*) stage, due to the show of bodily strength, it is not possible to have *prauḍha-bhāva*, the sentiment of mature grown-ups, still in the *prauḍha* or mature stage, there is an awakening of the mellows of *śṛṅgāra*, so due to the prospects of heart-stealing beauty, the form of fifteen years receives the most respect. Therefore, even if one concludes the age as fifteen years, there is no chance of inappropriateness. In this way, Śrī Kṛṣṇa and Balarāma resided in Vraja untill the age of fifteen years.

Among those years, until the age of four, they drank the breast-milk of their mother and during the last eleven years they enjoyed the cow's milk that was offered by Śrī Nanda Mahārāja. With this intent, Padmāvatī speaks about having enjoyed cow's milk for eleven years in the house of Śrī Nanda.

TEXT 76

श्रीपरीक्षिदुवाच—
तच्च श्रीभगवान् कृत्वा श्रुतमप्यश्रुतं यथा।
अजानन्निव पप्रच्छ शोकवेगादथोद्धवम्॥ ७६॥

śri-parīkṣid uvāca—
tac ca śrī-bhagavān kṛtvā śrutam apy aśrutaṁ yathā
ajānann iva papraccha śoka-vegād athoddhavam

Śrī Parīkṣit Mahārāja said: However, Bhagavān Śrī Kṛṣṇa, despite hearing these words, ignored them, and being pained by distress like an ignorant person, began to ask Śrī Uddhava, "What is My duty towards the residents of Vraja?"

DIG-DARŚINĪ-ṬĪKĀ: Although Śrī Kṛṣṇa attentively heard the words of Padmāvatī, he ignored them. He did not support the words of His grandmother at all. Therefore, what is His duty towards the residents of Vraja or what is the desire of the residents of Vraja? In this connection, overwhelmed by distress as if completely ignorant, He began to ask Śrī Uddhava as follows.

TEXT 77

श्रीभगवानुवाच—
भो विद्वद्वर तत्रत्याखिलाभिप्रायविद् भवान्।
तेषामभीष्टं किं तन्मे कथयत्वविलम्बितम्॥ ७७॥

śrī-bhagavān uvāca—
bho vidvad-vara tatratyā-khilābhiprāya-vid bhavān
teṣām abhīṣṭaṁ kiṁ tan me kathayatv avilambitam

Bhagavān Śrī Kṛṣṇa said: O best among the cultured, Śrī Uddhava. You know all the intentions of the vraja-vāsīs. What are the desires of those people? Please tell me at once.

DIG-DARŚINĪ-ṬĪKĀ: "O Śrī Uddhava, you are the best among refined scholars." The intent of this address is that you know all the desires

of the *vraja-vāsīs*. Therefore, what is their desire? Please, tell Me immediately. Just as Śrī Devakī explained about the *vraja-vāsīs*, with the intent of giving what they desired to the *vraja-vāsīs*, Śrī Kṛṣṇa is asking this question to Śrī Uddhava. Giving anything else, the fulfillment of the desires of the *vraja-vāsīs* would not happen, so only by Śrī Kṛṣṇa's going to Vraja would that happen. Bhagavān Himself also knew this. Nevertheless, only after hearing the reasonable words of His *mantrī-pravara* (prime minister), Śrī Uddhava, would it be correct to go to Vraja. "If I do like this then no one will be able to stop me." With only this intention, He is asking this question. However, the question raised in *śloka* 68 arose only due to being overwhelmed with distress.

TEXT 78

श्रीपरीक्षिदुवाच—
तत्श्रुत्वा भगवद्वाक्यमुद्धवो हृदि दुःखितः।
क्षणं निश्वस्य विस्मेरः सानुतापं जगाद तम्॥७८॥

śrī-parīkṣid uvāca—
tac chrutvā bhagavad-vākyam uddhavo hṛdi duḥkhitaḥ
kṣaṇaṁ niśvasya vismeraḥ sānutāpaṁ jagāda tam

Śrī Parīkṣit Mahārāja said: After hearing the words of Bhagavān Śrī Kṛṣṇa, Śrī Uddhava became distressed and anxious in mind. However, after a moment, he spewed out a long sigh and began to speak regretfully.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Uddhava became helpless due to the excessive *prema* in his heart, and without paying attention to the intent of the words of Bhagavān He simply meditated upon the external meanings of those words. He became distressed in mind and with great sorrow began to speak. This is only mentioned in the verse *tac chrutvā*.

After hearing the words of the omniscient and most merciful Śrī Bhagavān, Śrī Uddhava became distressed internally and considered these spoken words to be deceptive, that is, he was amazed to consider this behavior of Bhagavān towards His beloved people. Therefore, after a moment he released a long sigh and with regret began to speak.

TEXT 79

श्रीमदुद्धव उवाच—
न राजराजेश्वरताविभूतीर्न दिव्यवस्तूनि च ते भवत्तः।
न कामयन्तेऽन्यदपीह किञ्चिदमुत्र च प्राप्यमृते भवन्तम्॥७९॥

śrīmad-uddhava uvāca—
na rāja-rājeśvaratā-vibhūtīr na divya-vastūni ca te bhavattaḥ
na kāmayante 'nyad apīha kiñcid amutra ca prāpyam ṛte bhavantam

Śrī Uddhava said: These vraja-vāsīs desire neither the sovereign empire of the world nor the opulences of the world. They do not desire the wealth of heavenly planets and they do not maintain the desire to obtain any wealth in this world. They desire only You.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nanda and other *vraja-vāsīs* do not expect a position of sovereign emperor, or concomitant opulences, or even the divine objects of heaven such as the Pārijāta tree. Moreover, they have no desire of any enjoyable object of this world or the next world. These *vraja-vāsīs* do not desire anything other than You.

TEXT 80

अवधानप्रसादोऽत्र क्रियतां ज्ञापयामि यत्।
पश्चाद्विचार्य कर्त्तव्यं स्वयमेव यथोचितम्॥८०॥

avadhāna-prasādo 'tra kṛtyatāṁ jñāpayāmi yat
paścad vicārya kartavyaṁ svayam eva yathocitam

Please carefully listen to what I am narrating. You should think for Yourself and decide what is suitable, accept only that.

DIG-DARŚINĪ-ṬĪKĀ: The incidence of Śrī Uddhava's narrating the desires of the *vraja-vāsīs* to Śrī Kṛṣṇa is going to be described within an intelligent context. Whatever I submit, please listen carefully. Then after weighing that Yourself, You should do whatever is appropriate.

TEXT 81

पूर्वं नन्दस्य सङ्गत्या भवता प्रेषितानि ते।
भूषणादीनि दृष्ट्वोचुर्मिथो मग्नाः शुगम्बुधौ॥८१॥

pūrvaṁ nandasya saṅgatyā bhavatā preṣitāni te
bhūṣaṇādīni dṛṣṭvocur mitho magnāḥ śug-ambudhau

Before this, seeing the ornaments You sent through the medium of Śrī Nanda Mahārāja, the vraja-vāsīs became submerged in an ocean of sorrow, and began to speak to one another like this:

DIG-DARŚINĪ-ṬĪKĀ: Seeing all the ornaments (*alaṅkāras*) that You sent after the demise of Kaṁsa, Śrī Yasodā and the *vraja-vāsīs* such as Śrī Rādhikā became submerged in an ocean of grief and thus began to speak among themselves. Śrī Rādhikā and Śrī Yasodā are ladies; therefore, Śrī Uddhava did not mention their names, because their *prema* is extremely sacred and confidential.

TEXT 82

अहो वत! महत् कष्टं वयमेतदभीप्सवः।
एतत्प्रसादयोग्याश्च ज्ञाताः कृष्णेन सम्प्रति॥ ८२॥

aho bata mahat kaṣṭaṁ vayam etad-abhīpsavaḥ
etat-prasāda-yogyāś ca jñātāḥ kṛṣṇena samprati

Alas, this is a matter of great distress! Śrī Kṛṣṇa has thought that we only desire these things and we are suitable only for this type of mercy.

DIG-DARŚINĪ-ṬĪKĀ: What did they speak among themselves at that time? Śrī Uddhava is explaining in two *ślokas* beginning with *aho*.

"Alas, this is a matter of great distress! Śrī Kṛṣṇa thought we only expected these objects such as these embellished ornaments as suitable for this type of mercy. Otherwise, why would He have sent such objects as these ornaments? Śrī Kṛṣṇa did not previously consider us fit for such mercy. Now He sees us fit for this mercy. Therefore, our misfortune has arisen considerably.

TEXT 83

तदस्मज्जीवनं धिक् धिक् तिष्ठेत् कण्ठेऽधुनापि यत्।
नन्दगोपांश्च धिक् धिक् ये तं त्यक्त्वैतान्युपानयन्॥ ८३॥

tad asmaj-jīvanaṁ dhig dhik tiṣthet kaṇṭhe 'dhunāpi yat
nanda-gopāṁś ca dhig dhig ye taṁ tyaktvaitāny upānayan

Fie on our life, fie on our life! Why has our breath not left us? It is trapped in the throat only. Fie on our life-airs too! Fie on those gopas too like Nanda who abandoned Śrī Kṛṣṇa in Mathurā and brought back these clothes and ornaments as a gift! Fie on them!

DIG-DARŚINĪ-ṬĪKĀ: "So, fie on our life, fie on our condemnable life! Our life-airs have not left us (in the absence of Śrī Kṛṣṇa); it is trapped in our throats. We are living somehow due only to the life-air trapped in our throats. Fie on those *gopas* like Nanda who abandoned Śrī Kṛṣṇa in Mathurā and brought back these ornaments!" Here, although Śrī Nanda's pointed out, it is impossible that Śrī Nanda Mahārāja would abandon His son and bring back token ornaments. Therefore, in spoken words, out of respect for Śrī Nanda Mahārāja, "those *gopas such* as Nanda" are used.

TEXT 84

ततस्त्वद्गमनाशाञ्च हित्वा सह यशोदया।
मृतप्राया भवन्मात्रारेभिरेऽनशनं महत्॥ ८४॥

tatas tvad-gamanāśāñca hitvā saha yaśodayā
mṛta-prāyā bhavan-mātrā-rebhere 'naśanaṁ mahat

All the vraja-vāsis along with Your Śrī Yasodā have abandoned the expectation of Your returning to Vraja. Thus being almost dead, they have accepted the vow of great fasting.

DIG-DARŚINĪ-ṬĪKĀ: Therefore, the *vraja-vāsīs* have abandoned the hopes of Your returning to Vraja, and being almost dead have taken the hard vows of extreme fasting. They have begun the vow of abandoning drinking water untill death. In this way, those *vraja-vāsīs* do not desire any other object than You.

TEXT 85—86

कृतापराधवन्नन्दो वक्तुं किञ्चिद्दिनत्रयम्।
अशक्तोऽत्यन्तशोकार्तो व्रजप्राणानवन् गतान्॥ ८५॥
भवतस्तत्र यानोक्तिं ग्राहयन् शपथोत्करैः।
दर्शयन् युक्तिचातुर्यममूनेवमसान्त्वयत्॥ ८६॥

kṛtāparādha-van nando vaktuṁ kiñcid dina-trayam
aśakto 'tyanta-śokārto vraja-prāṇān avan gatān (85)

bhavatas tatra yānoktiṁ grāhayan śapathotkaraiḥ
darśayan yukti-cāturyam amūm evam asāntvayat (86)

Śrī Nanda Mahārāja considered himself an offender and could not speak anything for three days. Then, seeing the lives of the Vraja-vāsīs diminishing from overwhelming distress, he took many types of vows, and gave them such confidence that "Kṛṣṇa would come back to Vraja" and by various types of clever tricks, He somehow pacified them.

DIG-DARŚINĪ-ṬĪKĀ: To give consolation to Bhagavān Śrī Kṛṣṇa, who was engrossed in thought, Śrī Uddhava narrates the two *ślokas* beginning with *kṛta*. The king of *gopas*, Śrī Nanda, returned to Vraja and, considering himself guilty, could not speak anything for three days.

Nevertheless, to protect the vital life-airs that had risen in the throats of the *vraja-vāsīs* who were racing towards death and absorbed in great distress, he mentioned these words that revealed the hope that You would come back to Vraja (*Bhāg.* 10.45.23), *jñātīn vo draṣṭum eṣyāmo vidhāya suhṛdāṁ sukham*: "We shall arrange for the happiness of our beloved relatives, then shall very soon come back to Vraja to meet you kinsmen who are distressed due to our affection."

Making vows such as this, Śrī Nanda Mahārāja gave them hope that Śrī Kṛṣṇa will arrive in Vraja. Although, in this way all the beloved ones were distressed due to separation, by the tricky and clever words mentioned next, Śrī Nanda pacified them.

TEXT 87

श्रीनन्द उवाच—
द्रव्याण्यादौ प्रेमचिह्नानि पुत्र एतान्यत्र प्राहिणोत् सत्यवाक्यः।
शीघ्रं पश्चादागमिष्यत्यवश्यं तत्रत्यं स्वप्रस्तुतार्थं समाप्य॥ ८७॥

śrī-nanda uvāca—
dravyāṇy ādau prema-cihnāni putra,
etāny atra prāhiṇot satya-vākyaḥ
śīghraṁ paścād āgamiṣyaty avaśyaṁ,
tatratyaṁ sva-prastutārthaṁ samāpya

Mahārāja Śrī Nanda said: My son Kṛṣṇa is truthful. Even before coming to Vraja, in the form of these signs of affection, he has sent

these objects. After finishing very soon the required duties of that place, he will certainly come back to Vraja.

DIG-DARŚINĪ-ṬĪKĀ: "Out of affection, He has sent signs of *prema* or the objects to remind one of *prema*. He has not sent these objects considering them to be subject to your desire; therefore, you should consider them His mercy. My son has sent all these objects as signs of His *prema* before His coming to Vraja, and later on He Himself would certainly come to Vraja because my son is truthful."

Here, the usage of the word *putra* is due to the natural sentiment of a son such as Kṛṣṇa, or with the intent of strongly refuting the fatherly relationship of Śrī Vasudeva. Why has He not come back yet, or when shall He come? Expecting this question, he says, "Right now there is a purpose to accomplish with the relatives or devotees in Mathurā. By vanguishing Jarāsandha, He will come back soon. On the other hand, to punish Jarāsandha is the aim of the relatives of Mathurā, it is not the reason of the *vraja-vāsīs*."

TEXT 88

श्रुत्वा ते तत्र विश्वस्य सर्वे सरलमानसाः।
भवत्प्रीतिं समालोच्यालङ्करान् दधुरात्मसु॥ ८८॥

śrutvā te tatra viśvasya sarve sarala-mānasāḥ
bhavat-prītiṁ samālocyālaṅkārān dadhur ātmasu

Śrī Uddhava said: The simple-hearted vraja-vāsīs believed in the words of Śrī Nanda and considering the matter of Your prema, wore those ornaments on their bodies.

DIG-DARŚINĪ-ṬĪKĀ: Those *vraja-vāsīs* believed in the words of Śrī Nanda because he did not possess a hypocritical nature. The *vraja-vāsīs,* who were simple by nature, considered every one else to be as clear-cut as themselves. Then, after considering the matter of Śrī Kṛṣṇa's *prema*, or considering that by wearing these ornaments Śrī Kṛṣṇa would become happy, they put those ornaments on their bodies. However, within their hearts they did not get any relief.

TEXT 89

श्रीकृष्णोऽत्र समागत्य प्रसादद्रव्यसंग्रहात्।
वीक्ष्याज्ञापालकानस्मान्नितरां कृपयिष्यति॥ ८९॥

śrī-kṛṣṇo 'tra samāgatya prasāda-dravya-saṅgrahāt
vīkṣyājñā-pālakān asmān nitarāṁ kṛpayiṣyati

They had faith that when Śrī Kṛṣṇa came to Vraja, upon seeing them wearing the clothes and ornaments sent by Him, He would consider them to be obedient and then would show more mercy.

DIG-DARŚINĪ-ṬĪKĀ: Now, Śrī Uddhava describes the motives of the simple-hearted *vraja-vāsīs* in wearing the clothes and ornaments. The *vraja-vāsīs* believed that when Śrī Kṛṣṇa came to Vraja He would see them wearing the ornaments sent by Him. Then considering them to be obedient to Him, He would show more mercy than before. Especially, due to following His order even at the time of distress, He would show more mercy.

TEXT 90

भवान् स्वयमगत्वा तु यं सन्देशं समर्प्य माम्।
प्राहिणोत्तेन ते सर्वे बभूवुर्निहता इव॥ ९०॥

bhavān svayam agatvā tu yaṁ sandeśaṁ samarpya mām
prāhiṇot tena te sarve babhūvur nihatā iva

However, You did not personally go there but sent a message through me. Therefore, all those Vraja-vāsīs have nearly passed away.

DIG-DARŚINĪ-ṬĪKĀ: To contrast the *vraja-vāsīs*' behavior with Your conduct by the confidential message that was sent with me, Uddhava, the verse beginning with *bhavān* has been quoted. "Being the supersoul I am present everywhere, you should see Me everywhere by your own eyes of knowledge…."—This was Your spoken message. Just as it mentions in the Tenth Canto (*Bhāg.* 10.47.29):

bhavatīnāṁ viyogo me na hi sarvātmanā kvacit
yathā bhūtāni bhūteṣukhaṁ vāyv-agnir jalaṁ mahī
tathāhaṁ ca manaḥ-prāṇa-bhūtendriya-guṇāśrayaḥ

"You can never be separate from Me; I am the Soul of everyone. Just as the five great elements of earth, water, fire, air and ether are present in all beings, I am the shelter of the mind, vital air, intelligence, senses and modes of nature."

The purport is that you can never become disconnected from Me. How is that? I am the Soul of everyone, in otherwords, I am the constituent cause of everything; thus I am present as an attendant in such activities as the mind. There is an appropriate analogy: Just as the fundamental cause of all moving and non-moving living entities are within the five great elements (*pañca mahā-bhūta*), similarly I am also intimately connected as the shelter of the actions and responses of the mind. After receiving this message from You, all the *vraja-vāsīs* have become almost lifeless. Due to this message, their remaining hopes of Your coming back to Vraja has been shattered, and by this it indicates only their life-airs are left remaining.

TEXT 91

तथा दृष्ट्या मया तत्र भवतो गमनं ध्रुवम्।
प्रतिज्ञाय प्रयत्नात्तान् जीवयित्वा समागतम्॥ ९१॥

tathā dṛṣṭyā mayā tatra bhavato gamanaṁ dhruvam
pratijñāya prayatnāt tān jīvayitvā samāgatam

Seeing their despondency at that place by words such as 'My Lord Śrī Kṛṣṇa will surely return to Vraja…' I made them aware of my endeavor, and after making this vow to them, I have come back here.

DIG-DARŚINĪ-ṬĪKĀ: Having seen them there, by directly experiencing it, 'Lord Śrī Kṛṣṇa will definitely come back to Vraja…' (In other words, I shall certainly bring Him back—Taking a vow like this, I (Śrī Uddhava) have come here.

TEXT 92

त्वत्प्राप्तयेऽथ संन्यस्तसमस्तविषयाश्रयाः।
प्रापुर्यादृगवस्थां ते तां पृच्छैतं निजाग्रजम्॥ ९२॥

tvat-prāptaye 'tha sannyasta-samasta-viṣayāśrayāḥ
prāpur yādṛg-avasthāṁ te tāṁ pṛcchaitaṁ nijāgrajam

Those vraja-vāsīs have forsaken all pleasing objects to obtain You. You should ask Your elder brother, Śrī Baladevajī, about their pitiful condition.

DIG-DARŚINĪ-ṬĪKĀ: Still, You did not go to Vraja, rather You requested Your elder brother to go there. Due to that, the condition of those *vraja-*

vāsīs became so pitiful that I cannot describe it. You should ask about that matter from Your brother, Śrī Baladevajī. Especially after my return, those *vraja-vāsīs* have abandoned any remaining hope of obtaining you and have became almost lifeless, that is, they have given up all sense enjoyment and have reached a lamentable condition (*dayanīya*). Here "all sense objects" (*samasta-viṣaya*) means having given up all the objects of sense enjoyment, having even abandoned their homes, the shelter of those objects of sense enjoyment. Just to take *darśana* of the pastime places of Śrī Kṛṣṇa, they constantly reside in the forest. The pastime of Śrī Baladevajī's visit to Gokula depicts this, *kṛṣṇe kamala-patrākṣe sannyastākhila-rādhasaḥ*: "They had dedicated all their senses to the lotus-eyed Śrī Kṛṣṇa…" (*Bhāg.* 10.65.6)

To get Śrī Kṛṣṇa they have abandoned all objects of sense gratification. Nevertheless, when Śrī Uddhava came to Gokula before this, at that time Śrī Rādhikā and the other *gopīs* were not in such a situation. Decorated with ornaments, they seemed happy because they had strong faith in the assurance of Śrī Nanda Mahārāja. Therefore, the Tenth Canto states in the event of the arrival of Śrī Uddhava in Vraja (*Bhāg.* 10.46.45, 46):

tā dīpa-dīptair maṇibhir virejū,
rajjūr-vikarṣad-bhuja-kaṅkaṇa-srajaḥ
calan-nitamba-stana-hāra-kuṇḍala-
tviṣat-kapolāruṇa-kuṅkumānanāḥ
udgāyatīnām aravinda-locanaṁ,
vrajāṅganānāṁ divam aspṛśad dhvaniḥ
dadhnaś ca nirmanthana-śabda-miśrito
nirasyate yena diśām amaṅgalam

"The *gopīs* had lit up the lamps at the end of night and were churning yogurt. Their faces had the smear of red-colored, vermilion powder, and their cheeks were radiant from the effulgence of their earrings. The light of the lamps was reflecting upon their jewel-studded waistbelts, making them more radiant. The gopīs were churning yogurt with the arms ornamented with the bangles and bracelets; their hips, breasts, garlands and so on were shaking, and they looked extremely beautiful due to that.

"All those beautiful women of Vraja sang songs addressing Śrī Kṛṣṇa, and the sound of their songs mixed with the sound of the churning of the yogurt spread everywhere in the sky, and by that

sound all inauspiciousness in every direction was destroyed."

Otherwise, at the time of that distress, such words about the *vraja-gopīs* are impossible. However, now due to the message sent through me (Śrī Uddhava) even the last remaining thread of hope was shattered. Therefore, they are even more despondent than before. You should ask all these things from Your elder brother, Śrī Baladevajī. He is directly present here and personally saw and experienced the condition of those *vraja-vāsīs*, that is, if You have no faith in my words, then You should have faith in the words of Your elder brother.

TEXT 93—94

श्रीपरीक्षिदुवाच—
तद्विच्छेदमहादुःखाशङ्क्या म्लापितानि सः।
देवकीभीष्मजादीनां मुखान्यवनतान्यधः॥ ९३॥
क्षरदस्राणि सस्नेहं विलोक्य मृदुलाशयः।
मसीकर्परपत्राणि व्यग्रोऽयाचत संज्ञया॥ ९४॥

śrī-parīkṣid uvāca—
tad-viccheda-mahā-duḥkhā-śaṅkayā mlāpilāni saḥ
devakī-bhīṣmajādīnāṁ mukhāny avanatāny adhaḥ (93)
kṣarad-asrāṇi sa-snehaṁ vilokya mṛdulāśayaḥ
masī-karpara-patrāṇi vyagro 'yācata saṁjñayā (94)

Mahārāja Śrī Parīkṣit said: Due to the apprehension of great distress arising from the separation of Śrī Kṛṣṇa, the faces of Śrī Devakī, Śrī Rukmiṇī and others became morose, and they lowered their heads and began to shed tears from their eyes. Seeing this and being agitated by affection, soft-hearted Śrī Kṛṣṇa, ordered by a gesture for some ink and paper to write something.

DIG-DARŚINĪ-ṬĪKĀ: What did the most beloved Bhagavān do about the *gopas* and *gopīs*? Mahārāj Parīkṣit explains this in the four *ślokas* beginning with *tad-viccheda*. Bhagavān Śrī Kṛṣṇa, out of tenderness, after seeing the morose faces of Śrī Devakī, anxiously by gesture (imitating the gesture of writing) requested the paper and ink. Why were the faces of Śrī Devakī and others morose? Due to the apprehension of imminent separation from Bhagavān Śrī Kṛṣṇa, their faces had become morose and currents of tears were constantly flowing from their eyes.

Why did He request the paper and pen by a gesture? Out of agitation, that is, Bhagavān Śrī Kṛṣṇa became extremely perturbed, having heard the words of Śrī Uddhava, and for this reason He could not express the sentiments of His mind in words. Therefore, He requested simply by gesture only. Why did He not quickly go to Vraja? His heart is soft, that is, Śrī Kṛṣṇa cannot tolerate the distress of others, so He was unable to abandon immediately the despondent and pitiful Śrī Devakī and Śrī Rukmiṇī who were directly present.

TEXT 95—96

प्रस्तुतार्थं समाधायात्रत्यानाश्वास्य बान्धवान्।
एषोऽहमागतप्राय इति जानीत मत्प्रियाः॥ ९५॥
एवमाश्वासनं प्रेमपत्रं प्रेषयितुं व्रजे।
स्वहस्तेनैव लिखितं तच्च गाढ़प्रतीयते॥ ९६॥

prastutārthaṁ samādhāyā-tratyān āśvāsya bāndhavān
eṣo 'ham āgata-prāya iti jānīta mat-priyāḥ (95)
evam āśvāsanaṁ prema-patraṁ preṣayituṁ vraje
sva-hastenaiva likhitaṁ tac ca gādha-pratītaye (96)

Having intense prema towards the vraja-vāsīs, Śrī Kṛṣṇa wrote an assuring, affectionate letter to send to Vraja by His own lotus hand, "My dear vraja-vāsīs! Please, consider that I have all but returned to Vraja, having finished the work that I began here, and having given assurance to my brothers and friends."

DIG-DARŚINĪ-ṬĪKĀ: Why did Śrī Kṛṣṇa request to bring paper, pen and inkpot? The reason given is within these two verses beginning with *prastutārtha*. To send an affectionate letter (*prema-patra*) to Vraja, He requested a paper, pen and inkpot. To give strong assurance to the *vraja-vāsīs*, Śrī Kṛṣṇa wrote the letter to them with His own lotus hand.

What did He write in the letter? "O *prāṇa-priya vraja-vāsīs*! (showing Śrī Kṛṣṇa's great affection for them) By concluding the work that I have begun and pacifying the Yādavas who reside in Dvārakā, you may know that I have returned to Vraja." In this mood, He wrote an affectionate letter giving assurance. On the other hand, to give assurety for their deep faith in Him, He wrote such a *prema-patra*, a letter of loving concern.

TEXT 97

तस्येहितमभिप्रेत्य प्राप्तोऽत्यन्तार्त्तिमुद्धवः।
व्रजवासिमनोऽभिज्ञोऽब्रवीत् सशपथं रुदन्॥ ९७॥

tasyehitam abhipretya prāpto 'tyantārtim uddhavaḥ
vraja-vāsi-mano 'bhijño 'bravīt sa-śapathaṁ rudan

Understanding the intent of Śrī Kṛṣṇa to send a letter to Vraja, Śrī Uddhava began to weep out of grave distress. He understood the sentiments of the hearts of the vraja-vāsīs, therefore with a show of confidence he thus began to speak.

DIG-DARŚINĪ-ṬĪKĀ: Understanding Śrī Kṛṣṇa's motive to send a letter, Śrī Uddhava became extremely perturbed and began weeping. He understood the sentiments of the hearts of the *vraja-vāsīs*; therefore, he began to speak with assurance.

TEXT 98

श्रीमदुद्धव उवाच—
प्रभो सुनिर्णीतमिदं प्रतीहि त्वदीयपादाब्जयुगस्य तत्र।
शुभप्रयाणं न विनास्य जीवेद् व्रजः कथञ्चिन्न च किञ्चिदिच्छेत्॥ ९८॥

śrīmad-uddhava uvāca—
prabho sunirṇītam idaṁ pratīhi,
tvadīya pādabja-yugasya tatra
śubha-prayāṇaṁ na vināsya jīved,
vrajaḥ kathañcin na ca kiñcid icchet

Śrī Uddhava said: O Lord, I discovered that if Your lotus feet do not come to Vraja, then these vraja-vāsīs would not be able to maintain their lives, because they do not desire any object other than You.

DIG-DARŚINĪ-ṬĪKĀ: "O Prabhu, the life of the *vraja-vāsīs* cannot be saved by any other way than the auspicious arrival of Your sweet, attractive lotus feet. They do not expect any other object, such as Your letter giving a message of *prema*. I have understood this for sure, and You should also have this faith." This seemingly refutes that Śrī Kṛṣṇa is omniscient (*sarvajña*) and in the heart of everyone as the Supersoul (*antaryāmī*).

TEXT 99

श्रीपरीक्षिदुवाच—
कुमतिः कंसमाताह सहासं धुन्वती शिरः।
हुँ हुँ देवकि निर्बुद्धे बुद्धं बुद्धं मयाऽधुना॥ ९९॥

śrī-parīkṣid uvāca—
ku-matiḥ kaṁsa-mātāha sa-hāsaṁ dhunvatī śiraḥ
huṁ huṁ devaki nirbuddhe buddhaṁ buddhaṁ mayā 'dhunā

Śrī Parīkṣit Mahārāja said: Hearing this, Padmāvatī, the mother of Kaṁsa who possessed a wicked intelligence, shook her head, began to laugh and spoke thus, "Arey! Stupid Devakī! 'Aha, Aha…' I understand…I understand everything very well now!"

DIG-DARŚINĪ-ṬĪKĀ: To show the worthlessness of the words of Śrī Uddhava, the mother of Kaṁsa, Padmāvatī, shaking her head and laughing, began to speak: "Aha, Aha, I now understand!" To indicate her grave knowledge or intense sorrow, she began to speak by making the guttural sounds of "*huṁ, huṁ.*"

"Arey! (in disgust) Stupid, inconsiderate Devakī!" To indicate the force of her mindset, *buddham* (I understand) appears twice.

TEXT 100—101

चिरं गोरसदानेन यन्त्रितस्योद्धवस्य ते।
साहायात्त्वत्सुतं गोपा नाययित्वा पुनर्वने॥ १००॥
भीषणे दुर्गमे दुष्टसत्त्वजुष्टे सकण्टके।
संरक्षयितुमिच्छन्ति धूर्त्ताः पशुगणान्निजान्॥ १०१॥

ciraṁ go-rasa-dānena yantritasyoddhavasya te
sāhāyyāt tvat-sutṁ gopā nāyayitvā punar vane (100)
bhīṣaṇe durgame duṣṭa-sattva-juṣṭe sa-kaṇṭake
saṁrakṣayitum icchanti dhūrtāḥ paśu-gaṇān nijān (101)

Uddhava stayed in Vraja for many days and those clever vraja-vāsīs captivated him by giving him cow's milk. Now they want to take your son back to Vraja with the help of Uddhava. They expect Him to guard their animals in the forest, which is fearsome, thorny, inaccessible and full of violent animals.

DIG-DARŚINĪ-ṬĪKĀ: What did Padmāvatī understand? Śrī Parīkṣit Mahārāja clarifies this in the two verses beginning with *ciram.* Those

gopas such as Śrī Nanda want to take your son Śrī Kṛṣṇa with the help of Uddhava back to that inaccessible forest full of thorns, and they want to protect their animals with the help of your son. In the Tenth Canto the news of Uddhava's staying in Vraja for a lengthy period of time is depicted, *uvāsa katicin māsān gopīnāṁ vinudan śucaḥ*: "Uddhava resided in Gokula for a few months and pleased the residents of Gokula by singing narrations of Śrī Kṛṣṇa's pastimes." (*Bhāg.* 10.47.54) Therefore, the residents of Vraja captivated him by making him drink cow's milk and buttermilk. They cannot go themselves and protect their animals in the forest infested by violent animals such as lions and tigers. Being resourceful, they want to protect their animals in the inaccessible forest through someone else's son.

TEXT 102

श्रीपरीक्षिदुवाच—
तत् श्रुत्वा कुत्सितं वाक्यमशक्ता सोढुमञ्जसा।
यशोदायाः प्रियसखी राममाताह कोपिता॥ १०२॥

śrī-parīkṣid uvāva—
tat śrutvā kutsitaṁ vākyam aśaktā soḍhum añjasā
yaśodāyāḥ priya-sakhī rāma-mātāha kopitā

Śrī Parīkṣit Mahārāja said: Śrī Rohiṇī-devī, the mother of Śrī Balarāma, could not tolerate the revolting words of the mother of Kaṁsa and became angry and began to speak thus.

DIG-DARŚINĪ-ṬĪKĀ: The words of Padmāvatī were repulsive, because they feigned to be the words of *prema*, nevertheless Śrī Rohiṇī-devī became angry being unable to tolerate them. Showing anger towards her, she began to speak.

TEXT 103

श्रीरोहिण्युवाच—
आः कंसमातः किमयं गोरक्षायां नियुज्यते।
क्षणमात्रञ्च तत्रत्यैरदृष्टेऽस्मिन् न जीव्यते॥ १०३॥

śrī-rohiṇy uvāca—
āḥ kaṁsa-mātāḥ kim ayaṁ go-rakṣāyāṁ niyujyate
kṣaṇa-mātraṁ ca tatratyair adṛṣṭe 'smin na jīvyate

Śrī Rohiṇī-devī said: Ugh, mother of Kaṁsa, can the vraja-vāsīs appoint Śrī Kṛṣṇa in the duty of grazing cows? They cannot maintain their lives even for a moment without glancing at Him.

DIG-DARŚINĪ-ṬĪKĀ: *Arī* (a vocative of disgust), mother of Kaṁsa! (The intention of addressing Padmāvatī with *kaṁsa-mātāḥ* is that just as Kaṁsa was of wicked intelligence, you are also of wicked intelligence.) Can those *vraja-vāsīs* engage Śrī Kṛṣṇa in only grazing the cows? *Never!* They cannot maintain their lives even for a moment without glancing at Śrī Kṛṣṇa.

TEXT 104—105

वृक्षादिभिस्त्वन्तरिते कदाचिदस्मिन् सति स्यात् सहचारिणां भृशम्।
श्रीकृष्णकृष्णेति महाप्लुतस्वरै–राह्वान भङ्ग्याकुलता सरोदना॥ १०४॥
व्रजस्थितानान्त्वहरेव काल–रात्रिर्भवेदेकलवो युगञ्च।
रविं रजोवर्त्म च पश्यतां मुहु–र्दशा च काचिन्मुरलीञ्च श्रुण्वताम्॥ १०५॥

vṛkṣādibhis tv antarite kadācid asmin
sati syāt saha-cāriṇāṁ bhṛśam
śrī-kṛṣṇa kṛṣṇeti mahā-pluta-svarair
āhvāna-bhaṅgyākulatā sa-rodanā (104)
vraja-sthitānāntv ahar eva kāla-rātrir
bhaved eka-lavo yugaṁ ca
raviṁ rajo-vartma ca paśyatāṁ
muhur daśā ca kācin muralīṁ ca śṛṇvatām (105)

O chaste lady, when Śrī Kṛṣṇa enters the shadows of trees and cannot be seen by the sakhās, they begin to shout out, "O Kṛṣṇa, Kṛṣṇa, where are You? Please come quickly and give us Your darśana." They call out loudly like this and anxiously cry.

Without the darśana of Śrī Kṛṣṇa, even one day seems like one night of the cosmic deluge. To know the time Kṛṣṇa is returning from tending the cows, they look intently at the sun at every moment, the go-dhūli and the path by which He returns. Furthermore, in the evening when they hear the sweet sound of His flute they become mad out of affection.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Rohiṇī-devī describes how the *vraja-vāsīs* become restless at not being able to see Śrī Kṛṣṇa in two verses beginning with *vṛkṣādibhis* (trees and other objects).

"O chaste lady!" (This address angrily ridicules her, and by an indirect, contrary interpretation, it means unchaste, because the demon Drumila had destroyed your chastity.) If Śrī Kṛṣṇa goes behind a tree to see the distinctive beauty of Śrī Vṛndāvana, or if due to some reason he is not seen, then His cowherd friends become agitated and cry out, "O Kṛṣṇa, where are You? Please come quickly!" Saying this they call Him in a loud voice in different ways. Being unable to see Śrī Kṛṣṇa, even one day seems like the night of the cosmic deluge for the *gopī* girls like Śrīmatī Rādhikā, and even one moment seems like a cycle of four ages. That is, in separation from Śrī Kṛṣṇa, even for a moment seems like a very long period for them. What first was a cause for happiness during meeting (*milana*) is now the cause of distress in separation (*viraha*). Just as in the spring season the *kuhū-kuhū* sound of the cuckoo (*koyal*), the forest of the Yamunā and so on seem extremely pleasant at the time of meeting; at the time of separation they become deeply distressful.

Therefore, not seeing Śrī Kṛṣṇa for a moment causes distress and simply seeing Him an unlimited happiness comes. Therefore, the *gopīs* who abandoned all their household duties for *darśana* of Śrī Kṛṣṇa keep glancing at the path of His arrival. In the Tenth Canto (*Bhāg.* 10.31.15) in the *Gopī-gīta* section, there is this description:

atati yad bhavān ahni kānanaṁ truṭi yugāyate tvāṁ apaśyatām
kuṭila-kuntalaṁ śrī-mukhaṁ ca te jaḍa udīkṣatāṁ pakṣma-kṛd dṛśām

"When You enter the forest during the day, at that time, unable to see You, a tiny fraction of a second (*truṭi*), namely, the time it takes to blink our eyelids, seems like a long millennium. Also, in the evening when they enthusiastically receive *darśana* of the lotus face of Śrī Kṛṣṇa, at that time when their eyelids blink, they reproach the creator of them, Śrī Brahmā, as ignorant."

Again, to know the time of Śrī Kṛṣṇa's returning from the forest, they repeatedly keep glancing at the sun, the *go-dhūli* and His pathways. Here the word *go-dhūli* means the dust raised by the hooves of the cows and by this, Śrī Kṛṣṇa's arrival. In the evening, after hearing the sweet sound of Śrī Kṛṣṇa's flute, the *gopīs* become *unmāda-daśā*, in a condition of transcendental madness, which is the essence of *mahā-prema*. Can such *gopīs* desire to appoint Śrī Kṛṣṇa to protect the cows? Is it possible? In other words, such a desire is never possible for them.

TEXT 106

अयं हि तत्तद्विपिनेषु कौतुकाद्–विहर्त्तुकामः पशुसङ्घसङ्गतः।
वयस्यवर्गैः सह सर्वतोऽटितुं प्रयाति नित्यं स्वयमग्रजान्वितः॥ १०६॥

ayaṁ hi tat-tad-vipineṣu kautukād
vihartu-kāmaḥ paśu-saṅgataḥ
vayasya-vargaiḥ saha sarvato 'tituṁ
prayāti nityaṁ svayam agrajānvitaḥ

In fact, Śrī Kṛṣṇa Himself goes daily to wander and sport in the most charming Vṛndāvana on the pretext of grazing the cows with His brother Balarāma and the cowherd boys.

DIG-DARŚINĪ-ṬĪKĀ: If the objection is, why does Śrī Kṛṣṇa protect the cows in the forest? In reply to this, Śrī Rohiṇī-devī narrates the five *ślokas* beginning with *ayam.* Śrī Kṛṣṇa goes to Śrī Vṛndāvana, with its decor of superior, indescribable beauty, with the desire of sporting pastimes.

Therefore, on the pretext of tending the cows and other animals, Śrī Kṛṣṇa goes out to Vṛndāvana to wander in the forest everywhere with his elder brother Śrī Baladeva and the cowherd boys. Indeed, daily He goes to the forest to observe the wonderful beauty of the enchanting forests.

TEXT 107

यत्रातिमत्ताम्बुविहङ्गमाला–कुलीकृताल्यावलीविभ्रमेण ।
विचालितानां कमलोत्पलानां सरांसि गन्धैर्विलसज्जलानि॥ १०७॥

yatrāti-mattāmbu-vihaṅga-mālā-kulī-kṛtāly-āvalī-vibhrameṇa
vicālitānāṁ kamalotpalānāṁ sarāṅśi gandhair vilasaj-jalāni

In Vṛndāvana there are many ponds and the waters of the pond remain fragrant due to the scent of flowers such as water lilies and lotuses. Those flowers keep quivering due to the humming of bumblebees and play of intoxicated water birds.

DIG-DARŚINĪ-ṬĪKĀ: The beauty of Śrī Vṛndāvana is exceptionally unique. A description of this is in the four *ślokas* beginning with *yatrāti.* In Śrī Vṛndāvana there are thousands of ponds. What is their nature? The water of those ponds is beautifully decorated with flowers such as lotuses and water lilies and they are fragrant with the aroma

of all those flowers. How is that so? It is aromatic due to the fragrance of such flowers as the lotus that quiver due to the sporting of highly intoxicated birds that land on its water such as the *sārasa*, swans and *cakravāka* and also due to the play of restless bumblebees.

TEXT 108

तथा महाश्चर्यविचित्रतामयी कलिन्दजा सा व्रजभूमिसङ्गिनी।
तथाविधा विन्ध्यनगादिसम्भवाः पराश्च नद्यो विलसन्ति यत्र च॥१०८॥

tathā mahāścarya-vicitratā-mayī
kalinda-ja sā vraja-bhūmi-saṅginī
tathā-vidhā vindhya-nagādi-sambhavāḥ
parāś ca nadyo vilasanti yatra ca

Śrī Vṛndāvana's sakhī, Śrī Yamunājī, gifted with such wonderful beauty, astonishes the heart. Not only this, even the small rivers that originate from such mountains as the Vindhyācala also further enhance the beauty of this Vṛndāvana.

DIG-DARŚINĪ-ṬĪKĀ: Just like the ponds mentioned before, the daughter of Kalinda, Śrī Yamunā, also sports in Vṛndāvana. The banks of Śrī Yamunā are full of such variegatedness that astonishes the heart and are full of indescribable beauty, because Śrī Yamunājī is a female friend (*sakhī*) of Śrī Vraja-bhūmi. Enhancing the beauty of Vraja-bhūmi, many small rivers such as Mānasī Gaṅgā are also well ornamented and as equally attractive as Śrī Yamunā.

TEXT 109

तत्तत्तटं कोमलबालुकाचितं रम्यं सदा नूतनशाद्वलावृतम्।
स्वाभाविकद्वेषविसर्जनोल्लसन्मनोज्ञनानामृगपक्षिसंकुलम् ॥१०९॥

tat-tat-taṭaṁ komala-bālukācitaṁ
ramyaṁ sadā nūtanaśādvalāvṛtam
svābhāvika-dveṣa-visarjanollasan-
manojña-nānā-mṛga-pakśi-saṅkulam

Both shores of these rivers are full of clean, soft sand and covered by supple grass. Due to being naturally free of envy, various types of deer and birds who are always happy and attractive sport on these shores.

DIG-DARŚINĪ-ṬĪKĀ: In Śrī Vṛndāvana, on the shore of all these ponds and rivers such as Yamunā, is a supreme, indescribable soil; that is, the most pleasant shores of all those ponds and River Yamunā are fully sheltered with soft sand. By the term *komala-bālu* (soft sand) the inaccessible nature of shoreline is refuted, and by the word *ramyam* (*ramaṇīya*, charming) its fearsome nature is refuted. The use of the word *sadā* (always) is to establish certainty accordingly.

Therefore, the land on the shores is always full of fresh grass. This indicates the lack of suffering and distress in maintaining the cows. The snake and mongoose, the deer and tiger that are full of natural enmity, forget their hatred born of their nature and being excited, sport on their shores. Thus, those shores are extremely beautified and full of many types of attractive deer and birds.

TEXT 110

दिव्यपुष्प–फल–पल्लवावलीभारनम्रितलता–तरु–गुल्मैः ।
भूषितं मदकलापि–कोकिल–श्रेणिनादितमजस्तुतिपात्रम् ॥ ११० ॥

divya-puṣpa-phala-pallavāvalī-bhāra-
namrita-latā-taru-gulmaiḥ
bhūṣitaṁ mada-kalāpi-kokila-śreṇi-
naditam aja-stuti-pātram

On those shores, the shrubs, creepers and trees are bowing down due to the burden of flowers, fruits and buds, and are enhancing the beauty of the Yamunā shores. Vṛndāvana is resonant with the sweet singing of maddened peacocks and cuckoo birds. So due to its enchanting beauty, in this way, even such demigods as Śrī Brahmā have also glorified Vṛndāvana.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Rohiṇī-devī is further describing, "That region on the shore is decorated by various types of trees, creepers and shrubs that are bowing down due to the burden of wonderful flowers, fruits and fresh buds. It is resonant with the singing of the intoxicated birds such as peacocks (*mayūra*) and cuckoo birds (*kokila*). Therefore, that land on the shore is worshipful even for such demigods as Brahmā." Śrī Brahmā has said himself, *tad bhūri-bhāgyam iha janma kim apy aṭavyāṁ*: "It would be a matter of my great fortune to take birth even in

any species such as a tree, a shrub, or creeper here in this Vṛndāvana forest." (*Bhāg.* 10.14.34)

TEXT 111

वृन्दारण्ये व्रजभुवि गवां तत्र गोवर्द्धने
वा नास्ते हिंसाहरणरहिते रक्षकस्याप्यपेक्षा।
गावो गत्वोषसि विपिनतस्ता महिष्यादियुक्ताः
स्वैरं भुक्त्वा सजलयवसं सायमायान्ति वासम्॥ १११॥

vṛndāraṇye vraja-bhuvi gavāṁ tatra govardhane
vā nāste hiṁsā-haraṇa-rahite rakṣakasyāpy apekṣā
gāvo gatvoṣasi vipinatas tā mahiṣy-ādi-yuktāḥ
svairaṁ bhuktvā sa-jala-yavasaṁ sāyam āyānti vāsam

In Vṛndāvana and Govardhana within Vraja-mandala, there is no apprehension of injury or theft of animals. Therefore, in those places there is no need of any guard to protect the cows. The animals such as cows and buffaloes are free to go to the forest early in the morning and consume grass and water, and in the evening return to their own places.

DIG-DARŚINĪ-ṬĪKĀ: Nevertheless, there must be distress in protecting such animals as cows. Therefore, while refuting this verse of *vṛndāraṇye*, Śrī Rohiṇī-devī says that in Vraja-bhūmi, such as Nandīśvara, or in Vraja-bhūmi Vṛndāvana and in Govardhana, there is no necessity for employing a guard for the work of protection. Why is this so? There is no apprehension of any injury to cows and others from savage animals such as tigers and there is no danger of thieves stealing the cows.

The question arises then how can less intelligent cows and animals remain alive in that place? In reply, she says that the glories of Vraja of Nanda Mahārāja are indescribable. The cows, buffaloes, she-goats and other animals go to the forest on their own in the morning and freely eat the grass and having drunk the water, come back in the evening to their respective places. It says in the Tenth Canto, *ajā gāvo mahiṣyaś ca, nirviśantyo vanād vanam*: "The she-goats, cows and buffaloes wander from forest to forest according to their desire, consuming grass and drinking water…" (*Bhāg.* 10.19.2) In Śrī Vṛndāvana there is no distress in protecting the cows.

TEXT 112

वृद्धोवाच—
अरे बालेऽतिवाचाले तत् कथं ते गवादयः।
अधुना रक्षकाभावान्नष्टा इति निशम्यते॥ ११२॥

vṛddhovāca—
are bale 'ti-vācāle tat kathaṁ gavādayaḥ
adhunā rakṣakābhāvān naṣṭ iti niśamyate

The old mother of Kaṁsa spoke, "Arey, chatterbox, you are babbling like a child! If that is the case, have we not heard that now in the absence of a guard all those cows and animals have nearly perished!

DIG-DARŚINĪ-ṬĪKĀ: If the animals of Vraja are getting their protection, then why everywhere the rumor that in the absence of a guardian (Śrī Kṛṣṇa) all the cows and animals are getting lost? Therefore, you say that the *vraja-vāsīs* do not need a guardian for the protection of the cows; that is a fib. You are really being chatty like a foolish, little girl.

TEXT 113—114

श्रीपरीक्षिदुवाच—
श्रीमद्गोपालदेवस्तच्छ्रुत्वा सम्भ्रान्तियन्त्रितः।
जातान्तस्तापतः शुष्यन्मुखाब्जः शङ्कयाकुलः॥ ११३॥
प्रथमापरकालीनव्रजवृत्तान्तवेदिनः ।
मुखमालोकयामास बलदेवस्य साश्रुकम्॥ ११४॥

śrī-parīkṣid uvāca—
śrīmad-gopāla-devas tac chrutvā sambhrānti-yantritaḥ
jātāntas-tāpataḥ śuṣyan-mukhābjaḥ śaṅkayākulaḥ (113)
prathamāpara-kālīna-vraja-vṛttānta-vedinaḥ
mukham ālokayām āśa baladevasya śāśrukam (114)

Śrī Parīkṣit Mahārāja said: Hearing the words of the old lady, Śrīmad Gopāla-deva became extremely worried and perturbed with apprehension. As a result, he became excessively pained, causing His happy lotus face to wither. He then began looking at the tear-filled face of Śrī Balarāma who knew all events of past and present in Vraja.

Dig-darśinī-ṭīkā: After hearing all the words of this old lady, Śrīmad Gopāla-deva became very much afraid and began to look at the face of Śrī Baladeva because Śrī Baladevajī knew all past and present events of Vraja. In other words, He knew the happenings in Vraja that took place even before Śrī Kṛṣṇa's coming to Mathurā and after returning to Mathurā. In this way, intense distress arose in the heart of Śrī Kṛṣṇa and His lotus face withered, becoming perturbed from the apprehension of receiving bad news about His beloved people of Vraja. Then He began to glance at the lotus face of Śrī Baladeva, who had tears in His eyes.

TEXT 115

रोहिणीनन्दनो भ्रातुर्भावं बुद्ध्वा स्मरन् व्रजम्।
स्वधैर्यरक्षणाशक्तः प्ररुदन्नब्रवीत् स्फुटम्॥ ११५॥

rohiṇī-nandano bhrātur bhāvaṁ buddhvā smaran vrajam
sva-dhairya-rakṣaṇāśaktaḥ prarudhann abravīt sphuṭam

Seeing this, Rohiṇī-nandana Śrī Baladeva understood the intention of His brother. Being unable to maintain His patience, due to the remembrance of the land of Vraja, He began to narrate all the incidents of Vraja in clear words as He wept aloud.

Dig-darśinī-ṭīkā: The meaning is clear.

TEXT 116—117

श्रीबलदेव उवाच—
गवां केव कथा कृष्ण ते तेऽपि भवतः प्रियाः।
मृगा विहङ्गा भाण्डीरकदम्बाद्याश्च पादपाः॥ ११६॥
लतानि कुञ्जपुञ्जानि शाद्वलान्यपि जीवनम्।
भवत्येवार्पयामासुः क्षीणाश्च सरितोऽद्रयः॥ ११७॥

śrī-baladeva uvāca—
gavāṁ keva kathā kṛṣṇa te te 'pi bhavataḥ priyāḥ
mṛgā vihaṅgā bhāṇḍīra-kadambādyāś ca pādapāḥ (116)
latāni kuñja-puñjāni sādvalāny api jīvanam
bhāvaty evārpayām āsuḥ kṣīṇāśca sarito 'drayaḥ (117)

Śrī Baladeva said: O Kṛṣṇa, what to speak of the cows, even your beloved deer, birds, the kadamba and other trees of Bhandīravana, the creepers, groves and even the grounds covered with green grass, all have sacrificed their lives for You. The ponds have dried up and even the mountains are becoming lean and thin every day.

DIG-DARŚINĪ-ṬĪKĀ: An allusion (*upalakṣaṇa*) of the word *gavāṁ* (cows) is that it refers to all animals such as buffaloes. Among all animals of a village, cows are chief; therefore, the principal sense of *gavādi* has been used.

"O Kṛṣṇa, what to speak of the cows? Even the deer that wander in the jungle have sacrificed their lives. The animals being maintained by You, whose sole life is maintained by You, is it any wonder that all the cows and buffaloes have not passed away?" Namely, the proof is in the logical rule of *kaimutika nyāya* (based on the logic of "how much more" or "how much less").

Mṛgā (deer) means flocks of deer such as the *kṛṣṇa-sāra*; *vihaṅgā* means birds such as the peacocks; *sarita* means rivers such as the Yamunā as well as ponds; and *ādri* refers to mountains such as Govardhana as well as all mountains, which are day by day becoming lean and thin.

TEXT 118

मनुष्याः कतिचिद्भ्रातः परं ते सत्यवाक्यतः।
जाताशयैव जीवन्ति नेच्छ श्रोतुमतःपरम्॥ ११८॥

manuṣyāḥ katicid bhrātaḥ paraṁ te satya-vākyataḥ
jātāśayaiva jīvanti neccha śrotum ataḥ param

O brother Kṛṣṇa, even some of the local folks there, having trust in Your words with the hope to have Your darśana, are somehow maintaining their lives. Therefore, do not crave to hear anything more than this.

DIG-DARŚINĪ-ṬĪKĀ: "Well, tell us about the local folks of Vraja. But what more can I say about them?" With this apprehension, Śrī Baladeva narrates this verse beginning with *manuṣyāḥ*. "Some of the common folk, having trust in Your words, are somehow maintaining their lives."

Here the import of saying "some" is that most of them have sacrificed their lives for You. The purport of saying *satya-vākya* (truthful speech) is that when Śrī Kṛṣṇa came from Gokula to Madhupurī, He declared to them, *āyāsye bhavato geham*, "I will be coming to your house…" (*Bhāg.* 10.41.17)

And in the wrestling arena (*raṅga bhūmi*) He told Śrī Nanda Bābā, *jñātīn vo draṣṭum eṣyāmaḥ*: "I will quickly come back to meet with you and my friends and relatives." (*Bhāg.* 10.45.23) By trusting these words, with the aspiration of obtaining Your *darśana* alone, the people of Vraja are somehow maintaining their lives. Therefore, do not hanker to hear any more details, because by hearing bad news about Your beloved devotees, a great, unwanted threat may arise.

TEXT 119

किन्त्विदानीमपि भवान् यदि तान्नानुकम्पते।
यम एव तदा सर्वान् वेगेनानुग्रहीष्यति॥ ११९॥

kintv idānīm api bhavān yadi tān nānukampate
yama eva tadā sarvān vegenānugrahīṣyati

However, now if You do not show mercy to the present folks, then Yamarāja will quickly show mercy upon them, because only by his mercy will their distress and lamentation be alleviated, which has arisen from separation from friends and relatives.

DIG-DARŚINĪ-ṬĪKĀ: The import of the verse is clear.

TEXT 120

यत्तत्र च त्वयाकारि निर्विषः कालियो ह्रदः।
शोकोऽयं विपुलस्तेषां शोकेऽन्यत् कारणं शृणु॥ १२०॥

yat tatra ca tvayākāri nirviṣaḥ kāliyo hradaḥ
śoko 'yaṁ vipulas teṣāṁ śoke 'nyat kāraṇaṁ śṛṇu

What more is there to say about the horrid condition of Vraja? In Vraja, the poisoned lake of Kāliya that You once freed them from has become a cause of undue distress. There is also another reason for their distress, listen…

DIG-DARŚINĪ-ṬĪKĀ: Nevertheless, due to a lack of means to die quickly,

as per their own desire, their distress has increased. The poisoned waters of the Kāliya *hrada* were once their only means of dying. You have made that lake free from poison and this has become a cause of great distress because in the absence of that poison, it is not possible for them to die suddenly. Moreover, they cannot die by entering the water, because all the lakes have only a little water left. Other than this, there is also another reason for their distress, please listen.

TEXT 121

तत्रत्य यमुना स्वल्पजला शुष्केव साऽजनि।
गोवर्द्धनोऽभून्नीचोऽसौ स्वर्गाप्तो यो धृतस्त्वया॥ १२१॥

tatratya-yamunā svalpa-jalā śuṣkeva sājani
govardhano 'bhūn nīco 'sau svaḥ-prāpto yo dhṛtas tvayā

The present Śrī Yamunā has very little water left. She has almost dried up. Śrī Govardhana, which used to rise up to the heavens when mounted on Your lotus hand, now that same Girirāja is sinking down into the earth.

DIG-DARŚINĪ-ṬĪKĀ: While describing the narrowness of all the rivers as mentioned previously, Śrī Baladeva describes the reason for the distress of the people of Vraja in the lines such as *tatratya* (at present there).

Śrī Yamunā, who is connected with Vraja-bhūmi and was billowing with huge abundant waves was very deep and was the place of Your pastimes. In Your separation, she has little water left and has almost dried up. Therefore, even after entering its water one does not die. *Bhṛgu-pāta* means dying by jumping off a high cliff, and that also has become impossible. With this intent, he also says that Girirāja Govardhana, on being lifted by You, touched the heavens (indicating the height of Śrī Govardhana). That same Girirāja, at this time, due to the distress of Your separation has sunk into the ground, and from its peaks, the rocks are breaking off and tumbling down. Therefore, it is impossible to die by jumping off its cliff.

This subject has been described in *Śrī Hari-vaṁśa* (2.18.37):

śikharair ghūrṇamānaiś ca sīdamānaiś ca pādapaiḥ
vidhṛtaś coddhataiḥ śṛṅgair agamaḥ kha-gamo 'bhavat

"When Śrī Kṛṣṇa held up Śrī Govardhana, at that time its peaks were moving backward and forward. The trees that grew on its sides began shaking and its tremendous cliffs began to touch the upper sky."

Further on, in *Śrī Hari-vaṁśa*, there is this description, *āpluto 'yaṁ giriḥ pakṣair iti vidyādharoragaḥ, gandharvāpsarasaś caiva vāco muñcanti sarvaśaḥ*: "The Vidyādharas, Uragas, Gandharvas and Apsarās yelled out from all directions painfully that the cliffs of this mountain are piercing our wings."

TEXT 122

न यान्त्यनशनात् प्राणास्त्वन्नामामृतसेविनाम्।
परं शुष्कमहारण्यदावाग्निर्भविता गतिः॥ १२२॥

na yānty anaśanāt prāṇās tvan-nāmāmṛta-sevinām
paraṁ śuṣka-mahāraṇya-dāvagnir bhvitā gatiḥ

What more to say about the condition of Vraja? Even those who remain alive have also given up their bathing, drinking and eating. Their life-force is not leaving them due to the tasting of the nectar of Your holy names. Therefore, the forest fire of this parched Mahāvana would be their final shelter.

DIG-DARŚINĪ-ṬĪKĀ: Your holy names alone are by Their very nature the most auspicious, sweet nectar. They are constantly drinking the nectar of Your names and calling out 'Alas, Kṛṣṇa! Alas, alas, Kṛṣṇa!" Therefore, even by fasting their *prāna* or vital life-airs are not leaving them. However, this is my guess, that the blazing forest fire that began in Mahāvana has dried up in separation from You and has now reached its final mark.

TEXT 123

श्रीपरीक्षिदुवाच—
श्रृण्वन्नसौ तत् परदुःखकातरः कण्ठे गृहीत्वा मृदुलस्वभावकः।
रामं महादीनवदश्रुधारया धौताङ्गरागोऽरुदुच्चसुस्वरम्॥ १२३॥

śrī-parīkṣid uvāca—
śṛṇvann asau tat para-duḥkha-kātaraḥ,
kaṇṭhe gṛhītvā mṛdula svabhāvakaḥ

rāmaṁ mahā-dīna-vad aśru-dhārayā,
dhautāṅga-rāgo 'rudad ucca-susvaram

Śrī Parīkṣit Mahārāja said: Hearing these agonizing words, the tender-hearted Śrī Kṛṣṇa, who is troubled to hear the anxiety and distress of others, caught hold of Śrī Balarāma's neck and began to wail out in a loud voice like a broken-hearted person. Streams of tears washed away His bodily ointments.

DIG-DARŚINĪ-ṬĪKĀ: After hearing the distressful words of Śrī Baladeva, Śrī Kṛṣṇa, who is tenderhearted and even troubled by the sorrow of His enemies (*para-duḥkha-kātara*), caught hold of the neck of His elder brother just like a person filled with pity and began to wail out in a loud voice. Due to the streams of tears, His bodily ointments washed off completely, and following this, an assortment of loud weeping has been portrayed.

TEXT 124

पश्चाद्भूमितले लुलोठ सबलो मातर्मुमोह क्षणा-
त्तादृग्रोदनदुःस्थतानुभवतश्चापूर्ववृत्तात्तयोः ।
रोहिण्युद्धवदेवकी मदनसुश्रीसत्यभामादयः
सर्वेऽन्तःपुरवासिनो विकलतां भेजू रुदन्तो मुहुः ॥ १२४ ॥

paścād bhūmi-tale luloṭha sa-balo mātar mumoha kṣaṇāt
tādṛg-rodana-duḥstatānubhavataś cāpurva-vṛttāt tayoḥ
rohiṇy-uddhava-devakī-madanasū-śrī-satyabhāmādayaḥ
sarve 'ntaḥ-pur-vāsino vikalatāṁ bhejū rudanto muhuḥ

O mother, then Śrī Kṛṣṇa along with Śrī Balarāma became faint momentarily and began to roll on the ground. Seeing and understanding Their distress, mother Rohiṇī, Śrī Uddhava, madana-jananī Śrī Rukmiṇī, Śrī Satyabhāmā and all the residents of the palace became overwhelmed with sorrow and began to wail out again and again.

DIG-DARŚINĪ-ṬĪKĀ: While wailing out piercingly, Śrī Kṛṣṇa briefly fainted and began to roll on the ground along with Śrī Balarāma. Personally seeing Their sorrowful distress and rolling on the ground, mother Rohiṇī, Śrī Uddhava and the others also began to weep. How was that bewilderment? It had never been experienced before.

Here, the import of saying *madanasu* is that Madana (Kāmadeva)

is her son, and Śrī Rukmiṇī-devī is the mother of Pradyumna. She is the foremost among all queens; therefore, her name is respectfully addressed as *madana-jananī*, the mother of Cupid (or Pradyumna).

TEXT 125

श्रुत्वान्तःपुरतोऽपुराकलितमाक्रन्दं महार्त्तस्वरै-
धार्वन्तो यदवो जवेन वसुदेवेनोग्रसेनादयः।
तत्रागत्य तथाविधं प्रभुवरं दृष्ट्वारुदन् विह्वला
विप्रा गर्गमुखास्तथा पुरजनाश्चापूर्वदृष्टेक्षया॥ १२५॥

śrutvāntaḥ-purato 'purā kalitam ākrandaṁ mahārta-svarair
dhāvanto yadavo javena vasudevenograsenādayaḥ
tatrāgatya tathā-vidhaṁ prabhu-varaṁ dṛṣṭvārudan vihvalā
viprā garga-mukhās tathā pura-janaś cāpūrva-dṛṣṭekṣayā

Upon hearing the astonishing sound of weeping coming from the palace, Śrī Ugrasena and the other Yādavas quickly hurried to that mournful place, along with Śrī Vasudeva and saw the Supreme Lord Śrī Kṛṣṇa in that condition. In this way, all the citizens and brāhmaṇas such as Garga were present there and never seeing this incident before, they became agitated and began to weep.

DIG-DARŚINĪ-ṬĪKĀ: After hearing that piercing sound coming from within the palace, all the Yādavas along with Śrī Vasudeva quickly hurried there. In what manner was the sound of the crying? It was crying that no one ever heard or experienced before. Here, the import of saying "along with Vasudeva" is that Śrī Vasudeva is the father of Śrī Kṛṣṇa; therefore, his perturbation due to *prema* is considerably the greatest.

In this way, all the main family priests (*purohitas*) such as Śrī Garga and the *brāhmaṇas* such as Śrī Sāndīpanī, arrived there to give consolation. However, seeing the condition of Śrī Kṛṣṇa and Balarāma, they began to weep themselves. All the residents of Dvārakā also began to weep upon seeing the condition of the Lord. The reason for this was that they had never seen such a situation before, thus by personally experiencing the crying of Śrī Kṛṣṇa, they became overwhelmed and began to cry.

Thus ends Chapter Six entitled
"Priyatamaḥ — The Most Beloved Devotees"
with the Dig-darśinī-ṭīkā (bhāvānuvāda) of
Śrī Bṛhad Bhāgavatāmṛtam

CHAPTER SEVEN

Pūrṇa – Pinnacle of Excellent Devotees

TEXT 1

श्रीपरीक्षिदुवाच—
इत्थं सपरिवारस्य मातस्तस्यार्त्तिरोदनैः।
ब्रह्माण्डं व्याप्य सञ्जातो महोत्पातचयः क्षणात्॥ १॥

śrī-parīkṣid uvāca—
itthaṁ sa-parivārasya mātas tasyārti-rodanaiḥ
brahmāṇḍaṁ vyāpya sañjāto mahotpāta-cayāḥ kṣaṇāt

Śrī Parīkṣit Mahārāja said: O mother, when Śrī Kṛṣṇa and his family began to cry pitifully in this way, then the sound of their weeping instantly engulfed the entire brahmāṇḍa. Subsequently, various kinds of foreboding calamities such as shooting stars began to appear.

DIG-DARŚINĪ-ṬĪKĀ: This seventh chapter describes the curtailing of Śrī Bhagavān's illusion from the crafty tricks of Śrī Brahmā. Finally, this chapter describes the subject matter of the glories of the pinnacle of excellence of the *gopīs*, in which Śrī Nārada heard and described from the lotus mouth of Śrī Bhagavān.

The crying of Bhagavān instantly spread all over the entire brahmāṇḍa and many different types of foreboding calamities like bolts of lightning and "shooting stars" (spontaneous meteors) began to appear.

TEXT 2

तत्रान्यबोधकाभावात् स्वयमागाच्चतुर्मुखः।
वृतो वेदपुराणाद्यैः परिवारैः सुरैरपि॥ २॥

tatrānya-bodhakābhāvāt svayam āgāc catur-mukhaḥ
vṛto veda-purāṇādyaiḥ parivāraiḥ surair api

There was no recipient for solace—all became bewildered themselves! Therefore, four-headed Brahmā himself appeared, encircled by his own associates, the Vedas, Purāṇas and demigods.

DIG-DARŚINĪ-ṬĪKĀ: Inside the Dvārakā compound, everyone, including his family guru, priests and others, were bewildered with

no one to entrust their solace. Therefore, at that time Śrī Brahmā, surrounded by his own associates, the Vedas, Purāṇas and so on appeared. Scriptures such as the Vedas and Purāṇas are Śrī Brahmā's family too, so this indicates a superabundance of *jñāna* or knowledge.

TEXT 3—4

तमपूर्वदशाभाजं प्रेष्ठप्रणयकातरम्।
निगूढनिजमाहात्म्यभर प्रकटनोद्धतम्॥ ३॥
महानारायणं ब्रह्मा पितरं गुरुमात्मनः।
सचमत्कारमालोक्य ध्वस्तधैर्योऽरुदत् क्षणम्॥ ४॥

tam apūrva-daśa-bhājaṁ preṣṭha-praṇaya-kātaram
nigūḍha-nija-māhātmya-bhara-prakatanoddhatam (3)
mahā-nārāyaṇaṁ brahmā pitaraṁ gurum ātmanaḥ
sa-camatkāram ālokya dhvasta-dhairyo 'rudat kṣaṇam (4)

Śrī Brahmā saw that his father and original guru, Mahā-Nārāyaṇa Śrī Kṛṣṇa, had fallen into a state of bewilderment. Thus, he became unable to maintain his composure, seeing his Lord and master tormented with prema for His beloved devotees as He readied to show the sweetness of his most confidential prema.

DIG-DARŚINĪ-ṬĪKĀ: Upon seeing Śrī Bhagavān, Brahmā became overwhelmed, lost his composure for a moment then began to weep. In what condition did he find Bhagavān? Bhagavān was in a curious condition of bewilderment, in other words, never before had he experienced such an extraordinary condition. How did He come into such a state of perplexity? The reason was that being so helplessly in love for His beloved associates He was fully intent upon exhibiting His most confidential glories. In other words, He appeared to display His most confidential glories without any impediments, and thus reached a stage of bewilderment. Therefore, He is Mahā-Nārāyaṇa because He did not reveal such glories even in His *svarūpa* as Śrī Nārāyaṇa in Vaikuṇṭha.

Moreover, Śrī Brahmā seemed to console the vastly learned Mahā-Nārāyaṇa, but the reason for his weeping was that Śrī Bhagavān is his father, and being the teacher of the Vedas and other scriptures, He is also his guru. Thus, it is probable that He began to cry by the upsurge of intense *bhakti* and subjugation by *prema*. Otherwise, it

was impossible to cry and in so doing show a want of prowess and composure.

TEXT 5

संस्तभ्य यत्नादात्मानं स्वास्थ्यं जनयितुं प्रभोः।
उपायं चिन्तयामास प्राप चानन्तरं हृदि॥५॥

saṁstabhya yatnād ātmānaṁ svāsthyaṁ janayituṁ prabhoḥ
upāyaṁ cintayām āśa prāpa cānantaraṁ hṛdi

Śrī Brahmā, composing himself with some effort, began to think of a way to restore his Lord and master's health and almost at once decided upon a means.

DIG-DARŚINĪ-ṬĪKĀ: The import of the verse is clear.

TEXT 6

तत्रैव भगवत्पार्श्वे रुदन्तं विनतासुतम्।
उच्चैः सम्बोध्य यत्नेन सबोधीकृत्य सोऽवदत्॥६॥

tatraiva bhagavat-pārśve rudantaṁ vinatā-sutam
uccaiḥ sambodhya yatnena sabodhi-kṛtya so 'vadat

The son of Vinatā, Śrī Garuḍa, standing nearby Bhagavān, was also weeping at that place. Śrī Brahmā loudly addressed him and began to speak cautiously in order to bring him to his senses.

DIG-DARŚINĪ-ṬĪKĀ: Seeing the perplexed state of Bhagavān, Garuḍajī had fallen into a swoon too; therefore, Śrī Brahmā made Him fully conscious above everything else, and after that, he began to speak.

TEXT 7—9

श्रीब्रह्मोवाच—
यच्छ्रीवृन्दावनं मध्ये रैवताद्रि–समुद्रयोः।
श्रीमन्नन्दयशोदादिप्रतिमालंकृतान्तरम् ॥७॥
गोयूथैस्तादृशैर्युक्तं रचितं विश्वकर्मणा।
राजते माथुरं साक्षाद्वृन्दावनमिवागतम्॥८॥
तत्रेमं साग्रजं यत्नाद्यथावस्थं शनैर्नय।
केवलं यातु तत्रैषा रोहिण्यन्यो न कश्चन॥९॥

śrī-brahmovāca—

yac chrī-vṛndāvanaṁ madhye raivatādri-samudrayoḥ
śrīman-nanda-yaśodādi-pratimālaṅkṛtāntaram (7)
go-yūthais tādṛśair yuktaṁ racitaṁ viśvakarmaṇā
rājate māthuraṁ sākṣād vṛndāvanam ivāgatam (8)
tatremaṁ sāgrajaṁ yatnād yatāvasthaṁ śanair naya
kevalaṁ yātu tatraiṣā rohiṇy anyo na kaścana (9)

Śrī Brahmā said: Between the ocean and the Raivataka mountain, Viśvakarma created another place called Vṛndāvana, adorned with the pratimās of Śrī Nanda, Śrī Yaśodā and the cowherds. It is present just like the actual Śrī Vṛndāvana within Mathurā-maṇḍala.

Therefore, you should bring Śrī Kṛṣṇa with His elder brother gradually to that Vṛndāvana carefully in that same condition. Only Śrī Rohinī-devī alone should go there and no one else.

DIG-DARŚINĪ-ṬĪKĀ: In between the salt ocean and the Raivataka Mountain, there is a place named Śrī Vṛndāvana. Carefully bring Bhagavān Śrī Kṛṣṇa along with His elder brother Śrī Balarāma in that same swooning condition to that very place.

What is the nature of that place? Beautiful *pratimās*, worshipful replicas of Śrī Nanda Mahārāja, Śrīmatī Yaśodā-devī and others adorn that place. The word *ādi* (others) indicates beautifully adorned with other images like Śrīmatī Rādhikā and the other *gopīs*, in addition to the images of Śrīdāma and the *sakhās*, the cowherd boyfriends. That place is just like Śrī Vṛndāvana within Mathurā *maṇḍala* and maintained by Bhagavān. How did this happen? Viśvakarma created it, so it has become possible. In this way, the worshipful replicas appear exactly like Śrī Nanda and others; this is the implication.

Therefore, this place seems like Śrī Vṛndāvana within Śrī Mathurā *maṇḍala*. In a similar way, created replicas of the cowherds, deer, birds, trees and so forth are there, that is, they look just like actual deer, birds and so forth—this is the idea. Only the highly clever Śrīmatī Rohiṇī-devī should go to that newly constructed Vṛndāvana because she resided in Vraja before. Therefore, she fully knows the ways and customs of Vraja. No other person should go there.

TEXT 10

श्रीपरीक्षिदुवाच—

प्रयत्नात् स्वस्थतां नीतो ब्रह्मणा स खगेश्वरः।
विशारदवरः पृष्ठे मन्दं मन्दं न्यधत्त तौ॥ १०॥

śrī-parīkṣid uvāca—
prayatnāt svasthatāṁ nīto brahmaṇā sa khageśvaraḥ
viśārada-varaḥ pṛṣṭhe mandaṁ mandaṁ nyadhatta tau

Śrī Parīkṣit said: Śrī Kṛṣṇa and Śrī Balarāma began to regain their composure by the efforts of Śrī Brahmā. Then Garuḍa, the king of birds, slowly and carefully placed them upon his back.

DIG-DARŚINĪ-ṬĪKĀ: Because Śrī Garuḍa so expertly detects the intentions of Śrī Brahmā and acts accordingly to remove the swoon of Bhagavān, he addresses him as *viśārada-vara*, the most superior of skillful persons. Therefore, the highly adept Śrī Garuḍajī made Śrī Kṛṣṇa and Śrī Balarāma carefully sit upon his back.

TEXT 11

स्वस्थानं भेजिरे सर्वे चतुर्वक्त्रेण बोधिताः।
संज्ञामिवाप्तो रामस्तु नीयमानो गरुत्मता॥ ११॥

sva-sthānaṁ bhejire sarve catur-vaktreṇa bodhitāḥ
samjñām ivāpto rāmas tu nīyamano garutmatā

Śrī Vasudeva and the other Yādavas, being consoled by Śrī Brahmā, went back to their respective abodes. When Śrī Garuḍa began to take both brothers there, Śrī Balarāma became slightly conscious.

DIG-DARŚINĪ-ṬĪKĀ: After this, Śrī Vasudeva and all the other Yādavas, consoled by Śrī Brahmā, went back to their respective abodes. By using *iva* in the expression *samjñām iva*, Śrī Balarāma's regaining of his complete awareness is curtailed, in other words, he became only slightly conscious.

TEXT 12

श्रीनन्दनन्दनस्तत्र पर्यङ्के स्थापितः शनैः।
साक्षादिवावतिष्ठन्ते यत्र तद्गोपगोपिकाः॥ १२॥

śrī-nanda-nandanas tatra paryaṅke sthāpitaḥ śanaiḥ
sākṣād ivāvatiṣṭhante yatra tad-gopa-gopikāḥ

Śrī Garuḍa slowly removed Śrī Nanda-nandana from his back in that freshly constructed Vṛndāvana where the pratimās of gopas and gopīs were present, and then lay Him down upon a bed.

DIG-DARŚINĪ-ṬĪKĀ: After reaching that newly constructed Vṛndāvana, Śrī Garuḍa made Śrī Kṛṣṇa lie down upon a bed. Where did He lie Kṛṣṇa down? Specifically at the same place where the *pratimās* or replicas of the celebrated Śrī Nanda and the other *gopas*, along with Śrī Yaśodā and the *gopīs*, were directly present.

TEXT 13—14

उद्धवेन सहागत्य देवकी पुत्रवत्सला।
रुक्मिणीसत्यभामाद्या देव्यः पद्मावती च सा॥ १३॥
तादृग्दशागतं कृष्णमशक्तास्त्यक्तुमञ्जसा।
दूराद्दृष्टिपथेऽतिष्ठन्निलीय ब्रह्मयाच्ञया॥ १४॥

uddhavena shāgatya devakī putra-vatsalā
rukmiṇī-satyabhāmādyā devyaḥ padmāvatī ca sā (13)
tādṛg-daśāgataṁ kṛṣṇam aśaktās tyaktum aṅjasā
dūrād dṛṣṭi-pathe 'tiṣṭhan nilīya brahma-yācṣayā (14)

A motherly Devakī, queens such as Rukmiṇi and Satyabhāmā, as well as Padmāvatī, seeing Śrī Kṛṣṇa in that condition, were unable to easily leave Him, and thus came to that Nava-Vṛndāvana with Śrī Uddhava. However, on the request of Brahmā, they hid themselves at some distant to watch the happenings.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Devakī and the others came to that freshly constructed Vṛndāvana along with Śrī Uddhava, as well as the grandmother of Bhagavān, Padmāvatī, who also arrived with them. Upon the request of Śrī Brahmā, all of them did not go near Śrī Kṛṣṇa but remained hidden, undetectable behind trees, from where Śrī Kṛṣṇa could be seen.

TEXT 15—16

नारदस्तु कृतागस्कमिवात्मानममन्यत।
देवानां यादवानाञ्च सङ्गेऽगान्न कुतूहलात्॥ १५॥
वियत्यन्तर्हितो भूत्वा बद्धैकं योगपट्टकम्।
निविष्टो भगवच्चेष्टामाधुर्यानुभवाय सः॥ १६॥

nāradas tu kṛtāgaskam ivātmānam amanyata
devānāṁ yādavānāṁ ca saṅge 'gān na kutūhalāt (15)
viyaty antarhito bhūtvā baddhvaikaṁ yoga-paṭṭakam
niviṣṭo bhagavac-ceṣṭā-mādhuryānubhavāya saḥ (16)

Śrī Nārada, as if considering himself an offender, as well as the demigods and the Yādavas, did not go there either. However, out of curiosity to experience the sweetness of the pastimes and activities of Bhagavān, they positioned themselves unseen in the sky in a yoga posture.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada began to consider himself an offender because of Bhagavān's condition of drowsy swoon. However, using the indeclinable *iva* indicates the improbability of any offence. Although Bhagavān Himself clarifies this incident later, still Śrī Nārada, considering himself somewhat of an offender, did not go either, as well as Vasudeva and the other Yādavas, nor did any demigods such as Brahmā.

The word *kutūhalāt* (out of curiosity) logically connects with *śloka* 16. Śrī Nārada, out of curiosity, positioned himself unseen in the sky by performing a *yogāsana* (yoga posture). What was the reason? He wanted to experience or obtain the direct *darśana* of the sweet activities of Śrī Bhagavān.

TEXT 17

गरुड़श्चोपरि व्योम्नः स्थित्वाऽप्रत्यक्षमात्मनः।
पक्षाभ्यामाचरंश्छायामन्ववर्त्तत तं प्रभुम्॥ १७॥

garuḍaś copari vyomnaḥ sthitvāpratyakṣām ātmanaḥ
pakṣābhyām ācaraṁś chāyam anvavartata taṁ prabhum

Śrī Garuḍa also remained out of sight in the sky and began to serve the Lord by providing shade from his outspread wings.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Garuḍa stayed in the sky in a hidden way, where no one could detect him. However, he began serving the Lord by situating himself at such a place where he was able to watch over his master.

TEXT 18—20

अथ कृष्णाग्रजः प्राप्तः क्षणेन स्वस्थतामिव।
तं सर्वार्थमभिप्रेत्य विचक्षण-शिरोमणिः॥ १८॥
क्षिप्रं स्वस्यानुजस्यापि सम्मार्ज्य वदनाम्बुजम्।
वस्त्रोदरान्तरे वंशी शृङ्गवेत्रे च हस्तयोः॥ १९॥
कण्ठे कदम्बमालाञ्च बर्हापीड़ञ्च मूर्द्धनि।
नवं गुञ्जावतंसञ्च कर्णयोर्निदधे शनैः॥ २०॥

atha kṛṣṇāgrajaḥ prāptaḥ kṣaṇena svasthatām iva
taṁ sarvārtham abhipretya vicakṣaṇa-śiromaniḥ (18)
kṣipraṁ svasyānujasyāpi sammārjya vadanāmbhujam
vastrodarāntare vaṁśīṁ śṛṅga-vetre ca hastayoḥ (19)
kaṇṭhe kadamba-mālāṣ ca barhāpīḍaṁ ca mūrdhani
navaṁ guñjāvataṁsaṁ ca karṇayor nidadhe śanaiḥ (20)

Then as Śrī Balarāma, the crest-jewel of perceptive personalities, nearly regained consciousness, he instantly understood the intentions of Brahmā. First, he washed his own lotus face hastily and then washed the lotus face of his younger brother, Kṛṣṇa.

Thereafter, he gently thrust a flute in the belt-cloth wrap around Kṛṣṇa's waist, placed a buglehorn and stick in His right and left hands respectively, a garland of Kadamba flowers round His neck, a crown of peacock feathers on His head and finally offered earrings adorned with fresh guñjā berries on both His ears.

DIG-DARŚINĪ-ṬĪKĀ: In the expression *svasthatām iva*, the meaning of the modifier *iva* is that, due to the condition of his younger brother, Śrī Balarāma was not in his full robust state. Nevertheless, understanding the motives of Brahmā, he first washed his own lotus face and then washed the lotus face of his younger brother, Śrī Kṛṣṇa. Afterwards, he cleansed the dust and other debris off the lotus face of Kṛṣṇa. Then He gently stuck the flute in the cloth bound round Kṛṣṇa's waist, because Śrī Balarāma was the crest jewel of perceptive and clever persons.

TEXT 21

रचयित्वा वन्यवेशं त्वष्टृकल्पितवस्तुभिः।
बलादुत्थापयन् धृत्वाब्रवीदुच्चतरस्वरैः॥ २१॥

racayitvā vanya-veśaṁ tvaṣṭṛ-kalpita-vastubhiḥ
balād utthāpayan dhṛtvā-bravīd uccatara-svaraiḥ

In this way, Śrī Balarāma garbed Kṛṣṇa in forest attire fabricated from the items Viśvakarmā provided and forcibly aroused Him by addressing Him with a piercing loud voice.

DIG-DARŚINĪ-ṬĪKĀ: In this way, Śrī Balarāma dressed himself and Kṛṣṇa in forest attire. Although in the description of wearing the forest attire here, there is no mention of the *guñjā mālā*, nevertheless the

guñjā garland was present too. This is the assumption. You may say that how can forest attire be worn at that place, because in such a place the items usuable for forest attire were not available.

In reply to this, we assure you Viśvakarmā created all the items like the flute that were present in Nava-vṛndāvana. Just as in Vṛndāvana all objects necessary for the creation of forest attire are always present; similarly, at this place, the architect of the demigods, Viśvakarmā, created the exact same objects. The reason is that he is the architect of the demigods; therefore, he has the ability to create these things. This has to be readily accepted. Afterwards, Śrī Balarāma forcibly aroused Kṛṣṇa by his own lotus hands from the bed by beginning to call in a loud voice.

TEXT 22

श्रीबलदेवोवाच—
श्रीकृष्ण कृष्ण भो भ्रातरुत्तिष्ठोत्तिष्ठ जागृहि।
पश्याद्य वेलातिक्रान्ता विशन्ति पशवो वनम्॥ २२॥

śrī-baladeva uvāca—
śrī-kṛṣṇa kṛṣṇa bho bhrātur uttiṣṭhottiṣṭho jāgṛhi
paśyādya velātikrāntā viśanti paśavo vanam

Śrī Baladeva shouted out, "Śrī Kṛṣṇa! O Bhaiyā, Kṛṣṇa! Get up, get up, wake up and just see! Today has become so late that all the cows have gone into the forest."

DIG-DARŚINĪ-ṬĪKĀ: The import of the verse is clear.

TEXT 23

श्रीदामाद्या वयस्याश्च स्थिता भवदपेक्षया।
स्नेहेन पितरौ किञ्चिन्न शक्तौ भाषितुं त्वयि॥ २३॥

śrīdāmādyā vayasyāś ca sthitā bhavad-apekṣayā
snehena pitarau kiñcin na śaktau bhāṣituṁ tvayi

"All the sakhās led by Śrīdāma are waiting for You. Out of affection, even Your mother and father are unable to say anything to You."

DIG-DARŚINĪ-ṬĪKĀ: "No cowherd friend such as Śrīdāma or any other *sakhā* went into the forest with the cows, because Śrīdāma and all the

sakhās, overwhelmed by Your love, were waiting for You here. If rightly understood, nonetheless, then why did Your parents not wake You and engage You in chores?"

Therefore, Śrī Balarāma is saying that Nanda *bābā* and Yaśodā *mātā*, out of parental affection, are unable to rouse Him from His sleeping condition to say anything about going to the forest for protecting the cows.

TEXT 24

पश्यन्तस्ते मुखाम्भोजमिमा गोप्यः परस्परम्।
कर्णाकर्णितया किञ्चिद्वदन्त्यस्त्वां हसन्ति हि॥ २४॥

paśyantas te mukhāmbhojam imā gopyaḥ parasparam
karṇākarṇitayā kiñcid vadantyas tvāṁ hasanti hi

Moreover, just see, these gopīs are also staring at Your lotus face. Who knows what they are secretly whispering in each other's ears. Surely, they must be ridiculing You.

DIG-DARŚINĪ-ṬĪKĀ: Moreover, the *gopīs* are personally present here and they are undoubtedly whispering something in each other's ears. What are they saying? Because of His staying awake throughout the night, Śrī Kṛṣṇa's sleep has not broken yet. They are ridiculing You upon seeing Your lotus face, that is, upon seeing signs of amorous pleasures on Your lotus face, they must be joking among themselves.

TEXT 25—26

श्रीपरीक्षिदुवाच—
इत्थं प्रजल्पताभीक्ष्णं नामभिश्च सलालनम्।
आहूयमानो हस्ताभ्यां चाल्यमानो बलेन च॥ २५॥
रामेणोत्थाप्यमानोऽसौ संज्ञामिव चिराद्गतः।
वदन् शिवशिवेति द्रागुदतिष्ठत् सविस्मयम्॥ २६॥

śrī-parīkṣid uvāca—
itthaṁ prajalpatābhīkṣṇaṁ nāmabhiś ca sa-lālanam
āhūyamāno hastābhyāṁ cālyamāno balena ca (25)
rāmeṇotthāpyamāno 'sau saṁjñām iva cirād gataḥ
vadan śiva śiveti drag udatiṣṭhat sa-vismayam (26)

Mahārāja Śrī Parīkṣit said: In this way, Śrī Baladeva began to call out affectionately and repeatedly Śrī Kṛṣṇa's name. Next, he forcibly

lifted Kṛṣṇa up by his lotus hands and made Him sit down. Aroused by Śrī Balarāma like this, Kṛṣṇa regained consciousness after some time and arose from bed uttering "Śiva, Śiva!" out of great wonder.

DIG-DARŚINĪ-ṬĪKĀ: In this way, Śrī Baladeva showed affection to Śrī Kṛṣṇa by tenderly stroking His face repeatedly and glorifying Śrī Kṛṣṇa in a sweet voice. He began to call out to Śrī Kṛṣṇa with names such as Kṛṣṇa, Kṛṣṇa, Gopāla, Govinda, and so forth. Still, Śrī Kṛṣṇa did not wake up or get up from His bed. Next Śrī Baladeva forcibly raised Him by his hands and sat Him up. Then Śrī Bhagavān became conscious, and after a while arose from bed in great wonder.

In the initial verse, in the term *samjñām iva*, the intent of using the term *iva* is that, even after all this, it can be assumed that Śrī Kṛṣṇa's semiconscious swoon had not been completely removed. There will be more discussion regarding this later. What did Śrī Kṛṣṇa do later though? Out of wonder, He began to repeat, "Śiva, Śiva!"

TEXT 27

उन्मील्य नेत्रकमले संपश्यन् परितो भृशम्।
स्मयमानः पुरो नन्दं दृष्ट्वा ह्रीणो ननाम तम्॥ २७॥

unmīlya netra-kamale sampaśyan parito bhṛśam
smayamānaḥ puro nandaṁ dṛṣṭvā brīṇo nanāma tam

Śrī Kṛṣṇa opened His lotus eyes and began to gaze in all directions continuously. Thus seeing Śrī Nanda in front of Him, He offered praṇāma to him without any airs.

DIG-DARŚINĪ-ṬĪKĀ: After a long time His sleep broke and Śrī Kṛṣṇa saw Śrī Nanda before Him, then He sweetly smiled and unpretentiously offered him *praṇāma*. In the past in Vraja also, every morning He would offer obeisances to His father in this way. This was the custom.

TEXT 28

अब्रवीत् पार्श्वतो वीक्ष्य यशोदाञ्च हसन्मुदा।
स्नेहात्तदाननन्यस्तनिर्निमेषेक्षणामिव ॥ २८॥

abravīt pārśvato vīkṣya yaśodāṁ ca hasan mudā
snehāt tad-ānana-nyasta-nirnimeṣekṣaṇāṁ iva

Standing nearby, Yaśodā mātā was gazing upon the lotus face of Kṛṣṇa as if possessed by an unyielding stare. Seeing her, Śrī Kṛṣṇa began smiling and speaking vigorously.

DIG-DARŚINĪ-ṬĪKĀ: Yaśodā *mātā* was looking at the lotus face of Śrī Kṛṣṇa as if possessing an inflexible stare. Here the word *iva* is ironical, since the eyes of the bust were naturally not blinking. Nevertheless, Śrī Kṛṣṇa considered them fixed due to her love in the past, but that was only a perception of the eyes. Thus, it is understandable that even then, the semi-conscious state of Bhagavān had not completely shed away.

TEXT 29

श्रीभगवानुवाच—
अद्य प्रभाते भो मातरस्मिन्नेव क्षणे मया।
चित्राः कति कति स्वप्ना जाग्रतेव न वीक्षिताः॥ २९॥

śrī-bhagavān uvāca—
adya prabhāte bho mātar asminn eva kṣane mayā
citrāḥ kati kati svapnā jāgrateva na vīkṣitāḥ

Śrī Bhagavān said, "O mother, today in the early morning, I saw so many strange dreams that seemed so much like being awake."

DIG-DARŚINĪ-ṬĪKĀ: Śrī Kṛṣṇa thought that He was in Vraja as before. He considered staying in Vraja to be real and leaving for Mathurā to be illusory, namely, He believed going and coming to Mathurā to be like a dream. Therefore, He is explaining this to His mother Yaśodā in the three verses beginning with *adya*, "Today…"

"O mother, this morning who knows how many strange dreams I saw? And just as someone will undergo such matters in a fully wakened state, I also experienced these exactly as if in a dream."

TEXT 30

मधुपुर्यामितो गत्वा दुष्टाः कंसादयो हताः।
जरासन्धादयो भूपा निर्जिताः सुखिताः सुराः॥ ३०॥

madhu-puryām ito gatvā duṣṭāḥ kaṁsādayo hataḥ
jarāsandhādayo bhūpā nirjitāḥ sukhitāḥ surāḥ

"I saw in a dream that after going to Madhupurī from here, I slew cruel Kaṁsā and so forth. Conquering such kings as Jarāsandha, I also killed Narakāsura and thus made the demigods joyful."

DIG-DARŚINĪ-ṬĪKĀ: The import is clear.

TEXT 31

निर्मिताम्भोनिधेस्तीरे द्वारकाख्या महापुरी।
नान्यवृत्तानि शक्यन्तेऽधुना कथयितुं जवात्॥ ३१॥

nirmitāmbho-nidhes tīre dvārakākhyā mahā-purī
nānya-vṛttāni śakyante 'dhunā kathayituṁ javāt

"Moreover, I constructed the massive Dvārakā city on the shore of the ocean. I saw so many things in a dream. I cannot explain all these things while rushing out to tend the cows."

DIG-DARŚINĪ-ṬĪKĀ: The import of the verse is clear.

TEXT 32

अनेन स्वप्नविघ्नेन दीर्घेण स्वान्तहारिणा।
अन्यवासरवत् काले शयनान्नोत्थितं मया॥ ३२॥

anena svapna-vighnena dīrgheṇa svānta-hāriṇā
anya-vāsara-vat kale śayanān notthitaṁ mayā

"Like this, before long this enchanting dream became a hindrance. Thus I could not get up from bed at the proper time like any other day."

DIG-DARŚINĪ-ṬĪKĀ: Although Śrī Kṛṣṇa narrated the dream, still Yaśodā *mātā* kept staring with unblinking eyes for a long time. Seeing this, Śrī Kṛṣṇa thought to Himself, 'Seeing me sleeping for a long time, *mātā* has become unhappy due to fear that I may be unwell.' Thinking in this way, while consoling His *mātā*, He spoke, "O mother, this disturbance came for a long time in the form of an enchanting dream, so I could not get up from bed at daybreak."

TEXT 33

भो आर्य तन्महाश्चर्यमसम्भाव्यं न मन्यते।
भवता चेत्तदारण्ये गत्वा वक्ष्यामि विस्तरात्॥ ३३॥

bho ārya tan-mahāścaryam asambhāvyaṁ na manyate
bhavatā cet tadāraṇye gatvā vakṣyāmi vistarāt

"O noble Śrī Balarāma, if You do not think this tale of this most astonishing dream to be impossible, then after going into the forest I shall elaborately describe it to You."

DIG-DARŚINĪ-ṬĪKĀ: Śrī Baladeva might consider this an impossible dream, because of the many previous happenings long ago, such as the killing of Kaṁsa. How could they be experienced so instantaneously in a momentary dream? Rather, it is quite natural to believe them to be impossible. Therefore Śrī Kṛṣṇa said, "O noble one, if You do not consider it impossible, then I will describe it elaborately to you in the forest."

TEXT 34

श्रीपरीक्षिदुवाच—
एवं सम्भाष्य जननीमभिवन्द्य स सादरम्।
वनभोग्येप्सुरालक्ष्य रोहिण्योक्तोऽत्यभिज्ञया॥ ३४॥

śrī-parīkṣid uvāca—
evaṁ sambhāṣya jananīm abhivandya sa sādaram
vana-bhogyepsur ālakṣya rohiṇyokto 'ty-abhijñayā

Mahārāja Śrī Parīkṣit said: In such a way, Śrī Kṛṣṇa conversed respectfully with His brother Baladeva and offered courteous greetings to his mother. Afterwards Śrī Kṛṣṇa stuck out His eager hand to receive the edibles suitable for the forest lunch, whereupon the clever Śrī Rohiṇī-devī began to speak.

DIG-DARŚINĪ-ṬĪKĀ: After going to the forest, Śrī Bhagavān would eat the yogurt and rice, and with the desire to obtain foodstuffs suitable for lunch, He spread out both His hands. Seeing such signs as the spreading out of His hands in front of Śrī Yaśodā, the most astute Śrī Rohiṇī-devī thought that this is a replica of Śrī Yaśodā and naturally unable to offer anything in reply. However, if Śrī Kṛṣṇa does not obtain the edibles and get a reply from this statue, then He would consider this a replica and there would be a great calamity just as before. Therefore, in order to halt that calamity particularly, Śrī Rohiṇī-devī began to speak in a clever manner.

TEXT 35

श्रीरोहिण्युवाच—
भो वत्स तव माताद्य तन्निद्राधिक्यचिन्तया।
त्वदेकपुत्रा दुःस्थेव तदलं बहुवार्त्तया॥ ३५॥

śrī-rohiṇy uvāca—
bho vatsa tava mātādya tan-nidrādhikya-cintayā
tvad-eka-putrā duḥstheva tad alaṁ bahu-vārtayā

Śrī Rohiṇī-devī said: "O Son, today Your mother became nearly ill worrying about Your excessive sleep, since You are her only son. Therefore, there is no need for any further chat."

DIG-DARŚINĪ-ṬĪKĀ: "O Son, your mother today has become ill due to worrying over Your excessive sleep. In other words, she has become uneasy due to the apprehension of Your being not well, being her only son."

Here, upon seeing His mother ill, distress may have also developed in the mind of Śrī Kṛṣṇa, who is so affectionate to His mother. Therefore, in the compound phrase *duḥstheva* from the original verse, the repression of sorrow is implied by the word *iva*, or nearly ill. Thus no need for any further conversation.

TEXT 36

अग्रतो निःसृता गास्त्वं गोपांश्चानुसर द्रुतम्।
मयोपस्कृत्य सद्भोग्यं वनमध्ये प्रहेष्यते॥ ३६॥

agrato niḥsṛtā gās tvaṁ gopāṁś cānusara drutam
mayopaskṛtya sad-bhogyaṁ vana-madhye praheṣyate

"The cows and cowherd boys have already gone out. You should follow them too. I will prepare first-class treats and send them off to the forest."

DIG-DARŚINĪ-ṬĪKĀ: When mother Śrī Yaśodā did not give any reply, then Śrī Kṛṣṇa might have pondered, "Why should I stay here alone? There is no need to go to the forest, and even if I go to the forest, what shall I eat?" Thus with this apprehension Śrī Rohiṇī-devī began to describe His childhood pastimes, "All the cows and cowherd boys have already gone to the forest. You should quickly follow them. I will prepare marvelous treats and send them to the forest."

TEXT 37—38

श्रीपरीक्षिदुवाच—
तथा वदन्तीं सुस्निग्धां रोहिणीञ्चाभिवाद्य सः।
स्थितं करतले मातुर्नवनीतं शनैर्हसन्॥ ३७॥
चौर्येणैव समादाय निजज्येष्ठं समाह्वयन्।
अप्राप्याग्रे गवां सङ्गे गतं न बुभुजे घृणी॥ ३८॥

śrī-parīkṣid uvāca—
tathā vadantīṁ su-snigdhāṁ rohiṇīṁ cābhivādya saḥ
sthitaṁ kara-tale mātur nava-nītaṁ śanair hasan (37)
cauryeṇaiva samādāya nija-jyeṣṭhaṁ samāhvayan
aprāpyāgre gavāṁ saṅge gataṁ na bubhuje ghṛṇī (38)

Mahārāja Śrī Parīkṣit said: Hearing these words from the most affectionate Śrī Rohiṇī-devī, Śrī Kṛṣṇa offered praṇāma to his mother and gently smiling, stole the butter from the hands of the figurine of Mother Yaśodā. Then He began to call out for his elder brother Baladeva. However, he had already gone ahead with the cows, thus not seeing him, soft-hearted Śrī Kṛṣṇa also did not eat the butter.

DIG-DARŚINĪ-ṬĪKĀ: After hearing the most affectionate Śrī Rohiṇī-devī's words, Śrī Kṛṣṇa considered the *pratimā-rūpā* or figurine of Yaśodā to be His actual mother. In other words, it is evident by this that He trusted the words of *mātā* Śrī Rohiṇī just like the words of Śrī Yaśodā-devī. After this, Śrī Kṛṣṇa greeted Śrī Rohiṇī-devī, that is, He offered *praṇāma* at her lotus feet, and gently stole away with the butter from the hands of the figurine of Mother Śrī Yaśodā. In other words, while smiling, He committed the theft in such a way that Mother Yaśodā would not understand, and in order to eat it with His elder brother Baladeva, He began to call Him.

Nevertheless, only Śrī Baladeva along with the cowherd boys had gone ahead with the cows, so Śrī Kṛṣṇa kindly did not eat the butter himself. For her dear son who loved butter, *mātā* Śrī Yaśodā always used to keep butter in her hands. Therefore Viśvakarma also kept butter in the hands of the *pratimā-rūpā* of Śrī Yaśodā. Considering his younger brother Śrī Kṛṣṇa to be unwell, Śrī Baladeva had gone to the forest even before taking lunch; this is evident. The essential meaning here is that the *gopīs* should be able, amongst other things, to

converse with Śrī Kṛṣṇa without any hesitation. Therefore Śrī Baladeva had gone to the forest with the cows in advance. This was the custom in Vraja previously. This is the general line of thought.

TEXT 39—40

भोग्यं माध्याह्निकं चाटुपाटवेन स्वमातरौ।
सम्प्रार्थ्य पुरतो गत्वा गोपीः सम्भाष्य नर्मभिः॥ ३९॥
रुन्धानो वेणुनादैर्गा वर्त्तमानां सहालिभिः।
राधिकामग्रतो लब्ध्वा सनर्मस्मितमब्रवीत्॥ ४०॥

bhogyaṁ mādhyāhnikaṁ cāṭu-pātavena sva-mātarau
samprārthya purato gatvā gopīḥ sambhāsya narmabhiḥ (39)
rundhāno veṇu-nādair gā vartamānām sahālibhiḥ
rādhikām agrato labdhvā sa-narma-smitam abravīt (40)

Suchlike, Śrī Kṛṣṇa begged politely from His mothers the foodstuffs for lunch and went on ahead, while beginning to jokingly converse with the gopīs. Having stopped all the cows by the flute sound, He espied Śrīmatī Rādhikā present a little ahead with her sakhīs and began to speak jokingly with a mild smile.

DIG-DARŚINĪ-ṬĪKĀ: In this way, He requested politely and humbly for the foodstuffs for the afternoon lunch to give pleasure to His mother Śrī Yaśodā and Śrī Rohiṇī. Thereafter, proceeding a little further, He first jokingly chatted with Candrāvalī and her *gopīs*. Then going a little distance ahead, He saw Śrīmatī Rādhikā standing with her *sakhīs* and jokingly spoke through a gentle smile. How? By stopping the advancing cows by the sign of the flute-song, He began to converse freely with Śrī Rādhikā and the rest. In this way, while Śrī Kṛṣṇa went to the forest of Vraja in the past, for taking *darśana* of Śrī Kṛṣṇa, the *gopīs* would come out of their houses and stand at many places in groups. This is the implication. In this connection in the Tenth Canto (*Bhāg.* 10.44.16), the words of the Mathurā women are as follows:

prātar vrajād vrajata āviśataś ca sāyaṁ
gobhiḥsamaṁ kvanayato 'sya niśamya venum
nirgamya tūrnam abalāḥpathi bhūri-punyāḥ
paśyanti sasmita-mukhaṁ sadayāvalokam

"When the *gopīs* heard Śrī Kṛṣṇa playing His flute as He left Vraja in the morning with His cows, or returning with them at sunset, all the young *vraja gopīs* who performed countless pious activities quickly used to come out of their houses. Then they would stand on one side of the road and glance at His smiling lotus face, gracefully glancing upon their own."

TEXT 41

श्रीनन्दनन्दन उवाच—
प्राणेश्वरि रहःप्राप्तं भक्तमेकाकिनञ्च माम्।
सम्भाषसे कथं नाद्य तत् किं वृत्तासि मानिनी॥४१॥

śrī-nanda-nandana uvāca—
prāṇeśvarī rahaḥ-prāptaṁ bhaktam ekākinaṁ ca mām
sambhāṣase kathaṁ nādya tat kiṁ vṛttāsi māninī

Śrī Nanda-nandana said: "O Praneśvarī, O Supreme Goddess of my life! I am solely your devotee. Despite seeing me in this secluded place, why are you not speaking with me today? Have you become angry out of jealousy?"

DIG-DARŚINĪ-ṬĪKĀ: The meaning of the verse is clear. [*māninī* means one who is so utterly jealous to the point of anger.]

TEXT 42

अपराद्धं मया किन्ते नूनं ज्ञातमहो त्वया।
सर्वज्ञेऽद्यतनस्वप्नवृत्तं तत्तन्ममाखिलम्॥४२॥

aparādhaṁ mayā kiṁ te nūnaṁ jñātam aho tvayā
sarvajñe 'dyatana-svapna-vṛttaṁ tat tan mamākhilam

"What fault have I done to you? Yes, indeed, I understand. You know everything. Therefore you have understood without even knowing my dream."

DIG-DARŚINĪ-ṬĪKĀ: Seeing no evident cause for Śrīmatī Rādhikājī to exhibit Her *māna*, Śrī Kṛṣṇa ascertains the occurrence of the dream to be the cause of her *māna*. Therefore, He narrates the verse beginning with *aparādham*, "What fault have I done to you?"

Here the word *nūna* (indeed) indicates *vitarka* or sound reasoning. "Alas, how amazing, O *Sarvajñe*, all-knowing one, it appears that

you have completely understood this dream sequence of mine (told previously and narrated here again). By offending you and seeing such a dream, have you become *māninī*? But no one else knows the occurrence of this dream. Therefore you are certainly *sarvajña*, aware of everything."

We can assume that Śrī Kṛṣṇa's method of speaking here is only for breaking her *māna*. Should one not question why He spoke such words towards the figurine of Śrīmatī Rādhikā? Please hear the reason behind this. Previously in Vraja, Bhagavatī Śrī Rādhikā would achieve a similar state of stunned inertness like a statue due to the helplessness of her *prema*. Or else, sometimes in this state of *jāḍya-bhāva*, she became inert due to the clever expertise of Śrī Kṛṣṇa in his jesting pastimes. Particularly at this time, Śrī Kṛṣṇa achieved such a stage of *bhāva*, and in this state only He is engaged in understanding the reason behind Śrī Rādhikā's becoming mute, and He is ascertaining the *māna* that has arisen in her and is using this style of speaking. Therefore everything is consistent. This is the understanding pointed out in the *siddhānta* here.

TEXT 43

त्वां विहायान्यतो गत्वा विवाहा बहवः कृताः।
तासां क्षितिपपुत्रीणामुद्यतानां मृतिं प्रति।
पुत्रपौत्रादयस्तत्र जनिता दूरवर्त्तिना॥ ४३॥

tvāṁ vihāyānyato gatvā vivāhā bahavaḥ kṛtāḥ
tāsāṁ kṣitipa-putrīṇām udyatānāṁ mṛtiṁ prati
putra-pautrādayas tatra janitā dūra-vartinā

"O Most beloved, I saw in my dream that I had abandoned you, went to faraway Dvārakā and underwent so many marriages. Listen to the reason for those marriages: Those princesses were ready to die for me, so I married them and begot many sons and many more grandsons from them."

DIG-DARŚINĪ-ṬĪKĀ: Śrī Kṛṣṇa narrates the incidence of His dream to the *pratimā-rūpā* or replicate bust of Śrīmatī Rādhikā: "O Devī (Rādhike), I saw in a dream that abandoning you, I went to Madhupurī (Mathurā) and from Madhupurī I went to the distant city of Dvārakā."

TEXT 44

अस्तु तावदिदानीं तद्गम्यते त्वरया वने।
सन्तोषदे प्रदोषेऽद्य मया त्वं मोदयिष्यसे॥ ४४॥

astu tāvad idānīṁ tad gamyate tvarayā vane
santoṣa-de pradoṣe 'dya mayā tvaṁ modayiṣyase

"Now, let all these things be set aside, I am going to the forest soon. O dear one, today I shall please you in the evening."

DIG-DARŚINĪ-ṬĪKĀ: "Whatever may be, set aside this matter of your dream and jealous anger (*mana*) at this time because I am going to the forest at once. O giver of delight, I shall please you this evening."

TEXT 45

श्रीपरीक्षिदुवाच—
इत्थं सपुष्पविक्षेपं वदन् दृष्ट्वा दिशोऽखिलाः।
तां सचुम्बनमालिङ्ग्य गोगोपैः सङ्गतोऽग्रतः॥ ४५॥

śrī-parīkṣid uvāca—
itthaṁ sa-puṣpa-vikṣepaṁ vadan dṛṣṭvā diśo 'khilāḥ
tāṁ sa-cumbanam āliṅgya go-gopaiḥ saṅgato 'grataḥ

Śrī Parikṣit Mahārāja said: Thus, after narrating the incidence of the dream, Śrī Nanda-nandana threw flowers on the divine limbs of Śrīmatī Rādhikā and after glancing in different directions, embraced and kissed her, then met with the cows and cowherd boys who were going ahead.

DIG-DARŚINĪ-ṬĪKĀ: The import of the verse is clear.

TEXT 46

अदृष्टपूर्वं व्रजवेशमद्भुत महामनोज्ञं मुरलीरवान्वितम्।
यदान्वभूत् स्नेहभरेण देवकी, तदैव वृद्धाप्यजनि स्नुतस्तनी॥ ४६॥

adṛṣṭa-pūrvaṁ vraja-veśam adbhutaṁ,
mahā-manojñaṁ muralī-ravānvitam
yadānvabhūt sneha-bhareṇa devakī,
tadaiva vṛddhāpy ajani snuta-stanī

When Śrī Devakī saw the wonderful vraja-attired Śrī Kṛṣṇa playing His flute in such a charming fashion, so extraordinary and

wonderful, and although she was elderly, still milk began to flow from her breasts out of affection.

DIG-DARŚINĪ-ṬĪKĀ: In this way, first a description of the special sentiments of Śrī Bhagavān towards the residents of Vraja is given. Thus the relevant narration of past incidences arises. Now the special glories of the residents of Vraja are longing to be established. Therefore, through the medium of four *ślokas* beginning with *adṛṣṭa-pūrva,* the sentiments that Śrī Devakī and others felt, beginning with the experience of the forest dress of Śrī Kṛṣṇa, are given. Although Śrī Devakī was elderly, that is, although her age for breast-milk feeding had elapsed, it was improbable for her breasts to ooze out milk. Nevertheless, due to excessive affection, milk started to flow from her breasts.

TEXT 47

रुक्मिणी–जाम्बवत्याद्याः पुरानुत्थेन कर्हिचित्।
महाप्रेम्णा गता मोहं धैर्यहान्यापतन् क्षितौ॥ ४७॥

rukmiṇī-jāmbavaty-ādyāḥ purānutthena karhicit
mahā-premṇā gatā mohaṁ dhairya-hānyāpatan kṣitau

Some queens such as Śrī Rukmiṇī and Jāmbavatī lost composure due to the rise of intense prema and fell to the ground in a swoon.

DIG-DARŚINĪ-ṬĪKĀ: Although queens such as Śrī Rukmiṇī and others were greatly composed and deeply grave by nature, nevertheless, after seeing the wonderful *gopa-veśa* of Śrī Kṛṣṇa, they became extremely agitated by divine lust, falling faint on the ground due to the upheaval of their intense love. The word *ādi* indicates other queens such as Mitravindā, Satyā, Bhadrā and Lakṣmaṇā. A few queens among them fell on the ground in a swoon, agitated by the power of their unprecedented divine love.

TEXT 48

वृद्धा च मत्ता सह सत्यभामया, कामस्य वेगादनुकुर्वती मुहुः।
आलिङ्गनं चुम्बनमप्यधावद्धर्तुं हरिं बाहुयुगं प्रसार्य॥ ४८॥

vṛddhā ca mattā saha satyabhāmayā,
kāmasya vegād anukurvatī muhuḥ

āliṅganaṁ cumbanam apy adhāvad,
dhartuṁ hariṁ bāhu-yugaṁ prasārya

Elderly Padmāvatī along with Śrī Satyabhāmā, impelled by the upsurge of lusty desires, began to act out movements of embracing and kissing while moving their lips and so on, while running to grasp Śrī Hari with open arms.

DIG-DARŚINĪ-ṬĪKĀ: Elderly Padmāvatī along with Śrī Satyabhāmā reached a stage of intense madness, namely, overwhelmed by passionate urges, they ran to catch Śrī Hari while repeatedly acting out such dramatic movements as opening their arms wide and puckering up their lips as if to kiss.

TEXT 49

पुरा तदर्थानुभवादिवासौ, कथञ्चिदादित्यसुतावलम्ब्य।
शमं समं प्राज्ञवरोद्धवेन, बलाद्विकृष्यावरुरोध ते द्वे॥४९॥

purā tad-arthānubhavād ivāsau,
kathañcid āditya-sutāvalambya
śamaṁ samaṁ prājña-varoddhavena,
balād vikṛṣyāvarurodha te dve

Having previously seen the forest garb and activities of Śrī Kṛṣṇa in Vraja-bhūmi, the wise daughter of Sūrya the sungod, Kalindī-devī, maintained her own composure with great difficulty, and with the help of Śrī Uddhava, forcibly caught both of them, arresting them along the way.

DIG-DARŚINĪ-ṬĪKĀ: Even before coming to Dvārakā-purī, the daughter of Sūrya the sungod, Śrī Kalindī-devī, having previously seen Śrī Kṛṣṇa in His forest decor, maintained her composure somewhat. Although this is the supposition, still Kalindī-devī, in order to remove the swoon of Śrī Kṛṣṇa and protect the scheme arranged by Brahmā, forcibly adopted a mood of unconcern (*śānta-bhāva*), because she was extremely fortunate and wise, having affinity with the pastimes of Vraja previously. Thus, with the help of Śrī Uddhava, she forcibly stopped both of them, that is, she stopped Śrī Satyabhāmā and Uddhava stopped Padmāvatī.

TEXT 50

गोविन्ददेवस्त्वनुचारयन् गा, गतः पुरस्तादुदधिं निरीक्ष्य।
तं मन्यमानो यमुनां प्रमोदात्, सखान् विहाराय समाजुहाव॥५०॥

govinda-devas tv anucārayan gā,
gataḥ purastād udadhiṁ nirīkṣya
taṁ manyamāno yamunāṁ pramodāt,
sakhīn vihārāya samājuhāva

In the meantime, Śrī Govinda-deva, tending the cows and seeing the ocean in front of Him from afar, mistook it to be the Yamunā and excitedly began to call His friends to sport in the water.

DIG-DARŚINĪ-ṬĪKĀ: In this way, the relevant subject under discussion concludes accordingly, namely, with the description of Śrī Kṛṣṇa's conduct in Nava-vṛndāvana through the medium of verses beginning with *govinda*.

Śrī Govinda, while grazing the cows, went a little distance ahead and saw in front of Him the ocean of Dvārakā-purī. He mistook it to be Śrī Yamunā, namely, by the dark hue of the ocean's similarity to Yamunā's, He considered it Yamunā. And being desirous to sport in the water, He began to sweetly call out the names of the *sakhās* such as Śrīdāma in a loud voice.

TEXT 51—53

गताः कुत्र वयस्याः स्थ श्रीदामन् सुबलार्ज्जुन।
सर्वे भवन्तो धावन्तो वेगेनायान्तु हर्षतः॥५१॥
कृष्णायां पाययित्वा गा विहराम यथासुखम्।
मधुरामलशीताम्बुवाहिन्यामवगाह्य च॥५२॥
एवमग्रे सरन् गोभिरम्बुधेर्निकटं गतः।
महाकल्लोलमालाभिः कोलाहलवतोऽच्युतः॥५३॥

gatāḥ kutra vayasyāḥ stha śrīdāman subalārjuna
sarve bhavanto dhāvanto vegenāyāntu harṣataḥ (51)
kṛṣṇāyāṁ pāyayitvā gā viharāma yathā-sukham
madhurāmala-śītāmbhu-vāhinyām avagāhya ca (52)
evam agre saran gobhir ambudher nikaṭaṁ gataḥ
mahā-kallola-mālābhiḥ kolāhala-vato 'cyutaḥ (53)

"O Śrīdāma, O Subala, O Arjuna, O Sakhās! Where have you all gone? You should all happily come here. Come quickly! All of us should first let the cows drink the water, then let us bathe in Śrī Yamunā, the carrier of this sweet, clean and cooling water, afterwards happily sporting in her."

In this way, Śrī Acyuta moved forward with all the cows and came near the uproarious ocean with its grand waves.

DIG-DARŚINĪ-ṬĪKĀ: In these few verses beginning with *gatā* (gone), a description of the *jala vihāra* (water pastimes) begins.

"O *Sakhās*, where have you gone? All of you come here."

(Whatever reason for?) "We shall bathe and sport happily in the Yamunā."

In this way, while walking with all the cows, Śrī Kṛṣṇa came near the boisterous ocean, decorated with its tumultuous waves. Here, a suggestion of the difference between the ocean and Śrī Yamunā is given.

TEXT 54

सर्वतो वीक्ष्य तत्तीरे प्रकटां स्वां महापुरीम्।
आलक्ष्य किमिदं क्वाहं कोऽहमित्याह विस्मितः॥५४॥

sarvato vīkṣya tat-tīre prakaṭāṁ svāṁ mahā-purīm
ālakṣya kim idaṁ kvāhaṁ ko 'ham ity āha vismitaḥ

Then Śrī Kṛṣṇa began to look in all directions and after seeing His embellished city of Dvārakā near the great ocean shore, He became extremely amazed and began to exclaim, "Aho, what is this? Where am I? Who am I?"

DIG-DARŚINĪ-ṬĪKĀ: Then Śrī Kṛṣṇa, looking in all four directions, saw the effulgent city of Dvārakā situated on the shore of the ocean, devoid of surrounding, luring forests and began to say astonishingly, "Aho, what's this? How has the ocean come here to Vraja-bhūmi? Then again, is this not Vraja-bhūmi? Where am I? Is this really Dvārakā-purī? All right, how then did I become the son of Nanda? Because the son of Nanda cannot stay anywhere else other than Vraja-bhūmi, am I not the son of Nanda? Who am I? Rather, if I am in Dvārakā, how did this Vraja attire come about and dress Me as the topmost King of all kings? So who am I?"

TEXT 55

इत्येवं सचमत्कारं मुहुर्जल्पन् महार्णवम्।
पुरीञ्चालोचयन् प्रोक्तः श्रीमत्सङ्कर्षणेन सः॥५५॥

ity evaṁ sa-camatkāraṁ muhur jalpan mahārṇavam
purīṁ cālocayan proktaḥ śrīmat-saṅkarṣaṇena saḥ

In this way, as Śrī Kṛṣṇa began to talk incoherently out of wonder and repeatedly look upon Dvārakā-purī and the ocean, then Śrī Saṅkarṣana (Śrī Baladeva) spoke.

DIG-DARŚINĪ-ṬĪKĀ: Being astonished in this way, Bhagavān repeatedly began to reflect and glance eagerly again at the ocean and Dvārakā-purī. "On the contrary, is what I am seeing real or just an illusion?" He began to ponder repeatedly.

TEXT 56—57

श्रीबलदेव उवाच—
आत्मानमनुसन्धेहि वैकुण्ठेश्वर मत्प्रभो।
अवतीर्णोऽसि भूभारहाराय ज्ञापितोऽमरैः॥५६॥
दुष्टान् संहार तच्छिष्टान् प्रतिपालय सम्प्रति।
यज्ञं पैतृस्वसेयस्य धर्मराजस्य सन्तनु॥५७॥

śrī-baladeva uvāca—
ātmānam anusandhehi vaikuṇṭheśvara mat-prabho
avatīrṇo 'si bhū-bhāra-hārāya jñāpito 'maraiḥ (56)
duṣṭān saṁhāra tac-chiṣṭān pratipālaya samprati
yajñaṁ paitṛ-svaseyasya dharma-rājasya santanu (57)

Śrī Baladeva said: O Lord Vaikuṇṭheśvara, know this about Yourself. Your advent on this earthly abode is to remove its burden on the request of the demigods. Therefore, destroy the wicked and protect the gentle populace at once, as well as enhance the sacrifice of Your paternal aunt's son, Dharmarāja Yudhiṣṭhira.

DIG-DARŚINĪ-ṬĪKĀ: Look at Yourself, to be exact, understand that You are Śrī Bhagavān. Therefore, Śrī Baladeva addressed Him as "O Vaikuṇṭheśvara" and began to say, "O Prabhu, I am Śeṣa (Anantadeva) and You are My master." If Śrī Kṛṣṇa asks, "Why am I here?" In reply, He says that upon being requested by such demigods as Brahmā to remove the burden of the earth, You advented upon this *dhara-*

dhāma or earthly abode. Therefore, You should understand Yourself and remember Your form as Vaikuṇṭheśvara, the Lord and master of Vaikuṇṭha.

If He says that "I know Myself only in the form of Śrī Nanda-nandana," then "O Prabhu, although You are certainly Śrī Nanda-nandana Yourself, nevertheless, You have come here with Me from Vaikuṇṭha, so please complete the work in which You advented for—destroy the wicked and protect the gentle populace. Certainly, this is Your duty.

"Although, You advented from Śrī Goloka, nevertheless, I declared that You appeared from Vaikuṇṭha, the intent being that Vaikuṇṭha is quite similar to Śrī Goloka. Moreover, there is another reason for Your being addressed as Vaikuṇṭheśvara and so on, please listen to this too: All the forms of Bhagavān such as Śrī Vaikuṇṭheśvara also combine in Your form as Śrī Nanda-nandana and descend from Vaikuṇṭha; therefore, there is no fault in giving such names as Vaikuṇṭheśvara to Your *svarūpa* or original form as Śrī Nanda-nandana."

This time, though Śrī Kṛṣṇa personally descended in the form of Śrī Nanda-nandana to expand that unique *prema* for His lotus feet by sporting in Vṛndāvana, this being the main purpose for His descent, still by hearing pastimes related to Vraja, He may faint again. By this apprehension, Śrī Baladeva did not reveal it (the main purpose of descent). In other words, Śrī Baladeva did not address Him as the Lord of Goloka and so on—this should be apparent. On the other hand, completing the goal of the removal of the burden of the earth by killing the wicked and protecting the gentle populace, automatically the main task performed by the form of Bhagavān Himself would be complete without any obstacle. Hence, there is no need to state it here. Therefore, these sentences accordingly rearrange in the said fashion. Therefore, perform the welfare of Your beloved people by fully developing the sacrifice of Dharmarāja Yudhiṣṭhira this time.

TEXT 58

प्रतिष्ठितस्त्वयैवासौ चक्रवर्त्ती युधिष्ठिरः।
अनुशाल्वादिदुष्टानां विभेति वरविक्रमात्॥ ५८॥

pratiṣṭhitas tvayaivāsau cakravartī yudhiṣṭhiraḥ
anuśālvādi-duṣṭānāṁ bibheti vara-vikramāt

You established Dharmarāja Yudhiṣṭhira in the post of a cakravartī rājā, emperor of the entire world. However, right now he is dismayed to see the power and strength of wicked personalities like Anuśālva and so on.

DIG-DARŚINĪ-ṬĪKĀ: It is Your prescribed duty to destroy the wicked and protect the gentle populace; this is being explained with the verse beginning with *pratiṣṭhita*.

Although You established Dharmarāja Yudhiṣṭhira in the post as sovereign emperor of the world (*cakravartī rājā*), still he is unable to conduct the *yajña* without You. The reason is that he is greatly terrified after seeing the enormous strength of Anuśālva, the younger brother of the king of Śālva.

TEXT 59

तत्तत्र गत्वा तान् हन्तुं यतस्व यदुभिः सह।
तवैव वैरतस्ते हि तावकान् पीड़यन्ति तान्॥ ५९॥

tat tatra gātvā tān hantuṁ yatasva yadabhiḥ saha
tavaiva vairatas te hi tāvakān pīḍayanti tān

Therefore, please go there now with the support of the Yādavas and kill all the wicked who are against Śrī Yudhiṣṭhira. Their feeling of enmity to You is the distinct reason to trouble Your beloved Śrī Yudhiṣṭhira.

DIG-DARŚINĪ-ṬĪKĀ: In this way, to diminish Śrī Kṛṣṇa's deep, sweet absorption in the mellows of *mahā-prema*, Śrī Balarāma began to arouse the adverse mellow of *raudra-rasa* or anger, by saying that at this moment You should go with the Yādavas to Indraprastha and try to kill such wicked persons as Anuśālva and the others.

Here, the import of saying "…with the support (troops) of the Yādavas…" is that Śrī Kṛṣṇa alone could not slay them; only together with the Yādavas could He be able to do so. Nevertheless, these spoken words are only to anger Śrī Kṛṣṇa—this must be clear. Śrī Baladeva continued to point out that Dharmarāja Yudhiṣṭhira neither hates nor holds any malice towards anyone; therefore, naturally he has no enemy. Only because they have animosity towards You (Śrī Kṛṣṇa), the wicked such as Anuśālva and others are giving trouble to Śrī Yudhiṣṭhira who is under Your shelter, because You alone killed his elder brother Śālva.

TEXT 60

श्रीपरीक्षिदुवाच—
एवं रसान्तरं नीत्वानुजं स्वस्थयितुं वचः।
यदुक्तं बलरामेण श्रुत्वा भावान्तरं गतः॥ ६०॥

śrī parīkṣid uvāva—
evaṁ rasāntaraṁ nītvānujaṁ svasthayituṁ vacaḥ
yad uktaṁ balarāmeṇa śrutvā bhāvāntaraṁ gataḥ

Śrī Parīkṣit Mahārāja said: Whatever Śrī Balarāma told Śrī Kṛṣṇa to pacify Him in His present state, Śrī Kṛṣṇa's mood changed into another state upon hearing it.

DIG-DARŚINĪ-ṬĪKĀ: Previously, Śrī Kṛṣṇa was submerged in the *prema-rasa* born out of the limitless essence of mellows; nevertheless, now Śrī Kṛṣṇa became absorbed in a different sentiment, in other words, in the *prema* of *vīra-rasa*, the mellow of chivalry. Whatever Śrī Baladeva said to pacify Śrī Krsna brought Him from *prema-rasa* into the mellow of chivalry upon hearing it.

It will be apparent that the word *bhagavān* in the next *śloka* is the subject (*kartā*, the agent) of this verse, or rather, two verses that naturally relate to each other.

TEXT 61

जगाद भगवान् क्रुद्धो भ्रातः शाल्वानुजादयः।
के ते वराका हन्तव्या गत्वैकेन मयाधुना॥ ६१॥

jagāda bhagavān kruddho bhrātaḥ śālvānujādayaḥ
ke te varākā hantavyā gatvaikena mayādhunā

Bhagavān became angry and said: O Bhaiyā, who are Śālva's younger brother and the others? They are so inconsequential; I will go alone and slay them…

DIG-DARŚINĪ-ṬĪKĀ: So Bhagavān became riled and began to speak, "What was said?" Therefore, beginning with the word *bhrātaḥ* (brother) He speaks these five verses.

"Who are they? I do not count them as anybody; they are all insignificant. Rather, they are so petty that I do not even count them among the lightweights because they are so vile. Therefore, I shall go alone and slay them."

TEXT 62

भवान् प्रत्येतु सत्यं मे सम्प्रतिज्ञमिदं वचः।
इत्थं प्रसङ्गसङ्गत्या मुग्धभावं जहौ प्रभुः॥ ६२॥

bhavān pratyetu satyaṁ me sampratijñam idaṁ vacaḥ
itthaṁ prasaṅgatyā mugdha-bhāvaṁ jahau prabhuḥ

"You should have full faith in the genuineness of My promise." In this way, Lord Śrī Kṛṣṇa gradually, through the sequence of these incidents, abandoned His divine mood of bewilderment.

DIG-DARŚINĪ-ṬĪKĀ: "You should have strong faith in My words." In this way, Śrī Kṛṣṇa abandoned His divine mood of bewilderment (*mugdha-bhāva*), due to His absorption in *prema-rasa*; rather, the mood of bewilderment means He abandoned His sentiment and subsequent activities such as *moha*, and became completely normal again.

TEXT 63

परितो मुहुरालोक्य श्रीमद्द्वारवतीश्वरम्।
श्रीयादवेन्द्रमात्मानं प्रत्यभिज्ञातवांस्तदा॥ ६३॥

parito muhur ālokya śrīmad-dvāravatīśvaram
śrī-yādavendram ātmānaṁ pratyabhijñātavāṁs tadā

Again, Śrī Kṛṣṇa looked around everywhere, and thus He saw Himself as the master of Dvārakā and the Supreme King of the Yādavas.

DIG-DARŚINĪ-ṬĪKĀ: The import of the verse is clear.

TEXT 64

प्रासादाभ्यन्तरे सुप्तं सस्मारात्थ करे स्थिताम्।
वंशीं स्वस्याग्रजस्यापि वन्यवेशञ्च दृष्टवान्॥ ६४॥

prāsādābhyantare suptaṁ sasmārātha kare sthitām
vaṁśīṁ svasyāgrajasyāpi vanya-veśaṁ ca dṛṣṭavān

He also recalled that He was sleeping within the interior compound of the royal palace. However, afterwards, He saw the flute in His hand and the forest garb of Śrī Balarāma.

DIG-DARŚINĪ-ṬĪKĀ: The import of the verse is clear.

TEXT 65

पुर्या बहिःप्रयाणेन गोपालनमवेक्ष्य च।
विस्मयं संशयञ्चाप्तो जहास हृदि भावयन्॥ ६५॥

puryā bahiḥ-prayāṇena go-pālanam avekṣya ca
vismayaṁ saṁśayaṣ cāpto jahāsa hṛdi bhāvayan

He also saw that He was grazing the cows on the outside boundary of the city of Dvārakā on the shore of the ocean. In this way, while meditating on the matter at hand, He became astonished and began doubtfully smiling.

DIG-DARŚINĪ-ṬĪKĀ: Seeing He had come to the outer boundary of the city of Dvārakā on the coast of the ocean, the grazing of the cows and the work done by Him—of protecting the cows—seeing this, he began to mull over, when and where did I put on this forest garb? Is this for real or is this only a dream, simply imagination? Reflecting in this way, He became astonished and while pondering the root cause of it, began to laugh. In other words, being unable to understand the reason for it, He became doubtful and before long, assumed the dazed mood of *prema-vaicittya*, a perplexity that arises due to pure love. Now, remembering this sentiment, though being doubtful, He began to snicker.

TEXT 66

ततो हलधरः स्मित्वा तदीयहृदयङ्गमः।
सर्वं ब्रह्मकृतं तस्याकथयत्तत् सहेतुकम्॥ ६६॥

tato haladharaḥ smitvā tadīya hṛdayaṅ-gamaḥ
sarvaṁ brahma-kṛtaṁ tasyā-kathayat tat sa-hetukam

Seeing Śrī Kṛṣṇa laugh softly, Śrī Haladhara understood His heart and smiled. Then Śrī Haladhara began to reveal the entire event originated by Śrī Brahmā.

DIG-DARŚINĪ-ṬĪKĀ: Seeing Śrī Kṛṣṇa laugh softly, Śrī Haladhara also smiled slightly, that is, upon seeing the smiling of Śrī Kṛṣṇa, Śrī Balarāma understood the happiness in Śrī Kṛṣṇa's heart. Śrī Balarāma then narrated for Śrī Kṛṣṇa's conviction His swoon of love (*prema-*

mūrccha) and the scheme devised by Śrī Brahmā due to His swoon. According to Śrī Brahmā's plan, Śrī Kṛṣṇa shifted away from the city. Others such as Śrī Garuḍa accomplished the previously mentioned events—Śrī Balarāma explained all these matters to Śrī Kṛṣṇa.

TEXT 67

ततो ह्रीण इव ज्येष्ठमुखं पश्यन् स्मितं श्रितः।
रामेणोद्वर्त्य तत्राब्धौ स्नापितो धूलिधूसरः॥ ६७॥

tato hrīṇa iva jyeṣṭha-mukhaṁ paśyan smitaṁ śritaḥ
rāmeṇodvartya tatrābdhau snāpito dhūli-dhūsaraḥ

Overhearing this, Śrī Kṛṣṇa glanced at the face of His elder brother as if slightly ashamed and began to laugh softly. Afterwards Śrī Baladeva said nothing more, but wiped the dust off Śrī Kṛṣṇa's bodily limbs and bathed Him in the ocean.

DIG-DARŚINĪ-ṬĪKĀ: Overhearing these things, Śrī Kṛṣṇa looked at the face of His elder brother as if slightly ashamed and began to laugh softly. Here, the confidential meaning of *hrīṇa iva* (as if ashamed) is that Śrī Kṛṣṇa was engaged in the most praiseworthy of pious acts (*sat-karma*); therefore, His slight shame has been factually indicated, because in the Eleventh Canto it states, *jugupsā hrīr akarmasu*: "Actual shame is feeling disgust for one's offensive acts." (*Bhāg.* 11.19.40) In other words, to have disgust for both idleness (*akarma*) and offensive acts (*vikarma*), or to disincline oneself towards these acts due to the inferior, accompanying criticism from the populace is shame (*hrī*); it is not simply modesty. Modesty alone is not shame.

Therefore, Śrī Kṛṣṇa began to smile softly while glancing at the face of Śrī Balarāma, but Śrī Balarāma did not say anything more. Afterwards He bathed the dust-smeared body of Śrī Kṛṣṇa in the ocean; He had previously rolled on the ground inside the palace compound out of the helplessness of pure love or from the dust raised by the hooves of the cows at the time of grazing in the Vṛndāvana constructed by Viśvakarma.

TEXT 68

तदानीमेव संप्राप्तं भगवद्भावकोविदम्।
आरुह्यालक्षितस्ताक्ष्यं निजप्रासादमागतः॥ ६८॥

tadānīm eva saṁprāptaṁ bhagavad-bhāva-kovidam
āruhyālakṣitas tārkṣyaṁ nija-prāsādam āgataḥ

At this moment Śrī Garuḍa, who is expert in knowing the mind or moods of Bhagavān, also appeared there, and Śrī Kṛṣṇa, mounting his back, arrived at His palace in an undetected way.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Garuḍa appeared there at the same time of bathing, because he was fully aware of Bhagavān's sentiment to enter the palace compound. Bhagavān mounted his back and undetected by anyone, arrived at the palace.

TEXT 69

सर्वज्ञेनोद्धवेनाथ देवकीरुक्मिणीमुखाः।
प्रबोध्यान्तःपुरे देव्यो भगवत्पार्श्वमापिताः॥ ६९॥

sarva-jñenoddhavenātha devakī-rukmiṇī-mukhāḥ
prabodhyāntaḥ-pure devyo bhagavat-pārśvam āpitāḥ

Thereafter, all-knowing Śrī Uddhava consoled Śrī Devakī mātā and the prominent queens headed by Śrī Rukmiṇī, dispatching them to Bhagavān Śrī Kṛṣṇa's side within the palace compound.

DIG-DARŚINĪ-ṬĪKĀ: Thereafter, the all-knowing (*sarvajñā*) Śrī Uddhava, who knew how to abolish Śrī Kṛṣṇa's bewilderment (*mugdhatā*), brought Him inside the palace compound. Then he brought Śrī Devakī *mātā* and the queens headed by Śrī Rukmiṇī nearby Bhagavān by bringing them back to consciousness, that is, by narrating fully the account of Bhagavān's arrival inside the palace compound. However, he already had sent old Padmāvatī to another place during the *snāna* or bathing procedures, because the presence of that aged old woman was completely inappropriate during the occasion narrated ahead.

TEXT 70

माता च देवकी पुत्रमाशीर्भिरभिनन्द्य तम्।
भोगसम्पादनायास्य कालाभिज्ञा द्रुतं गता॥ ७०॥

mātā ca devakī putram āśīrbhir abhinandya tam
bhoga-sampādanāyāsya kālābhijñā drutaṁ gatā

Accordingly, Śrī Devakī mātā greeted Her son with wholehearted blessings, then she hastily departed to prepare a meal for Him.

DIG-DARŚINĪ-ṬĪKĀ: Now, in a purport to this narration, Bhagavān Himself will describe from His own lotus mouth the *gopīs* pre-eminent position before the *mahiṣīs*, and He will narrate their candid and open *prema* that they will also portray. Thus, this narration is not appropriate for Śrī Devakī *mātā* to hear, so she went respectfully away from that place.

Therefore, the word *kālābhijñā* (fully conscious of time and circumstance) expresses that intention. *Kālābhijñā*, namely, Śrī Devakī *mātā*, who acts according to the appropriate time, greeted Her son with words of blessing (*āśīrbhir*), then quickly departed to prepare a meal for His pleasure—since she was especially aware of the time for Her son's meal and matters such as his eating and drinking.

TEXT 71

स्तम्भाद्यन्तरिताः सत्यो देव्योऽतिष्ठन् प्रभुप्रियाः।
सत्यभामा न तत्रागात्तां कृष्णोऽपृच्छदुद्धवम्॥ ७१॥

stambhādy-antaritāḥ satyo devyo 'tiṣṭhan prabhu-priyāḥ
satyabhāmā na tatrāgāt tāṁ kṛṣṇo 'pṛcchad uddhavam

The beloved mahiṣīs of Śrī Kṛṣṇa, such as Śrī Rukmiṇī and the other queens, hid behind pillars and columns right from the very beginning. Only Śrī Satyabhāmā had not come to this place; therefore, Śrī Kṛṣṇa inquired from Śrī Uddhava about her.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Rukmiṇī and all the other *mahiṣīs* were standing behind such supports as pillars and columns in a concealed way at the same place, because either they were the beloved of Bhagavān, or else Bhagavān was so dear to them. Whatever the case, seeing Śrī Satyabhāmā-devī had not come there yet, Bhagavān asked Śrī Uddhava about her, "Where is Satyabhāmā?"

TEXT 72—73

श्रीहरिदास उवाच—
वृन्दावने यदा जातो विजयो रैवतार्चिते।
प्रभोस्तदातनं भावमबुधभ्रामकं परम्॥ ७२॥

कमप्यालोक्य देवीभिः सह तत्रैव दूरतः।
स्थिता निलीय दुर्बुद्धिरूचे पद्मावती खला॥ ७३॥

śrī-haridāsa uvāca—

vṛndāvane yadā jāto vijayo raivatārcite
prabhos tadātanaṁ bhāvam abudha-bhrāmakaṁ param (72)
kam apy ālokya devībhiḥ saha tatraiva dūrataḥ
sthitā nilīya durbuddhir ūce padmāvatī khalā (73)

Śrī Haridāsa (Uddhava) said: O Prabhu, when you entered Nava-vṛndāvana in the midst of the Raivataka Mountain, at that time the mother of Kaṁsā, wicked Padmāvatī, was also standing along with the mahiṣīs, far away from that place and unnoticeable. She wanted to see the variegated sentiments and ecstasies that bewilder the ignorant people. That foolish Padmā, after seeing those unprecedented ecstasies, began to speak to the mahiṣīs.

DIG-DARŚINĪ-ṬĪKĀ: Here Śrī Uddhava is addressed as Śrī Haridāsa, the servant of Śrī Hari. "The servant of Hari, Śrī Uddhava, began to happily pass his time making the *vraja-vāsīs* reminiscent of Śrī Kṛṣṇa." All these statements from *Śrīmad-Bhāgavatam* confirm Śrī Uddhava is *haridāsa*, the servant of Hari. Śrī Uddhava said (*Bhāg.* 10.47.56):

sarid-vana-giri-droṇīr, vīkṣan kusumitān drumān
kṛṣṇaṁ saṁsmārayan reme hari-dāśo vrajaukasāṁ

"O Prabhu, upon Your auspicious arrival in Nava-vṛndāvana, which is served by the Raivataka mountain, Padmāvatī also came to this place to see Your astonishing sentiments and was standing a little distance away in a hidden manner along with Śrī Devakī, Śrī Rukmiṇī, and other *devīs*."

In what way was she standing? Like a dumb, bewildered person, devoid of all knowledge of confidential truths about the divine mellows of love (*prema-rasa-tattva*). Therefore, despite seeing these unprecedented moods, wicked Padmāvatī began to speak. In other words, possessing a wicked nature, she began to create divisive politics, because only an evil-minded person is a slanderous backbiter.

TEXT 74—75

देवक्यरे पुण्यहीने रे रे रुक्मिणि दुर्भगे।
सत्यभामेऽवरे हन्त जाम्बवत्यादयोऽवराः॥ ७४॥
पश्यतेदमितोऽर्वाक् स्वमभिमानं विमुञ्चत।
आभीरीणां हि दास्याय तपस्यां कुरुतोत्तमाम्॥ ७५॥

devaky are puṇya-hīne re re rukmiṇi durbhage
satyabhāme 'vare hanta jāmbavaty-ādayo 'varāḥ (74)
paśyatedam ito 'rvāk svam abhimānaṁ vimuñcata
ābhīrīṇāṁ hi dāsyāya tapasyāṁ kurutottamām (75)

Impertinent Devakī! Unlucky Rukmiṇī! O poor Satyabhāmā! Alas, O fallen queens led by Jāmbavatī! Can you not see these pastimes of Śrī Kṛṣṇa? Give up your ego now and try to do intense austerities to become maidservants of the ābhīrīs.

DIG-DARŚINĪ-ṬĪKĀ: What did Padmāvatī begin to say? She speaks these two verses beginning with *devaky are*. The word *hanta* (alas!) is a vocative implying distress here. "O lowly Satyabhāmā, just see the activities of Śrī Kṛṣṇa! Before, you all used to possess the pride of being fortunate, namely, 'We alone are fortunate, because Śrī Kṛṣṇa married us…'—give up this ego of yours. See the great affection of Śrī Kṛṣṇa towards the *ābhīra-jāti*, the cowherd community. Therefore, perform intense *tapasyā* to become the maidservants of the *ābhīrī* or cowherd women such as Śrī Yaśodā, Śrī Rādhikā, and others."

Although Śrī Nanda and other *gopas* engage in the profession of herding cows and belong to the *vaiśya* class, they belong to the excellent community among the *dvija* or twice-born *brāhmaṇa* class. Nonetheless, the *ābhīra* cowherd women are included among the lower class (*antyaja-jāti*), just as it mentions in the Second Canto (*Bhāg.* 2.4.18):

kirāta-hūṇāndhra-pulinda-pukkaśa
ābhīra-kaṅka yavanāḥ khaśādayāḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ

"Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Kaṅka (Śumbha), Yavana, Khaśa and other communities habituated to low-class acts can become purified by taking shelter of the devotees of Bhagavān. Therefore, I offer my obeisances unto the almighty Śrī Viṣṇu."

Still, seeing the nature of cowherding by the *gopas* such as Śrī Nanda, and their similarity to the *ābhīra* (*ahīra*), she addressed the *gopa-ramaṇīyās* or cowherd women also as *ābhīrī*. On the other hand, due to the wicked nature of this foolish old woman, she addresses them as *ābhīrī*.

TEXT 76

तद्दुर्वचो निशम्यादौ देवक्योक्तमभिज्ञया।
समस्तजगदाधारभवदाधारभूतया ॥ ७६ ॥

tad-durvaco niśamyādau devakyoktam abhijñayā
samasta-jagad-ādhāra-bhavad-ādhāra-bhūtayā

The wise and most judicious mother Devakī, the support of the entire world and the bearer of even Yourself, spoke after hearing these cruel words of Padmāvatī.

DIG-DARŚINĪ-ṬĪKĀ: Upon hearing such cruel words from that old woman, whatever Śrī Devakī remarked was with great patience; that alone is highly appropriate. This is because she is the bearer of even You, Bhagavān, who is the support of the entire universe. Therefore, she is most judicious and wise.

TEXT 77—78

आश्चर्यमत्र किं मूर्खे पूर्वजन्मनि यत्तपः।
समं श्रीवसुदेवेन मयाकारि सुताय तत्॥ ७७॥
अतोऽयमावयोः प्राप्तः पुत्रतां वरदेश्वरः।
अस्मिन्नन्दयशोदाभ्यां भक्तिः सम्प्रार्थिता विधिम्॥ ७८॥

āścaryam atra kiṁ mūrkhe pūrva-janmani yat tapaḥ
samaṁ śrī-vasudevena mayākāri sutāya tat (77)
ato 'yam āvayoḥ prāptaḥ putratāṁ vara-deśvaraḥ
asmin nanda-yaśodābhyāṁ bhaktiḥ samprārthitā vidhim (78)

Foolish woman, what wonder is this? I performed tapasyā with Śrī Vasudeva in my past life to obtain Śrī Kṛṣṇa as my son and as a result, Śrī Kṛṣṇa, the highest bestower of benedictions, agreed to become our son. However, Śrī Nanda and Śrī Yaśodā prayed only to Śrī Brahmā for devotional service to Śrī Kṛṣṇa.

DIG-DARŚINĪ-ṬĪKĀ: What did Śrī Devakī say? He is explaining this through the four verses beginning with *āścāryam* (wonder). "O foolish

woman (Padmāvatī), what is so astonishing in the special *bhāvas* of Śrī Kṛṣṇa with Śrī Nanda and the other *vraja-vāsis* that you are seeing? Who said it was so wonderful?

"In other words, there cannot be the slightest implausibility to speak of, because I performed severe austerities in my past life with my husband with the desire to obtain a son such as Bhagavān, and Śrī Kṛṣṇa, the divine benefactor, became pleased with our *tapasyā* (severe austerities) and accepted to become our son Himself. In this connection, Bhagavān Himself mentions in the Tenth Canto (*Bhāg.* 10.3.37), *vriyatāṁ vara ity ukte mādṛśo vāṁ vṛtaḥ sutaḥ*: "'Please, pray for a benediction. Upon hearing My words, you prayed for a son like Me." The reason for this is that Bhagavān Śrī Kṛṣṇa is *varadeśvara*, that is, He is the most magnanimous among the bestowers of boons. From this vocative address, we know that if after just one boon one may receive Him as a son, then by repetition there is the possibility of an increase in that result in the future. Nevertheless, Śrī Nanda and Śrī Yaśodā never prayed for any boon to obtain a son, but they prayed to Śrī Brahmā for *prema-bhakti*, loving devotional service. Just as, in the Tenth Canto, the prayer of Śrī Nanda Mahārāja unto Śrī Brahmā is (*Bhāg.* 10.8.49):

jātayor nau mahādeve bhuvi viśveśvare harau
bhaktiḥ syāt paramā loko yayāñjo durgatiṁ taret

"After accepting birth on this earth, may we obtain that *paramā-bhakti* or divine loving service to Śrī Hari. By practicing such devotional service, people are protected from such misfortune (*durgati*)."

Paramā-bhakti means that we are eager for this type of devotional service (*vātsalya-mayī*) by which the living entities can easily cross over the ocean of *saṁsāra* by the practice of *śravaṇam* and *kīrtana*.

TEXT 79

तस्यैतद्भक्तवर्यस्य तादृशेन वरेण तौ।
आवाभ्यामपि माहात्म्यं प्राप्तौ सपरिवारकौ॥ ७९॥

tasyaitad-bhakta-varyasya tādṛśena vareṇa tau
āvābhyām api māhātmyaṁ prāptau sa-parivārakau

Therefore, by a boon of Brahmā, Śrī Nanda and Śrī Yaśodā received bhakti, because Śrī Brahmā is a great devotee of Śrī Kṛṣṇa. So, by the influence of that devotional service, Śrī Nanda and Śrī Yaśodā have become more glorious within the entire family.

DIG-DARŚINĪ-ṬĪKĀ: Therefore, Śrī Nanda and Śrī Yaśodā received their desired devotional service due to the benediction of Brahmā (Vidhātā). This benediction offered was in accordance with their prayers. Therefore, due to the potency of that devotional service, Śrī Nanda and Śrī Yaśodā are more glorious, that is, they obtained loving devotional service with their entire entourage, the residents of Vraja. What is the nature of Brahmā? He is the best amongst the devotees of Śrī Kṛṣṇa, especially pointed out in the Second Canto, *bhajataṁ paro guruḥ*: "Brahmā is the foremost spiritual master amongst devotees." (*Bhāg.* 2.9.5)

Primarily, Śrī Nanda and Śrī Yaśodā prayed and, secondly, they prayed near a *parama-bhakta*, a first-class devotee. Therefore, Śrī Kṛṣṇa, due to His nature of being kind to His devotees, has established the superiority of the benediction given by His devotees over the benediction given to His self. Therefore, the greater glories of Śrī Nanda and Śrī Yasodā, in comparison, are reasonable.

TEXT 80

ताभ्यां स्नेहभरेणास्य पालनं तत्तदीहितम्।
अतोऽस्यैतादृशो भावस्तयोर्युक्तो हि मे प्रियः॥८०॥

tābhyāṁ sneha-bhareṇāsya pālanaṁ tat-tad-īhitam
ato 'syaitādṛśo bhāvas tayor yukto hi me priyaḥ

Just as Śrī Nanda and Śrī Yaśodā affectionately raised Śrī Kṛṣṇa, that particular affectionate mood of Śrī Kṛṣṇā towards them is certainly mutual. I also love their sentiment.

DIG-DARŚINĪ-ṬĪKĀ: The symptoms of the superiority of the glories of Śrī Nanda and Śrī Yaśodā are clearly expressed in the verses beginning with *tābhyāṁ*. Śrī Nanda and Yasodā affectionately brought up Śrī Kṛṣṇa and that account of indescribable nourishment and protection is celebrated everywhere. Therefore, that sentiment of Śrī Kṛṣṇa towards Śrī Nanda and Yaśodā is certainly mutual. In other words, whatever I personally experienced, that is also appropriate and

I love this sentiment as well; otherwise, Śrī Kṛṣṇa would be guilty of ingratitude.

TEXT 81

अथ श्रीरुक्मिणी देवी सहर्षमिदमब्रवीत्।
यद्वाक्यश्रवणात् सर्वभक्तानां प्रेम वर्द्धते ॥८१॥

atha śrī-rukmiṇī devī sa-harṣam idam abravīt
yad-vākya-śravaṇāt sarva-bhaktānāṁ prema vardhate

Afterwards, Śrī Rukmiṇī-devī happily spoke some words. The love of all the devotees towards Bhagavān will increase on hearing those words.

DIG-DARŚINĪ-ṬĪKĀ: Thereafter, whatever Śrī Rukmiṇī-devī happily spoke follows plausibly in the three verses beginning with *yā bhartṛ-putrādi* (82-84). Actually, after hearing these words, the love of devotees towards Bhagavān will increase, because Śrī Rukmiṇī-devī sang the glories of those loving devotees more than any one else.

TEXT 82

या भर्त्तृपुत्रादि विहाय सर्वं, लोकद्वयार्थाननपेक्ष्यमाणाः।
रासादिभिस्तादृशविभ्रमै,–स्तद्रीत्याऽभजंस्तत्र तमेनमार्त्ताः॥८२॥

yā bhartṛ-putrādi vihāya sarvaṁ,
loka-dvayārthān anapekṣamāṇāḥ
rāsādibhis tādṛśa-vibhramais,
tad-rītyābhajaṁs tatra tam enam ārtāḥ

Śrī Rukmiṇī spoke as follows: These gopīs abandoned all ways and means of achieving mundane pleasures and those related to the next world, renouncing such relatives as husband and sons, serving Śrī Kṛṣṇa in the most confidential manner, overwhelmed by prema, although ensuing pleasant sports such as the rāsa-līlā in Śrī Vṛndāvana.

DIG-DARŚINĪ-ṬĪKĀ: Those *gopīs* gave up their husbands, sons and so forth, to serve in Śrī Vṛndāvana through ensuing pastimes such as the delightful sports of the *rāsa-līlā*; namely, they served Śrī Kṛṣṇa in the most confidential manner through such indescribably, unique pleasures while overwhelmed by *prema*—the glories of these *gopīs* are

indescribable. Rather, those pastimes are so sublimely confidential that they are unfit for revelation here, in other words, they served Śrī Kṛṣṇa through the most sacred process while overwhelmed by *prema*.

Here, the purport of *su-gopya riti* (most confidential rite) is that the *gopīs* served Śrī Kṛṣṇa with great eagerness and through the special way of *madhura-riti*, a sentiment of sweetness resembling the paramour mood of a *vyabhicāriṇī strī*, a woman engaging in extra-marital affairs (*upapati-bhāva*).

Śrī Bhagavān also roamed throughout the groves of that Śrī Vṛndāvana decorated with such attire befitting a hero, and frantic with such thirst, accepted their service. Therefore, that unique love of Bhagavān towards the *gopīs* is certainly more than befitting. Their glories are far greater than our glories, and how so? They affectionately served Śrī Kṛṣṇa, completely free from any dependence on practices for achieving mundane goals (*laukika*) or goals pertaining to the next world (*para-laukika*).

TEXT 83

अतो हि या नौ बहुसाधनोत्तमैः,साध्यस्य चिन्त्यस्य च भावयोगतः।
महाप्रभोः प्रेमविशेषपालिभिः, सत्साधनध्यानपदत्वमागताः॥ ८३॥

ato hi yā nau bahu-sādhanottamaiḥ,
sādhyasya cintyasya ca bhāva-yogataḥ
mahā-prabhoḥ prema-viśeṣa-pālibhiḥ,
sat-sādhana-dhyāna-padatvam āgatāḥ

So we try to obtain Śrī Kṛṣṇa by various types of superb sādhanas and by meditating upon Him by controlling our states of mind (citta-vrtti) through various ways. However, the gopīs obtained that selfsame Śrī Kṛṣṇa by their special prema, thus the excellent sādhana of the gopīs is our topmost goal.

DIG-DARŚINĪ-ṬĪKĀ: Therefore, the *gopīs* are the recipient of Śrī Kṛṣṇa's transcendental love only due to such exquisite *bhajana*. Namely, they themselves have become the guidepost for the best *sādhana* or *dhyana*, not only this, but they themselves have become the object of the topmost goal (*sādhya*), worthy for the topmost meditation.

In this connection, the famous words of Śrī Uddhava about the *gopīs* are as follows (*Padyavali* 347):

viyoginīnām api paddhatiṁ vo
na yogino gantum api kṣamante
yad dhyeya-rūpasya parasya puṁso
yūyaṁ gatā dhyeya-padaṁ durāpam

"Even in their meditation yogīs are incapable of following the activities of the *gopīs* who experience divine separation (*viyoga*). For this reason alone, the Supreme Person, who Himself is the object of meditation for us, meditates upon those *gopīs*."

How is this possible? In reply, the *gopīs* became the object of meditation for the Supreme Lord Śrī Kṛṣṇa due to their special *prema* or *bhāva-yoga*, namely, the kind of one-pointed focus of the *gopīs*' minds through their abundance of *prema*. We cannot obtain that type of one-pointed focus (*ekāgratā*) even by the best of yogic practices, that is, we cannot obtain Śrī Kṛṣṇa freely like the *gopīs*. Therefore, though the *prema* of the *gopīs* towards Śrī Kṛṣṇa has become the object of meditation for us all, still we are not qualified to obtain it directly.

TEXT 84

तास्वेतस्य हि धर्म-कर्म-सुत-पौत्रागार-कृत्यादिषु
व्यग्राभ्योऽस्मदथादरैः पतितया सेवाकरीभ्योऽधिकः।
युक्तो भाववरो न मत्सरपदं चोद्वाहभाग्भ्यो भवेत्
संश्लाघ्योऽथ च यत् प्रभोः प्रियजनाधीनत्वमाहात्म्यकृत्॥ ८४॥

tāsv etasya hi dharma-karma-suta-pautrāgāra-kṛtyādiṣu
vyagrābhyo 'smad athādaraiḥ patitayā sevā-karībhyo 'dhikaḥ
yukto bhāva-varo na matsara-padaṁ codvāha-bhāgbhyo bhavet
saṁślāghyo 'tha ca yat prabhoḥ priya-janādhīnatva-māhātmya-kṛt

It is befitting that Śrī Kṛṣṇa displays more love towards the gopīs than to us, because we are the married wives of our lord and master, and are always engaged in religious rites, fruitive acts like begetting sons and grandsons, performing household affairs and so forth. Moreover, we serve our Lord out of reverential respect towards a husband. However, the gopīs serve the Lord with a pure heart without any desires for previously mentioned piety or fruitive acts.

Therefore, it is reasonable that Śrī Kṛṣṇa's sentiments for the gopīs must be greater and superior to ours. Still, this sentiment of the gopīs is not the object of our envy; rather, it is worthy of our glorification, because only such sentiment is dear to our Lord. It proves the glories of the Lord, concerning His acceptance of the subjugation by His beloved devotees.

DIG-DARŚINĪ-ṬĪKĀ: "Therefore, it is befitting that Śrī Kṛṣṇa's sentiment towards the *gopīs* is superior in comparison to ours. The reason for this is that, being the married wives of Śrī Kṛṣṇa, we busily engage in such activities like pious and fruitive acts. We serve the Supreme Lord with the reverence of *pati-bhāva*, the feeling that He is our husband, because we accepted Him through the injunctions of marriage." In this way, Śrī Rukmiṇī-devī exhibited the contrast between their sentiments and the mood of the *gopīs*. Just as the *gopīs* are free from any mundane (*laukika*) or otherworldly goals (*para-laukika*) and practices to achieve them, we are busy with the same goals and means. The *gopīs* serve Śrī Kṛṣṇa with the purest, topmost *prema* through the indescribable, enjoyable pastimes such as *rāsa-līlā*, and we serve Him with the reverencial mood that He is our husband. That service performed is also not with the purest, topmost *prema*.

Here, the topic spoken of is the supremely pure love (*viśuddha-prema*) of the *gopīs*. Sometimes, in the middle of the night, when Śrī Kṛṣṇa comes near the house of the *gopīs*, while hiding in a secluded place, He gives out an indicatory sound (*saṅketika*). Then the *gopīs*, after hearing that *saṅketika*, get up from their beds and out of fear of their mothers-in-law and others, without making any sound, slowly open the doors and step out of the house to meet Śrī Kṛṣṇa, granting Him pleasure by tight embraces, tender caresses and so on. Sometimes in the daytime Śrī Kṛṣṇa proceeds for a tryst to a veiled grove in the forest on the shore of Yamunā, and there arranges a bed of soft flower-buds, awaiting the *gopīs* while glancing towards the path of their arrival. Hearing the sound of falling, dry leaves, He becomes alarmed with suspicions of their approach.

The *gopīs* too, on the pretext of collecting water from the Yamunā, come out of their houses to meet Śrī Kṛṣṇa in the veiled groves. Furthermore, sometimes in the evening time, upon receiving the signal of the sound of Śrī Kṛṣṇa's flute, they become maddened when they go for the tryst and their clothes sag down. Their braids come loose,

and adorned with their ornaments in a wrong fashion, they speedily come near Śrī Kṛṣṇa. Nevertheless, *rasika-śekhara*, the crest-jewel of the connoisseur of mellows, Śrī Kṛṣṇa, displays the tendency to cloak His desires like a cheater. He exhibits His *avahittha* or concealment, by hiding His sentiments, and exhibiting his cleverness of speech like a cunning fellow. At that time the *gopīs*, disheartened by great distress, humbly and with polite words pray for their desired object, that is, openly begging for amorous enjoyment (*surata-krīda*). Later on when Śrī Kṛṣṇa gives up His camouflage, they consider it as some teasing pastime, and they become extremely pleased and seize His yellow garment, forcibly taking Him to a secluded grove to please Him in many ways.

The *gopīs* spontaneously serve Śrī Kṛṣṇa in so many ways through the practice of their paramour mood. However, 'we marry Him according to scriptural injunctions and serve Him according to the *gṛhastha-dharma* that depends on *loka-dharma*, or social propriety'—here, the above-mentioned *bhāva* of the *gopīs* is not the object of our envy. It is not appropriate for us to envy them, just as it is improper for a low-class person to rival a high-class person, just as the the maidservants' sentiment of rivalry with *svaminī* is not appropriate. This perfect *bhāva* displays the glories of our Lord's quality to be under the control of His devotees. On the other hand, they are the beloved devotees of our Lord and master; therefore, they are further increasing His glories by His subjugation by others. Thus, due to the free exhibition of these sentiments, even beautiful women like me can also aspire to achieve it—this is the confidential mood of the words of Śrī Rukmiṇī-devī.

Factually, queens such as Śrī Rukmiṇī have no attachment for matters of mundane religiosity or fruitive activities. Even if they have a little attachment in those matters, still all those objects are acceptable as helpful in serving Bhagavān. Therefore, there is no defect in that, but it culminates in a magnanimous quality by becoming the cause for variegated devotional service. However, Śrī Rukmiṇī-devī could not achieve the good fortune of devotional service like the *gopīs*, or she is speaking with such hints out of her natural humilty.

TEXT 85

ततोऽन्याभिश्च देवीभिरेतदेवानुमोदितम्।
सात्राजिती परं मानगेहं तदसहाविशत्॥ ८५॥

tato 'nyābhiś ca devībhir etad evānumoditam
sātrājitī paraṁ māna-gehaṁ tad-asahāviśat

Later on, other queens such as Śrī Jāmbavatī also gave approval of the words of Śrī Rukmiṇī-devī. Nevertheless, the daughter of Satrājit, Śrī Satyabhāmā-devī, being unable to tolerate this, went off to her quarters of jealous anger (māna-gṛha).

DIG-DARŚINĪ-ṬĪKĀ: Śrī Jāmbavatī and other queens approved of the words of Śrī Rukmiṇī-devī by shouting out "*sādhu, sādhu*" (well done, excellent). Only the daughter of Satrājit, Śrī Satyabhāmā-devī, being unable to tolerate the sentiments of Śrī Rukmiṇī towards the *vraja-vāsis*, strode off to the quarters where jealous anger (*māna-gṛha*) is permissable.

TEXT 86

श्रीपरीक्षिदुवाच—
श्रीमद्गोपीजन-प्राणनाथः सक्रोधमादिशत्।
सा समानीयतामत्र मूर्खराजसुता द्रुतम्॥ ८६॥

śrī-parīkṣid uvāca—
śrīmad-gopī-jana-prāṇa-nāthaḥ sa-krodham ādiśat
sā samānīyatām atra mūrkha-rāja-sutā drutam

Śrī Parīkṣit Mahārāja said: Hearing the words of Śrī Uddhava, the blessed Lord and life of the gopīs angrily demanded to quickly bring the daughter of that most foolish Satrājit, Satyabhāmā, there.

DIG-DARŚINĪ-ṬĪKĀ: *Śrīman* means one possessed of the wealth of topmost *prema* (*parama-prema*) or beautiful in every way. *Prāṇa-nātha* means the life and soul of the *gopīs*, that is, the Lord of the lives of Śrī Rādhā and the other *gopīs*, or that selfsame Śrī Kṛṣṇa who is the most beloved of the *gopīs*, Śrī Rādhā.

Thus, Śrī Kṛṣṇa, who was unable to tolerate the envy of the *gopīs*, angrily ordered, "Bring the daughter of that most foolish Satrājit here." The intention of addressing him as "most foolish" (*mahā-mūḍha*) is that this same foolish King Satrājit wrongly accused Śrī Bhagavān when someone absconded with the Syamantaka jewel. Therefore, He angrily said, "Bring the daughter of that most foolish Satrājit." In other words, being the daughter of that most foolish person, Satrajīt, she

also possessed qualities similar to Satrājit. Speaking in such a way, He rebuked Śrī Satyabhāmā-devī.

TEXT 87—88

श्रेष्ठा विदग्धा स्वभिमानसेवा–चातुर्यतो नन्दयितुं प्रवृत्ता।
गोपालनारी–रतिलम्पटं तं, भर्त्तारमत्यन्तविदग्धताढ्यम्॥ ८७॥
दासीभ्यस्तादृशीमाज्ञां तस्याकर्ण्य विचक्षणा।
उत्थाय मार्जयन्त्यङ्गं त्वरया तत्र सागता॥ ८८॥

śreṣṭhā vidagdhāsv abhimāna-sevā-
cāturyato nandayituṁ pravṛttā
gopāla-nārī-rati-lampataṁ taṁ,
bhartāram atyanta-vidagdhatāḍhyam (87)
dāsībhyas tādṛśīm ājñāṁ tasyākarṇya vicakṣaṇā
utthāya mārjayanty aṅgaṁ tvarayā tatra sāgatā (88)

Śrī Satyabhāmā-devī was the most expert of artistic, beautiful women, so she began to please her husband, the crest-jewel of expert, witty persons who ardently desire amorous sports with the gopīs, by cunningly displaying her wrath in the name of service. Nevertheless, when she heard the order of Śrī Kṛṣṇa from the lips of the maidservants, she gave up her earthen bed (bhūmi-sāyyā), cleansed her body, and quickly approached her Lord.

DIG-DARŚINĪ-ṬĪKĀ: If someone says Śrīmatī Satyabhāmā-devī is the most beloved of Śrī Kṛṣṇa, then why did she behave in such a manner that was contrary to the desire of Śrī Kṛṣṇa? Actually, Śrī Satyabhāmā-devī is the most beloved of Śrī Kṛṣṇa; nevertheless, Śrī Kṛṣṇa who is *nāgara-śekhara* (topmost enjoyer of damsels) broke the *māna* of *māninī* by describing the excellent *prema* of His beloved devotees. On the contrary, Śrī Satyabhāmā-devī became intent on performing her *māna-sevā* (sulky service) for securing the happiness of Śrī Kṛṣṇa; therefore, she is addressed as the best of artistic, clever women (*vidagdha ramaṇīs*). In other words, she attempted to please her husband who is the crest jewel of clever persons (*vidagdha-śiromaṇi*), through the cunning service of observing passionate wrath by becoming *māninī*, that is, a woman possessed of jealous wrath. Especially, Satyabhāmā-devī, upon hearing the irate order of her husband to 'quickly, bring Satyabhāmā here' from the mouths of

her maidservants, gave up her earthen bed (*bhūmi-sāyyā*) at once and brushing off her limbs, promptly appeared before her husband. The previous verse revealed the purpose of her sulkiness.

How can the Lord be pleased if you say that in breaking the innate *māna* of women there is a decline in propriety? Therefore, he says that Śrī Kṛṣṇa is extremely clever and being the crest jewel of all cunning persons, becomes pleased in breaking the *māna* of sulky women. Because Śrī Kṛṣṇa is eager to have amorous pastimes with the *gopīs* such as Śrī Candrāvalī, that is, the matured fruit of loving dedication is His amorous pastimes, He is a great connoisseur of amorous affairs. In this way, this most cunning person, Śrī Kṛṣṇa, gains immense joy and shrewdness in breaking the *māna* of these women. Śrī Kṛṣṇa experiences this just to reveal this matter only, as this is the present subject understandably. Moreover, this Śrī Satyabhāmā-devī is also very clever, that is, she is aware of the timing of *māna*; therefore, as soon as she heard the order of Śrī Kṛṣṇa she gave up lying upon the earth and soon approached her husband while brushing off her body. The previous *śloka* explained her intent of becoming *māninī*, one who is capable of employing jealous wrath.

If you remark that how could the Lord be pleased when His pride and honor (*maryādā*) is diminished by breaking the jealous anger of women, so he says Śrī Kṛṣṇa is full of wonderful cleverness (*vidagdhatā*). He becomes extremely happy in breaking the *māna* of sulky women endowed with loving attachment (*prema-niṣṭhā*), being the crest-jewel of cunning fellows. The reason for this is that Śrī Kṛṣṇa is expertly *rasika* in the matter of intimate transactions, which is the mature perfection of attachment, the topmost loving determination (*parama-prema niṣṭhā*) of the cowherd damsels such as Śrī Candrāvalī.

In such a way, Śrī Kṛṣṇa uses His topmost expertise, rather His most expert experiencial happiness to break the *māna* of women—these topics are noteworthy for further discussion. Śrī Satybhāmā-devī is also extremely experienced (*vicakṣaṇā*). She knows the timing of *māna*. Therefore, as soon as she heard the order of Śrī Kṛṣṇa, she gave up her earthen bed and approached her husband while wiping off her limbs, brushing the dust off her body due to lying on the ground.

TEXT 89

स्तम्भेऽन्तर्धाप्य देहं स्वं स्थिता लज्जाभयान्विता।
संलक्ष्य प्रभुणा प्रोक्ता संरम्भावेशतः स्फुटम्॥ ८९॥

stambhe 'ntardhāpya dehaṁ svaṁ sthitā lajjā-bhayānvitā
saṁlakṣya prabhuṇā proktā saṁrambhāveśataḥ spuṭam

She became ashamed by becoming sulky untimely and fearful due to the anger of Bhagavān. Therefore, she hid herself behind a pillar; however, Śrī Kṛṣṇa, sensing her arrival from such things as the fragrance of her body, began to speak frankly with anger.

DIG-DARŚINĪ-ṬĪKĀ: Although Śrī Satyabhāmā stood hidden behind a pillar, Śrī Kṛṣṇa, after sensing her arrival by such characteristics as her bodily fragrance, began to speak angrily and frankly. Why did Śrī Satyabhāmā remain hidden? Out of embarrassment, being ashamed of displeasing Bhagavān by her sulky anger in an untimely fashion, and fear (*lajja-bhayānvitā*), that is, fear of Bhagavān's anger—this is understandably so.

TEXT 90—91

श्रीभगवानुवाच—
अरे सात्राजिति क्षीणचित्ते मानो यथा त्वया।
क्रियते रुक्मिणीप्राप्तपारिजातादिहेतुकः॥ ९०॥
तथा व्रजजनेष्वस्मन्निर्भरप्रणयादपि।
अवरे किं न जानासि मां तदिच्छानुसारिणम्॥ ९१॥

śrī-bhagavān uvāca—
are sātrājiti kṣīṇa-citte māno yathā tvayā
kriyate rukmiṇī-prāpta-pārijātādi-hetukaḥ (90)
tathā vraja-janeṣv asman-nirbhara-praṇayād api
avare kiṁ na jānāsi māṁ tad-icchānusāriṇam (91)

Śrī Bhagavān said: O feeble-minded Sātrājitī (daughter of Satrājit), you exhibited sulky anger in the past when Rukmiṇī received the Pārijāta flower! Today, are you also displaying that same māna upon seeing our topmost prema towards the vraja-vāsis? O shallow woman, I am subordinate to the desires of the vraja-vāsīs! Are you not aware of this?

DIG-DARŚINĪ-ṬĪKĀ: "O foolish daughter of Satrājit! O feeble-minded woman! (an angry evocative) You displayed *māna* in the past when Rukmiṇī received the Pārijāta flower, that is, you displayed *māna* when I gave the Pārijāta flower brought from *svarga* by Śrī Nārada to Rukmiṇī. Now, seeing the residents of Vraja such as Śrī Rādhikā to be the topmost recipients of our *prema*, are you now displaying that same *māna*?"

Here, the intent of using the plural pronoun *asman* (our) is that, all residents of Vraja such as Śrī Bālarāma and Śrī Rohiṇī have the highest *prema*. On the other hand, such a recitation is due to having more *prema* towards them than our own lives. *Avare* indicates "insignificant," and in the vocative signifies excessive anger: "I perform all activities according to the desires of the *vraja-vāsīs* only! Are you not aware of this?"

TEXT 92

कृते सर्व–परित्यागे तैर्भद्रं यदि मन्यते।
शपे तेऽस्मिन् क्षणे सत्यं तथैव क्रियते मया॥ ९२॥

kṛte sarva-parityāge tair bhadraṁ yadi manyate
śape te 'smin kṣaṇe satyaṁ tathaiva kriyate mayā

If the Vraja-vāsīs thought their good fortune would come by My abandoning all of you, then I swear that I would do it at this very moment.

DIG-DARŚINĪ-ṬĪKĀ: "I just follow the orders of the *vraja-vāsīs*." This is the explanation given in the verse beginning with *kṛte*.

"The *vraja-vāsīs* do not consider it beneficial for them that I abandon all possessions, namely, all of you, including your sons and so forth. However, if they consider this their good fortune, then I am ready to do so at this very moment. This is a fact, so I can accept such a vow for them."

These words express the *prema* of Śrī Kṛṣṇa towards Śrī Satyabhāmā-devī, simply because of such a personage taking a vow in the name of his most beloved (*parama-priya*).

TEXT 93

स्तुवता ब्रह्मणोक्तं यद्वृद्धवाक्यं न तन्मृषा।
तेषां प्रत्युपकारेऽहमशक्तोऽतो महात्रृणी॥ ९३॥

stuvatā brahmaṇoktaṁ yad vṛddha-vākyaṁ na tan mṛṣā
teṣāṁ pratyupakāre 'ham aśakto 'to mahā-ṛṇī

What Śrī Brahmā said while offering prayers cannot be a falsehood. His words are authoritative. Truthfully, I can never repay the goodwill of the vraja-vāsīs; I am a great debtor to them.

DIG-DARŚINĪ-ṬĪKĀ: If the question arises again that, why do You not perform activities that are dear to the *vraja-vāsīs*? What is not possible to do by your potency? With this purpose He recites the verse *stuvatā* and so on.

What Brahmājī said while offering prayers cannot be a falsehood because his words are *prāmāṇika*, authentic Vedic proof. What did Śrī Brahmā say? I am explaining; please listen.

"Though I am *parameśvara*, the Supreme Lord (Śrī Kṛṣṇa), I am unable to repay the favors of the *vraja-vāsīs*. Thus, I am a great debtor to them, namely, being a great debtor, how much am I completely controlled by them? Therefore, I am not even slightly able to repay them—this desire always worries Me."

The word *stuvatā* in the original verse implies glorification describing the topmost excellence of Śrī Kṛṣṇa. The import of this prayer is this (*Bhāg.* 10.14.35):

eṣāṁ ghoṣa-nivāsināṁ uta bhavān kiṁ deva rāteti naś
ceto viśva-phalāt phalaṁ tvad-aparaṁ kutrāpy ayan muhyati
sad-veṣād iva pūtanāpi sa-kulā tvām eva devāpitā
yad-dhāmārtha-suhṛt-priyātma-tanaya-prāṇāśayās tvat-kṛte

"O Lord, You are the essence of all results! What greater result other than Your own self can You grant these *vraja-vāsīs*? Our minds are incapable of conceiving this. Their minds have no attraction other than You! You are *sarva-phala-maya*, the embodiment of all results. Nevertheless, simply by imitating the dress of Your devotee, Putānā obtained You along with her family. You alone are the home, the wealth, the friend, beloved, the son, and the life and soul of these *vraja-vāsīs* who are the topmost devotees. All their possessions are Yours. Therefore, what greater fruits can You bestow?"

Later, there will be a more detailed meaning.

TEXT 94

यदि च प्रीतये तेषां तत्र यामि वसामि च।
तथापि किमपि स्वास्थ्यं भाव्यं नालोचयाम्यहम्॥ ९४॥

yadi ca prītaye teṣāṁ tatra yāmi vasāmi ca
tathāpi kim api svāsthyaṁ bhāvyaṁ nālocayāmy aham

Even if I went and resided in Vraja out of love for them, it still would not be to their welfare or satisfaction.

DIG-DARŚINĪ-ṬĪKĀ: If said, would they not be satisfied if I simply stayed in Vraja? He narrates five verses beginning with *yadi* to refute this.

"Even if I go to Vraja, they will not become happy simply by going there. Moreover, I may reside there, but because of this apprehension, I still cannot scrutinizingly decide whether they would be satisfied, that is, whether the distress generated out of separation from Me is removable or not."

TEXT 95

मदीक्षणादेव विगाढ़भावोदयेन, लब्धा विकला विमोहम्।
न दैहिकं किञ्चन ते न देहं, विदुर्न चात्मानमहो किमन्यत्॥ ९५॥

mad-īkṣaṇād eva vigāḍha-bhāvo-dayena,
labdhā vikalā vimoham
na daihikaṁ kiñcana te na dehaṁ,
vidur na cātmānam aho kim anyat

Simply by My darśana, they became helpless and bewildered due to the upheaval of deep feelings within them, and thus forgot all about gross body necessities. Moreover, they could not even recognize their own selves in that state, what to speak of any other matters.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Kṛṣṇa explains, beginning with the verse *mad-īkṣaṇād* the reasons why their distress would not go away despite His going to Vraja. Simply seeing Me, their distress generated by My separation does not go away, because simply by seeing Me, deep *bhāvas* arise in them. Because of that, they become anxious by divine transformations *(sattvika vikaras)* such as sweating and trembling,

along with *parama sambhrama*, deep awe and reverence. Moreover, at the end they became especially bewildered. *Moha*, the bewilderment of the *gopīs* from love of Śrī Kṛṣṇa, is not like the inferior bewilderment of the yogīs or mystics. Because the unwavering trance of the yogīs (*nirvikalpa samādhi*) culminates in voidism in every respect, and the bewilderment of the *gopas* and *gopīs* is not distressful like that of materialistic people, but rather produced by a transformation of love (*prema-vikara*). Therefore, even in that state of *moha*, they have an awakening of love from within (*sphūrti*) for Śrī Bhagavān and His associates.

Here the word *te* addresses all the residents of Vraja such as *gopas*, *gopīs* and others. Otherwise, only the *gopīs* are addressed, and because they are women, their names are most confidential; therefore, (despite not taking the name open) only the word *te* (all of them) is used to describe it. However, they forget all matters about basic bodily necessities (*deha-daihika*) in that state of bewilderment. Here daihika or "bodily necessities" means husbands, sons and so forth, and activities connected with the body such as bathing and eating. Just to indicate this subject, He uses the vocative *aho*, expressing astonishment and distress. "*Aho*, in that state they even forget about themselves! Therefore, they know nothing about the external body pertaining to such matters as these mundane or celestial worlds. In other words, not knowing anything of this world, what more can we say about this topic? Because they have no external consciousness, I am unable to make them content outwardly. Simply seeing Me, due to the rising of divine *prema*, they become agitated and unconscious. Therefore, I do not go to Vraja nor do I reside there; that is, it is better not to go there as I am opposed to seeing their wretched condition, this is My opinion."

TEXT 96

दृष्टेऽपि शाम्येन्मयि तत्र दुःखं, विच्छेदचिन्ताकुलितात्मनां वै।
हर्षाय तेषां क्रियते विधिर्यो, दुःखं स सद्यो द्विगुणीकरोति॥ ९६॥

dṛṣte 'pi śāmyen mayi tan na duḥkhaṁ,
viccheda-cintākulitātmanāṁ vai
harṣāya teṣāṁ kṛiyate vidhir yo,
duḥkhaṁ sa sadyo dvī-guṇī-karoti

Therefore, in spite of seeing me, their distress of separation can never go away. Even if I perform sweet, playful pastimes with them for their pleasure, still they would become anxious of impending separation. Such enjoyable pastimes only double their distress.

DIG-DARŚINĪ-ṬĪKĀ: If said that truly by the delusion of divine love (*prema-moha*), they were not aware of anything else, still by having a momentary vision (*sphūrti*) of Bhagavān and His eternal associates inside their hearts, they also had His external *darśana*. When such deep sentiments arose, they naturally had *darśana* of Bhagavān.

For this reason, although there was a *sphūrti* of Bhagavān in Dhruva's heart who was absorbed in meditation on Bhagavān, still he did not have the direct *darśana* of Bhagavān externally due to a want of such intense *prema*. Bhagavān simply displayed His mercy by giving him *darśana*. As a result, Bhagavān made the form that appeared in the heart of Śrī Dhruva disappear; afterwards, Dhruva immediately opened his eyes and had *darśana* of that very form of Bhagavān that he had seen within his heart.

The Fourth Canto (*Bhāg.* 4.9.2) narrates this incident:

> *sa vai dhiyā yoga-vipāka-tīvrayā*
> *hṛt-padma-kośe sphuritaṁ taḍit-prabham*
> *tirohitaṁ sahasaivopalakṣya*
> *bahiḥ-sthitaṁ tad-avasthaṁ dadarśa*

> By intense *dhyāna-yoga* the mind of Śrī Dhruva became fixed, therefore the brilliant form of Bhagavān, adorned like lightning, was exhibited in the lotus of his heart. However, Bhagavān made His own form disappear from his heart, then due to its sudden disappearance, his meditation broke and Dhruva opened his eyes and had *darśana* of that very same form of Bhagavān he had seen within his heart.

Therefore, this direct vision (*sākṣād darśana*) of Bhagavān is the greatest result comparable to all other goals. So, only after achieving your direct *darśana* is it possible for the *vraja-vāsīs* to become content.

Although this is true, the person who is especially distressed due to separation cannot be content simply by having *darśana*. In other words, due to the fear of future separation, more distress may appear in that person. To explain this He narrates the *śloka* beginning with *dṛṣṭe 'pi*.

"In spite of seeing me, their distress from separation will not go away." The reason for this is—to remain always agitated due to the anxiety of separation is the natural disposition of the *vraja-vāsīs*. Just as when all the constituent elements in the body (*dhātus*) become weak after fasting for many days, a hungry person cannot become vigorous simply by obtaining food, in other words, he cannot become free from the pain born of hunger. Although, simply by partaking food, his hunger mitigates and he becomes healthy, but this does not happen right away—after consuming regularly, the unwholesome condition of many days recedes. Similarly, the distress of the *vraja-vāsīs* caused by My extended separation is not removable simply by having My *darśana*. If I perform sweet pastimes with them for a long time, only then can I remove their distress. Thus, it is inevitable to execute such pastimes, but now I am busy performing many other kinds of duties, so I shall not be able to comfort or satisfy them by going to Vraja to stay and perform such pastimes for any extended period.

On the other hand, to remain stressed by the anxiety of future separation is their nature, so due to such nature of the *vraja-vāsīs*, they will never be satisfied, even by *sāksād darśana*—this is my experience and recollection. Here, in the original *śloka*, the meaning of the word *vai* is related to remembrance, therefore you should also try to remember to see whether my experience is true or not. Regarding this topic, the words of the *mahiṣīs* or queens devoted to their water-sports, are proof at the end of the Tenth Canto?" (*Bhāg.* 10.90.15) as follows:

kurari vilapasi tvaṁ vīta-nidrā na śeṣe,
svapiti jagati rātryām īśvaro gupta-bodhaḥ
vayam iva sakhi kaccid gāḍha-nirviddha-cetā,
nalina-nayana-hāsodāra-līlekṣitena

"O friendly *kurari* (osprey bird), now is nighttime and Bhagavān Śrī Kṛṣṇa is fast asleep. You are wide-awake, unable to sleep, but you are disturbing the sleep of Bhagavān by your weeping—this is not right. Or else, is your heart seriously wounded like ours by seeing the magnificent pastimes of lotus-eyed Śrī Kṛṣṇa and the arrows of His sweet and smiling sidelong glances? Alas *sakhī*, you are not closing your eyes at nighttime, unable to have *darśana* of your lover, instead you are weeping pitifully. Otherwise, assuming

the mood of a maidservant (*dāsī-bhāva*), are you longing to wear the garland that served the lotus feet of Acyuta on your braided hair like us?"

In this way, in ten verses (*mahiṣī-gīta*) Śrī Śukadeva Gosvāmī described their activities of *prema*. However, not all these words are by the *mahiṣīs* at the time of separation, since during the daytime the *mahiṣīs* who were absorbed in water-sports with Śrī Kṛṣṇa, an intense *anurāga* in their *sphūrti* of separation, a *prema-vaicitrya*, appeared even in their meeting, a *sphūrti* of delusion arising from separation during meeting. The import is that while Śrī Kṛṣṇa sported in the water with the *mahiṣīs*, He stole the minds of the *mahiṣīs* by His pretense of going and coming, conversations, sweet smiling, teasing glances and embracing.

After describing up to here, Śrī Śukadeva Gosvāmī said (*Bhāg.* 10.90.14):

ūcur mukundaika-dhiyo, gira unmatta-vaj jaḍam
cintayantyo 'ravindākṣaṁ tāni me gadataḥ śṛṇu

"The *mahiṣīs*, whose intelligence were exclusively in Śrī Mukunda, became stunned and silent like sages who attained *samādhi*, and then, reiterating words they had spoken, became inattentive like a mad person in meditation on Śrī Kṛṣṇa—please hear."

Thereupon, they spoke these words of divine madness, which touch upon the separation mood in the said ten verses beginning with *kurari*.

If you say that You are the crest jewel of expert persons (*parama-vidagdha-śekhara*), full of unlimited potency, then You may sport in such a way for the *vraja-vāsīs* to be happy. In other words, they do not feel the stress of separation even at the time of separation. Therefore, He speaks the line beginning with *harṣāya*. If I perform sweet, playful pastimes for the pleasure of the *vraja-vāsīs*, then their distress shall immediately increase twice. How much more can I elaborate on this topic? Particularly, their distress shall double at the time of pastimes with me, and later it shall increase even more than that, what is there to doubt? Just as by cooling down extremely hot oil, you splash in some water, then the temperature of the fire, instead of decreasing, increases even higher, similarly, their distress of separation is not removable

even by My direct *darśana*; on the contrary, it would increase even further. The import of this is that, the *vraja-vāsīs* think, "O how will we be able to tolerate this separation from Śrī Kṛṣṇa?"

On the contrary, despite My staying a long time, due to the rising distress of separation due to their anxiety of "Where has Kṛṣṇa gone now?"—their distress increases even more, despite My sweet, sportive pastimes. In this way, pastimes performed by me, seem hot like fire to them. In other words, just as the sweltering nature of fire is not removable in any way; similarly, although I may give them special mercy due to their nature, in no way shall I be able to mitigate their distress of separation. Therefore, this alone proves their greatest glories.

Although supreme sweetness just suitable to the nature of their object arises in their hearts by the direct embraces of Śrī Nanda-nandana, the embodiment of sweet, concentrated bliss, still the *gopīs* are the utmost recipient of that supreme mercy of *prema*, imbued with the ultimate limits of utmost happiness. Only the *gopīs* manifest the topmost glories of that special *prema* generated from separation from Śrī Kṛṣṇa. Although all the devotees of Bhagavān manifest the mood of separation in absence of receiving Bhagavān's association, yet the separation and stress like the *vraja-vāsīs* does not completely arise in other devotees due to the want of such love; therefore, they do not receive that supreme bliss. That *prema* is only acheivable by the great mercy of Śrī Kṛṣṇa, by beholding Him and so forth. This is the general overview of these thoughts. In this way, the import is—neither do I reside in Vraja, nor dare I go there, since I am unable to tolerate seeing such perplexity in love (*vyakulatā*) due to their manifestation of intense helplessness in *prema*.

TEXT 97

अदृश्यमाने च मयि प्रदीप्त, वियोगवह्नेर्विकलाः कदाचित्।
मृता इवोन्मादहताः कदाचिद्,–विचित्रभावं मधुरं भजन्ते॥ ९७॥

adṛśyamāne ca mayi pradīpta,
viyoga-vahner vikalāḥ kadācit
mṛtā ivonmāda-hatāḥ kadācid, —
vicitra-bhāvaṁ madhuraṁ bhajante

Not having My darśana, sometimes they become restless by the blazing fire of separation. Sometimes they become almost lifeless

and take refuge of the many sweet moods of multifaceted, maddened states.

DIG-DARŚINĪ-ṬĪKĀ: If the question arises that, nonetheless, it is completely unreasonable to abandon them and reside here, because the defect of ingratitude shall arise by doing so; therefore, the two verses beginning with *adṛśyamāne* are the replies given to this.

"When they do have My *darśana*, the blazing fire arising from My separation is more sharply stressful than the actual blazing fire. On the other hand, the blazing fire of separation stresses them and sometimes they become nearly lifeless, namely, sometimes out of extreme bewilderment almost lifeless, exhibiting no external activities, and sometimes subordinated by *sāttvika-bhāva*s such as *unmāda* while performing multifaceted, ecstatic pastimes." By its emphatic context, the word te indicates only the residents of Vraja.

TEXT 98

तमिस्रपुञ्जादि यदेव किञ्चिन्,–मदीयवर्णोपममीक्ष्यते तैः।
सचुम्बनं तत् परिरभ्यते मद्धिया, परं तत् क्व नु वर्णनीयम्॥ ९८॥

tamisra-puñjādi yad eva kiñcin, —
madīya-varṇopamam īkṣyate taiḥ
sa-cumbanaṁ tat parirabhyate mad-dhiyā,
paraṁ tat kva nu varṇanīyam

Upon seeing a mass of dense dark clouds as well as a Tamāla tree, or anything resembling my bodily complexion of syāma, the vraja-vāsīs caress and embrace it, considering them my actual form. To whom can I relate all of this?

DIG-DARŚINĪ-ṬĪKĀ: He is mentioning the activities of the *vraja-vāsīs* under the influence of *sāttvika bhāvas* in this verse beginning with *tamisra* (darkness).

"When the residents of Vraja, especially the *gopīs*, see anything that resembles my complexion, namely, an extremely charming, blackish complexion such as a dense dark cloud, a Tamala tree, and so forth, they consider that same object to be my actual form and begin to kiss and embrace it. Alas, this is a matter of great wonder! To whom shall I recount such activities, namely, their activities of imitating My pastimes? On the other hand, these incidences are not suitable

for everyone, because not everybody has become qualified to hear these pastimes. Rather, all of them will receive a similar unhappiness by describing them; factually, these pastimes are not describable. Therefore, by residing in Vraja also, I shall not be able to remove their distress of impending separation by increasing their happiness. In this way, at present, during separation, they sometimes experience the happiness of meeting by full audience with me. Will they receive an even greater happiness than this if I reside in Vraja? Namely, I shall not be able to return their favors despite residing in Vraja."

Therefore, by the previous consideration, it especially proves that Bhagavān is greatly indebted to them. In this way, Śrī Kṛṣṇa expressed His concern of incompetence, having refuted the fault of being ungrateful (*akṛtajñatā*).

TEXT 99

अतएव मया स्वस्य स्थितिमप्यस्थितेः समाम्।
दृष्ट्वा न गम्यते तत्र शृण्वर्थं युष्मदुद्वहे॥ ९९॥

ataeva mayā svasya sthitim apy asthiteḥ samām
dṛṣṭvā na gamyate tatra śṛṇv arthaṁ yuṣmad-udvahe

Therefore, I do not go to Vraja, considering it the same whether I reside or do not reside there. Nevertheless, I have married all of you. I am explaining the reason for doing so—please listen.

DIG-DARŚINĪ-ṬĪKĀ: "Therefore, I do not go to Vraja, considering it the same whether I do or do not reside there." In other words, although I do not go there in my directly perceived form (*pratyakṣa-rūpa*), it is a well-known fact that I eternally reside in Vraja (*aprakaṭa-bhāva*). I have said before that even if I go and stay in Vraja there out of love for them, still they would not become content because simply by having My *darśana* they always become overwhelmed with confounding moods of *prema*. Seeing this, even I vanish from that place, yet still they become restless. All the same, I cannot make them content or satisfy them in any way; I am always bound to remain busy to make them happy. Consequently, such phrases as *evaṁ mahā-ṛṇī*, "I am a great debtor to them" (verse 93), *mad-īkṣaṇād eva*, "simply by My *darśana*" (verse 95), and *harṣāya teṣāṁ kṛyate vidhīr yaḥ*, "perform sweet pastimes for the satisfaction of the *vraja-vāsīs*" (verse 96) indicate

that Bhagavān goes to Vraja, always resides and enjoys pastimes to bestow constant bliss upon the *vraja-vāsīs*.

Regarding Śrī Kṛṣṇa's going to Hastināpura and Mathurā *maṇḍala*, the prayer of the Dvārakā residents is proof, *kurūn madhūn vātha suhṛd-didṛkṣayā*: "...whenever You go away to Mathurā, Vṛndāvana or Hastināpura to meet Your dear friends." (*Bhāg.* 1.11.9)

Similarly, the Kaurava women also mentioned Śrī Kṛṣṇa's eternal residence in Vraja using the present tense, *aho alaṁ ślāghyatamaṁ, yadoḥ kulam aho alaṁ, puṇyatamaṁ madhorvanam*: "Alas, how fortunate is the Yadu dynasty in which that Supreme Person, Śripati, appeared, and moreover, Śrī Vṛndāvana even greater fortunate. By the touch of the sanctified footdust of Śrī Kṛṣṇa, that place has become the most glorious. Furthermore, there is no limit to the glories of Dvārakā—the earth becoming glorious by holding it upon her own chest." (*Bhāg.* 1.10.26)

In the Tenth Canto also the women of Mathurā mention, *puṇyā bata vraja-bhuvaḥ iti*: "How pious is the land of Vraja! The Original Personality whose lotus feet are worshipped by Śiva and Lakṣmī assumed the human form in a hidden way, adorning an attractive garland of forest flowers, while playing on a flute, and always performing His pastimes here." (*Bhāg.* 10.44.13) From this evidence, due to the eternal pastimes of Śrī Kṛṣṇa in Vraja and so on, the highest glories of Vraja are verifiable, and in the *Uttara-khaṇḍa* of the *Padma Purāṇa*, in a conversation between Śrī Śiva and Pārvatī, a clear description of the account of Bhagavān's arrival in Vraja appears. In the second part of this book, at the end of the description of the glories of Goloka, Bhagavān's eternal sporting pastimes in Gokula will be verified and conclusive.

Therefore, Śrī Kṛṣṇa did not distinctly establish or express the account of going back to Vraja here, being so near to the queens such as Śrī Satyabhāmā. For this reason, there is apprehension that their minds may become extremely distressed, and Śrī Kṛṣṇa would become unhappy to see them distressed, because He cannot tolerate anyone's distress. If the question arises, then why did He marry us? Anticipating this sort of question, He says, "Why I married all of you? I am explaining the reason for it, so please listen."

TEXT 100

तासामभावे पूर्वं मे वसतो मथुरापुरे।
विवाहकरणे काचिदिच्छाप्यासीन्न मानिनि॥ १०० ॥

tāsām abhāve pūrvaṁ me vasato mathurā-pure
vivāha-karaṇe kācid icchāpy āsīn na mānini

O Proud and haughty woman, while separated from the gopīs, I was staying in Mathurā. While there, I had no desire whatsoever to marry.

DIG-DARŚINĪ-ṬĪKĀ: He explains His reasons for marrying in six verses beginning with *tāsām* (from the *gopīs*). While staying in Mathurā, in separation from Śrī Rādhikā and the other *gopīs*, He did not have any desire to marry. Now, upon accepting the *mahiṣīs* as wives, He addresses Śrī Satyabhāmā with "O Proud and haughty woman (*ayi mānini*)" because of His own enthralled attention towards Śrī Satyabhāmā-devī, or rather, while describing it, the propriety of the moment demanded such an incident to happen.

TEXT 101—102

मदनाप्त्या तु रुक्मिण्या वाञ्छन्त्याः प्राणमोचनम्।
श्रुत्वास्या विप्रवदनादार्तिविज्ञप्तिपत्रिकाम्॥ १०१ ॥
महादुष्टनृपश्रेणिदर्पं संहरता मया।
पाणिर्गृहीतः संग्रामे हृत्वा राज्ञां प्रपश्यताम्॥ १०२ ॥

mad-anāptyā tu rukmiṇyā vāñchantyāḥ prāṇa-mocanam
śrutvāsyā vipra-vadanād ārti-vijñapti-patrikām (101)
mahā-duṣṭa-nṛpa-śreṇi-darpaṁ saṁharatā mayā
pāṇir gṛhītaḥ saṅgrāme hṛtvā rājñāṁ prapaśyatām (102)

Śrī Rukmiṇī-devī had taken a vow to give up her life if she did not get Me; therefore, she sent me news via a letter of distress. After hearing the news from the lips of the brāhmaṇa who brought the letter, I smashed the false pride of those wicked kings, abducted Śrī Rukmiṇī right in front of those besieged kings and accepted her hand in marriage.

DIG-DARŚINĪ-ṬĪKĀ: Very well then, if You had no desire to marry, why did You abduct the daughter of Bhīṣmaka with such great concern in

the *svayamvara* ceremony and accept her hand in betrothal? He is reconciling this doubt in the two verses beginning with *mad-anāptyā* (without getting Me).

Śrī Rukmiṇī had taken the vow to give up her life if she did not obtain Me. Here, from *mad-anāptya* comes *madana* (*madana-aptyā*), that is, Rukmiṇī acquired some *kāma-vega* or impetuous desire and had taken a vow to give up her life if she did not obtain me (in a joking manner).

Śrī Rukmiṇī mentions this at the end of her dispatched letter in the Tenth Canto (*Bhāg.* 10.52.43):

> *yarhy ambujākṣa na labheya bhavat-prasādaṁ*
> *jahyām asūn vrata-kṛśān śata-janmabhiḥ syāt*

> "O lotus-eyed One, if I cannot obtain Your indispensable mercy despite performing intense austerities for hundreds of lifetimes, then I shall give up my life-airs by performing austerities that emaciate my body."

Then despondently she added something more (*Bhāg.* 10.52.43):

> *śrutvā guṇān bhuvana-sundara śṛṇvatāṁ te*
> *nirviśya karṇa-vivarair harato 'ṅga-tāpam*
> *rūpaṁ dṛśāṁ dṛśimatām akhilārtha-lābhaṁ*
> *tvayy acyutāviśati cittam apatrapaṁ me*

> "O beauty of the world, O Acyuta! My mind has become shamelessly attached after hearing of all your qualities, which pierces the ears of your audience and removes their distress, and to that form of yours upon seeing which spectators receive all kinds of fruitful results…"

In this pathetic way, she recounted her condition. Upon receiving that letter sent through the son of a priest and hearing the information in the letter from his mouth, I abducted Rukmiṇī and married her. She is present before Me, so do not consider the account spoken by Me to be false. This is the import of the word *asyā* (of her).

After hearing the account written in the aforesaid letter, I abducted Śrī Rukmiṇī-devī in front of the besieged kings to crush the false pride of such kings as Jarāsandha and Śiśupāla. *Darpaṁ saṁharatā* means to crush their false pride, and *rājñā prapaśyatām* means by

disrespecting those kings. In other words, I married her by bringing her to Dvārakā from Kuṇḍinapura by forcibly abducting her right in front of everyone, in the war fought by Rukmī and other enemies. In this way, I married her, pressed hard by the approach of inevitable duty, not by My own sweet will.

TEXT 103

अस्याः सन्दर्शनात्तासामाधिक्येन स्मृतेर्भवात्।
महाशोकार्त्तिजनकात् परमाकुलतामगाम्॥ १०३॥

asyāḥ sandarśanāt tāsām ādhikyena smṛter bhavāt
mahā-śokārti-janakāt paramākulatām agām

Nevertheless, by directly seeing Śrī Rukmiṇī, My remembrance of the gopīs increased even more and by that recollection, filled with great sorrow and pain, I became exceedingly agitated.

DIG-DARŚINĪ-ṬĪKĀ: If you object that though You had an obligation to marry Śrī Rukmiṇī, still why did You marry all those other princesses? He replies to this in the three verses beginning with *asyā* (of her, Śrī Rukmiṇī).

I became extremely agitated as My remembrance of the *gopīs* increased even further from the sight of Śrī Rukmiṇī. What was the nature of that agitation? It gave rise to great sorrow and pain, namely, Śrī Rukmiṇī had some resemblance with those *gopīs*, so her direct sight reminded Me of them. The increasing distress and sorrow born of that remembrance greatly agitated Me, in other words, although I forgot about the *gopīs* at other times, by the sight of her, My remembrance of them became greatly enhanced.

TEXT 104—106

षोड़शानां सहस्राणां सशतानां मदाप्तये।
कृतकात्यायनीपूजाव्रतानां गोपयोषिताम्॥ १०४॥
निदर्शनादिव स्वीयं किञ्चित् स्वस्थयितुं मनः।
तावत्य एव यूयं वै मयात्रैता विवाहिताः॥ १०५॥
अहो भामिनि जानीहि तत्तन्मम महासुखम्।
महिमापि स मां हित्वा तस्थौ तत्रोचितास्पदे॥ १०६॥

ṣoḍaśānāṁ sahasrāṇāṁ sa-śatānāṁ mad-āptaye
kṛta-kātyāyanī-pūjā-vratānāṁ gopa-yoṣitām (104)

nidarśanād iva svīyaṁ kiñcit svasthayituṁ manaḥ
tāvatya eva yūyaṁ vai mayātraitā vivāhitāḥ (105)
aho bhāmini jānīhi tat tan mama mahā-sukham
mahimāpi sa māṁ hitvā tasthau tatrocitāspade (106)

I noticed all of you here who were eager to obtain Me and who performed the Kātyāyanī-vrata similar to those sixteen thousand, one hundred cowherd girls, therefore I married all of you simply to pacify My mind somewhat by your darśana. Alas, impassioned lady, surely you should understand that all those divine pleasures and glories of Mine have forsakened Me, left behind in Vraja, that place alone being actually fit for those pleasures and glories.

DIG-DARŚINĪ-ṬĪKĀ: There were sixteen thousand, one hundred and eight *gopa-kumārīs* residing in Vraja that had begun the Kātyāyanī-vrata to obtain Me. Although in the *Gopī-tīrtha* section of the Śrī *Mathurā-māhātmya* a description of the *vrata*, dancing, singing and so forth mentions sixteen thousand *gopa-kumārīs*, still in its original verse —*gopyo gāyanti nṛtyanti, sahasrāṇi ca ṣoḍaśa*—by the addition of the conjunctive indeclinable *ca* the number of cowherd girls who performed the Kātyāyanī-vrata suggests more.

Although all the beautiful, young *ramaṇīs* living in Vraja were attached to Śrī Kṛṣṇa, namely, many more *ramaṇīs* than even the above-said number, nonetheless, they chanted (*Bhāg.* 10.22.4):

kātyāyani mahāmāye mahāyoginy adhīśvari
nanda-gopa-sutaṁ devi patiṁ me kuru te nama

"O Kātyāyanī, Mahā-māye, Mahā-yogini, Adhīśvari, O Devi! Please make the son of Māhārāja Nanda our husband! We offer our obeisances unto you."

Thus by chanting this *mantra* with a *saṅkalpa* or vow of great determination, namely, with the desire that Śrī Kṛṣṇa alone should become their husband, with this aspiration only, by offering their minds unto Him with such intense eagerness, they adhered to their vows. All those cowherd girls who followed the Kātyāyanī-vrata were very much devoted; for that reason Śrī Kṛṣṇa is especially glorifying them. 'Seeing their similarity, I married them to appease My mind to a certain degree and thus acknowledge a certain resemblance with all those *gopīs* who started the vow of worshipping Kātyāyanī-devī to

obtain Me as their husband." The suggestion in the term *nidarśanad iva* is that this instance also does not completely apply due to the lack of similarity of those *mahiṣīs* with all the *gopa-kumāris*. Only the quantity is the same, namely, sixteen thousand one hundred and eight; this is the subtlety here.

In such a way, the unaccounted for number of one hundred and eight *mahiṣīs* is celebrated everywhere and is automatically included in the previously mentioned multitude of loving queens. "Alas, impassioned lady (*aho bhāmini*), it is true that I married all of you here, but I did not obtain even a slight bit of happiness by doing so! My happiness and glories have especially left me in separation from those Vraja *gopīs*. In other words, the indescribable glories related to Vraja-bhūmi have also disappeared. Those glories abandoned Me also, having returned to the land of Vraja, their rightful place of residence."

TEXT 107

चित्रातिचित्रै रुचिरैर्विहारै,–रानन्दपाथोधि–तरङ्गमग्नः।
नाज्ञासिषं रात्रिदिनानि तानि, तत्तन्महामोहनलोकसङ्गात्॥ १०७॥

citrāti-citrai rucirair vihārair,
ānanda-pāthodhi-taraṅga-magnaḥ
nājñāsiṣaṁ rātri-dināni tāni,
tat-tan-mahā-mohana-loka-saṅgāt

I could not tell whether it was day or night while immersed in the waves of that blissful ocean of charming, variegated pastimes with those most enchanting residents of Vraja.

DIG-DARŚINĪ-ṬĪKĀ: While mentioning all the joyful and exalted glories of Vraja in six verses beginning with the words *citrāti-citra*, He first describes the great joy experienced Himself in Vraja.

"I was in that 'wondrous and more wondrous' Vraja (*citrāti-citra*), that is, where I could not tell if it was day or night, submerged in the blissful ocean of variegated pastimes that could charm the hearts of the whole world. Rather, at that time I had drowned in the ocean of bliss of that indescribably powerful and enchanting company of the residents of Vraja."

TEXT 108

बाल्यक्रीडाकौतुकेनैव ते ते, दैत्यश्रेष्ठा मारिताः कालियोऽपि।
दुष्टो निर्दम्याशु निःसारितोऽसौ, पाणौ सव्येऽधारि गोवर्द्धनः सः॥१०८॥

bālya-krīḍā-kautukenaiva te te,
daitya-śreṣṭhā māritāḥ kāliyo 'pi
duṣṭo nirdamyāśu niḥsārito 'sau,
pāṇau savye 'dhāri govardhanaḥ saḥ

I killed many big demons in Vraja in playful childhood pastimes. I sent Kāliya far away from Vraja after subduing him and lifted Girirāja Govardhana by the left hand.

DIG-DARŚINĪ-ṬĪKĀ: If the point of view arises again: "Could You have possibly suffered distress due to the labor of slaying those wicked demons in Vraja?" The reply is, "No, I did not receive even the slightest distress by killing all those demons, rather I killed all those great demons only in the playful acts of childhood (*bālya-līlā*). For example, I killed Pūtanā like a doll drawn to one's bosom. The vast body of Pūtanā was as long as six *krośa* (twelve miles long) and hard as a rock. Therefore, this Pūtanā was the best of demons, especially having the personal *svarūpa* of a great demon (*mahā-daitya*) who could assume any form according to her will. She was not a demon like Śalva and others who achieved the status of a human.

"I completely subdued the fearsome, wicked Kāliya in My childhood pastimes, that is, I drove him away from the Yamunā *hṛada* by taking away all his possessions, administering corporal punishment and demolishing his hoods. Moreover, I lifted the huge and massive Girirāja Govardhana by My left hand. Actually, I performed all these activities in sporting childhood pastimes. What to speak of experiencing any kind of fear or distress in all these activities, instead I received great joy."

TEXT 109

तादृक्सन्तोषार्णवेऽहं निमग्नो, येन स्तोत्रं कुर्वतां वन्दनञ्च।
ब्रह्मादीनां भाषणे दर्शने च, मन्वानोऽघं व्यस्मरं देवकृत्यम्॥१०९॥

tādṛk-santoṣārṇave 'haṁ nimagno,
yena stotraṁ kurvatāṁ vandanaṁ ca

brahmādīnāṁ bhāṣaṇe darśane ca,
manvāno 'ghaṁ vyasmaraṁ deva-kṛtyam

While immersed in such an ocean of ecstasy in Vraja, though Brahmā and other demigods offered prayers and glorifications to Me, I neglected all duties to the demigods, considering even their sight and conversation with them bothersome.

DIG-DARŚINĪ-ṬĪKĀ: What was the nature of such happiness in Vraja? Anticipating such a question, He narrates this verse beginning with *tādṛk*. While immersed in such an ocean of bliss in Vraja, though demigods such as Brahmā, Indra and Nārada engaged in glorifying and praising Me, I used to consider their sight and conversation with them to be a bit painful. Therefore, I had forgotten all activities performed on behalf of the demigods, such as the slaying of Kaṁsa.

TEXT 110

रूपेण वेषेण रवामृतेन, वंश्याश्च पूर्वानुदितेन विश्वम्।
सम्मोहितं प्रेमभरेण कृत्स्नं, तिष्ठन्तु दूरे व्रजवासिनस्ते॥ ११० ॥

rūpeṇa veṣeṇa ravāmṛtena,
vaṁśyāś ca pūrvānuditena viśvam
sammohitaṁ prema-bhareṇa kṛtsnaṁ,
tiṣṭhantu dūre vraja-vāsinas te

What to speak of the vraja-vāsīs, I captivated the entire creation of moving and non-moving living entities at that time with prema by My extraordinary beauty, elegant attire and nectarean sound of the flute.

DIG-DARŚINĪ-ṬĪKĀ: Now, in three verses He glorifies the exalted glories of Vraja beginning with *rūpeṇa*. Though it is impossible that the beauty of Śrī Kṛṣṇa may change (or diminish), nevertheless He speaks only out of remorse.

"In Vraja, I enchanted all moving and nonmoving living entities by My unparalleled form adorned with peacock-feathered crown (*mor mukuta*), enchanting dress with its fresh guñja berries, and super sweet, melodious mellows (*ānanda-rasa*) of the nectarean sound of the flute. How unprecedented was that beautiful form? I enchanted the entire universe by beauty never manifest in the world before. How

did I enchant the whole universe? With *prema*, specifically bestowing upon them the transcendental mellows of *prema*, that joyful *prema* not comparable to the happiness of *māyā* or the tranquility of *samādhi*; Rather it was even more nectarean than *brahmānanda*, the bliss of the impersonal *brahman*. Not only the residents of Vraja, namely, the *gopas* and *gopīs* who are expert in constantly tasting nectar with affection, but also the entire world was enchanted by the nectarean sound of the flute and it was naturally so. What more can be said about this matter?"

TEXT 111—112

आकाशयाना विधि-रुद्र-शक्राः, सिद्धाः शशी देवगणास्तथान्ये।
अगावो वृषा वत्सगणा मृगाश्च, वृक्षाः खगा गुल्मलतास्तृणानि॥ १११॥
नद्योऽथ मेघाः सचराः स्थिराश्च, सचेतनाचेतनकाः प्रपञ्चाः।
प्रेमप्रवाहोत्थविकाररुद्धाः, स्वस्वस्वभावात् परिवृत्तिमापुः॥ ११२॥

ākāśa-yānā vidhi-rudra-śakrāḥ,
siddhāḥ śaśī deva-gaṇās tathānye
gāvo vṛṣā vatsa-gaṇā mṛgāś ca,
vṛkṣāḥ khagā gulma-latās tṛṇāni (111)
nadyo 'tha meghāḥ sa-carāḥ sthirāś ca,
sacetanācetanakāḥ prapañcāḥ
prema-pravāhottha-vikāra-ruddhāḥ,
sva-sva-svabhāvāt parivṛttim āpuḥ (112)

Brahmā, Rudra, Indra, Candra and all demigods, the Siddhas and others situated in their aerial transports, as well as cows, bulls, calves, deer, all the trees, birds, grass, shrub and creepers, rivers, clouds, movable and immovable, conscious and unconscious—the entire universe—filled up with flowing prema and ecstatic transformations, and began performing activities contrary to their respective natures.

DIG-DARŚINĪ-ṬĪKĀ: Overwhelmed by the sweetness of that charming form, *prema* bewildered the entire world. He elaborates upon this through the medium of two verses beginning with *ākāśa*.

Brahmā, Rudrā and other demigods, all other sages, perfected beings such as Gandharvas, Vidyādharas, all who roamed through the sky, became overwhelmed by ecstatic transformations (*sattvika*

vikāra) such as sweating (sveda), shivering (*kampa*), and standing up of bodily hairs (*pulaka*) that arose from the flow of *prema-rasa*, and thus performed activities that were completely contrary to their nature. Although demigods such as Brahmā are most learned, nevertheless they became bewildered due to their inability to ascertain the truth. Although moving animals such as cows are naturally ignorant, nevertheless, they achieved a stage of *samādhi* like highly learned persons, and immovable trees, shrubs and so on trembled and became unsteady due to *prema* and thus became stationary in nature. Although insensate rivers spontaneously flow downwards, still they sometimes became immovable currents and sometimes flowed upwards, that is, they did activities that were completely contrary to their nature. What to speak of these stationary and mobile objects residing in the land of Vraja, even the clouds that were controlled by air currents in the sky also became steady and looked as beautiful as an umbrella.

Although previous or later topics are not described, there are descriptions in the twentieth and thirty-fifth chapters of the Tenth Canto (*Bhāg.* 10.35.14, 15) as follows:

vividha-gopa-caraṇeṣu vidagdho
veṇu-vādya urudhā nija-śikṣāḥ
tava sutaḥ sati yadādhara-bimbe
datta-veṇur anayat svara-jātīḥ
savanaśas tad upadhārya sureśāḥ
śakra-śarva-parameṣṭhi-purogāḥ/
kavaya ānata-kandhara-cittāḥ
kaśmalaṁ yayur aniścita-tattvāḥ

"O Yaśodā, your son is expert in various types of sports with the cowherd boys (*gopa-krīdas*), and He has obtained knowledge of various musical notes in the matter of flute-playing. When He holds His flute on His lips which are like bimba and sends forth musical melodies, although the demigods such as Indra, Mahādeva, Brahmā and other demigods are learned, nevertheless they become bewildered due to their inability to distinguish musical notes according to their different sequences such as short, medium and long notes. Therefore they bow down and offer up their heads and minds."

This subject will be elaborated upon later.

TEXT 113

एतत् सत्यमसत्यं वा कालिन्दी पृच्छ्यतामियम्।
या तु व्रजजनस्वैरविहारानन्दसाक्षिणी॥ ११३॥

etat satyam asatyaṁ vā kālindī pṛcchyatām iyam
yā tu vraja-jana-svaira-vihārānanda-sākṣiṇī

Please ask this Kālindī whether all this is true or not, because this very Kālindī is the witness of My spontaneous pastimes with the vraja-vāsīs. She has seen everything directly.

DIG-DARŚINĪ-ṬĪKĀ: One should not assume that I am speaking such glories of the residents of Vraja subjugated by *prema*, because the sister of Dharmarāja (Yamarāja), the most pious Śrī Yamunā, is evidence for this. I have also explained before that I immersed myself in these most wonderful and attractive pastimes so much so that I did not even know day from night. You should ask this Kālindī if this is true or not. This is so because she has had the direct audience (*pratyakṣa darśana*) of the various indescribable pastimes or freely enjoyable sports. Rather, she is the witness of My various types of spontaneous pastimes.

TEXT 114

अधुना तु स एवाहं स्वज्ञातीन् यादवानपि।
नेतुं नार्हामि तं भावं नर्मक्रीड़ाकुतूहलैः॥ ११४॥

adhunā tu sa evāhaṁ sva-jñātīn yādavān api
netuṁ nārhāmi taṁ bhāvaṁ narma-krīḍā-kutūhalaiḥ

Nevertheless, I cannot obtain that ecstasy at this time, despite engaging in playful sports and pastimes with the Yādavas who are My relatives.

DIG-DARŚINĪ-ṬĪKĀ: Is it not possible for You to obtain happiness by engaging in pastimes in separation from these *vraja-vāsīs*? Your glories are always constant (*eka-rūpa*) and Your nature (*svabhāva*) infallible. Therefore, why do You not manifest the same glories here? In reply, he is narrating the verse beginning with *adhunā*.

Although I am the same, still I am unable to manifest those glories. In other words, although I have the same, unchangeable and infallible nature, nevertheless I am unable to give the transcendental love of

Vraja (*vraja-bhāva*) to My relatives or family relations, the Yādavas. I cannot grant them this *vraja-bhāva*, despite engaging in such playful pastimes as jesting or joking in the ocean, and other wonderful events like festivals of marriage ceremonies.

TEXT 115

दुष्करं मे बभूवात्र त्वादृशां मानभञ्जनम्।
अतोऽत्र मुरली त्यक्ता लज्जयैव मया प्रिया॥ ११५॥

duṣkaraṁ me babhūvātra tvādṛśāṁ māna-bhañjanam
ato 'tra muralī tyaktā lajjayaiva mayā priyā

O Satyabhāmā, you became so full of sulky pride that it became difficult for Me even to break the jealous anger of queens like yourself, so at this time and place I shamefully abandoned My dear flute.

DIG-DARŚINĪ-ṬĪKĀ: At this place, it became difficult even to break the jealous wrath (*māna-bhañjana*) of queens like yourself. Well, then carry on, use Your flute that enchants the entire universe. Therefore, He speaks the verse containing *ato*.

Therefore, I have abandoned this flute. That is, not being able to break the passionate wrath of a *mānini* or sulky woman like you, seeing this, I have abandoned even My beloved flute out of shame. In the original *śloka*, in the phrase *lajjayaiva*, the word *iva* indicates disregard. The implication here is that it is not such an arduous task to break the *māna* of a queen like you; rather there is no need of the flute as it is very easy. The *mahiṣīs* do not insist on engaging in *māna* that is unfavorable to Bhagavān's pleasure; therefore, there is no need for the flute to break such a *māna*. Their *māna* is not so excessive.

Especially at this place, Śrī Kṛṣṇa is *rāja-rājeśvara*, the topmost King of kings, and His flute is only for pastimes as a cowherd boy (*gopā-krīḍa*), thus for the *rāja-rājeśvara* to break the *māna* of queens by playing the flute is a matter of public shame; so it is appropriate to abandon the flute. Rather, Śrī Kṛṣṇa has factually veiled His glorious expertise in playing the flute displayed in Vraja, considering it unnecessary to demonstrate it here. On the other hand, due to His inability to play the flute here, He has abandoned it out of shame. The implication here is that the glories of Śrī Kṛṣṇa manifest only according to time and place.

TEXT 116

अहो वत मया तत्र कृतं यादृक् स्थितं यथा।
तदस्तु किल दूरेऽत्र निर्वक्तुं च न शक्यते॥ ११६॥

aho bata mayā tatra kṛtaṁ yādṛk sthitaṁ yathā
tad astu kila dūre 'tra nirvaktuṁ ca na śakyate

Alas, this is a matter of great distress! What to speak of enacting the pastimes I performed in Vraja, I am even unable to describe them.

DIG-DARŚINĪ-ṬĪKĀ: It is said that You are all-powerful; therefore, simply by Your sweet will You can get those pastimes and happiness everywhere. Yes, though this is true, still that type of desire arises in Kṛṣṇa only in a special place, not everywhere. Therefore, He is speaking *aho*. In order to explain that those pastimes and happiness cannot be adopted simply anywhere.

"Alas, such distress! What to speak of enacting such pastimes as My *balya-līlā* in Vraja and living happily as I lived before in Vraja, I cannot even fully describe or portray those pastimes. If that was the case, even the queens would faint too out of love upon hearing these pastimes, if I were able to describe them."

TEXT 117

एकः स मे तद्व्रजलोकवत् प्रिय–, स्तादृग् महाप्रेमभरप्रभावतः।
वक्ष्यत्यदः किञ्चन बादरायणि–,र्मज्जीविते शिष्यवरे स्वसन्निभे॥ ११७॥

ekaḥ sa me tad-vraja-loka-vat priya—,
stādṛṅ-mahā-prema-bhara-prabhāvataḥ
vakṣyaty adaḥ kiñcana bādarāyaṇir—,
maj-jīvite śisya-vare sva-sannibhe

Only Śrī Śukadeva is as dear to me as the vraja-vāsīs, because only he has such magnificent prema as them. By the power of his great love, he shall narrate a little of those pastimes in Vraja to his beloved disciple Parīkṣit, who is just as admirable (as Śrī Śukadeva) and who I protected.

DIG-DARŚINĪ-ṬĪKĀ: If the doubt arises as to how the main goal of the great *avatāra* of Kali-yuga is to spread the *prema-rasa* in the absence of proper hearing and without describing the *vraja-līlā*? Therefore, he is describing this with the verse beginning with *ekaḥ*.

Although the glories of the pastimes of Vraja are famous, nevertheless, only Śrī Bādarāyaṇī (Śrī Śukadeva) is as dear to Me as the *vraja-vāsīs* such as those *gopas* and *gopīs*. Therefore, only by the influence of his *mahā-prema* that is similar to the *vraja-vāsīs* can he narrate a little of My *balya-līlā* and so on to Śrīman Parīkṣit, who is as virtuous as him. How is it similar to Parīkṣit? He was brought back to life, that is, he was protected by Me, namely, I protected him in the womb of his mother by repelling the power of the *brahmāstra*.

To an extent, according to the words of the *Mahābhārata*, though Aśvatthāmā's *brahmāstra* had already overwhelmed him, I brought him back to life. That is, I am his very life and soul. He could not sustain his life for a moment without devotional service. He alone is Parīkṣit or rather, an impeccable disciple like Śrī Śukadeva. Therefore, though these pastimes of Vraja are most confidential, nevertheless, Śrī Śukadeva will relate them to him. In fact, this *vraja-līlā-rasa* will spread at places in this age of Kali by the influence of such speakers and listeners who are *rasika*, who are expert in the transcendental mellows of Vraja.

TEXT 118—119

श्रीपरीक्षिदुवाच—

एतादृशं तद्व्रजभाग्यवैभवं, संरम्भतः कीर्त्तयतो महाप्रभोः।
पुनस्तथाभावनिवेशशङ्कया, ताः प्रेरिता मन्त्रिवरेण संज्ञया॥ ११८॥
सर्वा महिष्यः सह सत्यभामया, भैष्म्यादयो द्रागभिसृत्य मूर्द्धभिः।
पादौ गृहीत्वा रुदितार्द्रकाकुभिः, संस्तुत्य भर्त्तारमशीशमच्छनैः॥ ११९॥

śrī parīkṣid uvāca—

etādṛśaṁ tad-vraja-bhāgya-vaibhavaṁ,
saṁrambhataḥ kīrtayato mahā-prabhoḥ
punas tathā-bhāva-niveśa-śaṅkayā,
tāḥ preritā mantri-vareṇa saṁjñayā (118)
sarvā mahiṣyaḥ saha satyabhāmayā,
bhaiṣmy-ādayo drāg abhisṛtya mūrdhabhiḥ
pādau gṛhītvā ruditārdra-kākubhiḥ,
saṁstutya bhartāram aśīśamaṁś chanaiḥ (119)

Śrī Parīkṣit Mahārāja said: Fearing that Śrī Kṛṣṇa may again become absorbed in ecstasy while passionately glorifying the majesty of Vraja, prime minister Śrī Uddhava sent the queens in front of the Lord to stop Him from speaking such topics.

All the queens, such as Satyabhāmā and Rukmiṇī, surrounded their husband and began to bow at His feet. Offering their prayers with pathetic cries, they finally became pacified.

DIG-DARŚINĪ-ṬĪKĀ: Bhagavān Śrī Kṛṣṇa began to describe the majesty of Vraja with intense passion. Seeing the Lord do so, Śrī Uddhava had the apprehension that the Lord would again be overwhelmed by ecstasy; to be precise, He might cry out of extreme distress and so forth. Therefore, to desist the Lord from such a matter, the prime minister Śrī Uddhava signaled to the queens. Following that signal, Śrī Rukmiṇī and the other queens went in front of the Lord with Śrī Satyabhāmā, placed their heads on His lotus feet and gradually pacified Him through modest words while weeping. In other words, they began to try to pacify His passionate anger. Nevertheless, the implication from the word *śanaiḥ* (gradually) is that Śrī Kṛṣṇa was unable immediately to give up that anger; rather, He abandoned that anger slowly.

TEXT 120

भोजनार्थञ्च तेनैव देवकी रोहिणी तथा।
अन्नपानादिसहिते तत्र शीघ्रं प्रवेशिते॥ १२०॥

bhojanārthaś ca tenaiva devakī rohiṇī tathā
anna-pānādi-sahite tatra śīghraṁ praveśite

Thereafter, in order to feed Śrī Kṛṣṇa, Śrī Uddhava hurried Śrī Devakī-mātā and Śrī Rohiṇī-devī to enter with food, drinks and other articles.

DIG-DARŚINĪ-ṬĪKĀ: Still, how was it possible for Śrī Kṛṣṇa to abandon the topic related to Vraja? By the cleverness of that topmost *bhakta* Śrī Uddhava, he is explaining this in two verses beginning with *bhojanārtha* (in order to feed).

Then the prime minister (*mantrī-vara*) Śrī Uddhava in order to offer a meal to Śrī Kṛṣṇa made Śrī Devakī and Śrī Rohiṇī-devī enter with food, drinks and other articles. Though Śrī Rohiṇī-devī entered with all ingredients, nevertheless, it remained unspecified whether the most clever Śrī Rohiṇī-devī had given up the side of Śrī Kṛṣṇa previously and had gone to the kitchen. Similarly, the crest jewel of all clever personalities, Śrī Balarāma, also had gone to His home on the pretext of taking bath— this is the implication here.

TEXT 121

बलदेवं कृतस्नानं प्रवेश्य कृतिना तदा।
द्वारान्ते नारदस्तिष्ठेदिति विज्ञापितो विभुः॥ १२१॥

baladevaṁ kṛta-snānaṁ praveśya kṛtinā tadā
dvārānte nāradas tiṣṭhed iti vijñāpito vibhuḥ

After this, the highly clever minister Śrī Uddhava got Śrī Baladeva, who had freshly bathed, to enter there to convey the news of Śrī Nārada's arrival to Śrī Kṛṣṇa.

DIG-DARŚINĪ-ṬĪKĀ: The import of the verse is clear.

TEXT 122

सर्वान्तरात्मदृक् प्राह सस्मितं नन्दनन्दनः।
अद्य केन निरुद्धोऽसौ यन्नायात्यत्र पूर्ववत्॥ १२२॥

sarvāntar-ātma-dṛk prāha sa-smitaṁ nanda-nandanaḥ
adya kena niruddho 'sau yan nāyāty atra pūrva-vat

Hearing all this, Śrī Nanda-nandana, who is the Supersoul in everyone's hearts, smilingly spoke, "Why does Śrī Nārada not come as before? Today, who has stopped him from coming here?"

DIG-DARŚINĪ-ṬĪKĀ: If you ask, "Why did the Lord not become angry with Śrī Nārada, although he performed an activity that caused great distress?" In reply, he says that Nanda-nandana Śrī Kṛṣṇa is the Supersoul (*antaryāmī*) within all living entities, that is, He knows the mental preferences (*citta vṛtti*) of everyone. Therefore, He also knows the tendency of Śrī Nārada. Śrī Nārada desired to engage in this activity in order to manifest the exalted glories of the residents of Vraja.

On the contrary, Śrī Nanda-nandana is the crown jewel of relishers of transcendental mellows (*rasika-śiromaṇi*). Thus, He smiled and inquired, "Why is Śrī Nārada not coming here as before? Who stopped him from coming here today? Rather, no one stopped him from coming before today; he used to come himself. So, why does he not come today the same way?"

TEXT 123

प्रत्युवाचोद्धवः स्मित्वा प्रभो भीत्यापि लज्जया।
ततो ब्रह्मण्यदेवेन स्वयमुक्तः प्रवेश्य सः॥ १२३॥

pratyuvācoddhavaḥ smitvā prabho bhītyāpi lajjayā
tato brahmaṇya-devena svayam uktaḥ praveśya saḥ

Śrī Uddhava smiled and replied: "O Lord, his own shame and fear prevented him." Then brahmaṇya-deva, the Lord who favors the brāhmaṇas, Śrī Kṛṣṇa got up, brought Śrī Nārada into the house and spoke.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Uddhava, while remembering the activities of Śrī Nārada, smilingly replied that it was fear alone that prevented him from coming. When Śrī Kṛṣṇa asked what kind of fear it was, Śrī Uddhava replied that he was afraid of an offense being committed by him.

When Śrī Bhagavān said that Śrī Nārada never has any fear from Me, then Śrī Uddhava replied that shame must be restraining him from coming. Factually, great personalities become ashamed themselves when their intense *prema* undergoes a transformation (*vikāra*). Then *brahmaṇya-deva* Bhagavān, the Lord who favors the *brāhmaṇas*, Śrī Kṛṣṇa got up Himself and advanced towards Śrī Nārada, respectfully offered him *praṇāma* and catching his hand, brought him into His own royal palace and worshipped him. Here, the import hinted at by saying *brahmaṇya-deva* is from the previously stated behavior.

TEXT 124

श्रीभगवानुवाच—
मत्प्रीत्युत्पादनव्यग्र श्रीनारद सुहृत्तम।
हितमेवाकृतात्यन्तं भवान्मे रसिकोत्तम॥ १२४॥

śrī-bhagavān uvāca—
mat-prīty-upādana-vyagra śrī-nārada suhṛt-tama
hitam evākṛtātyantaṁ bhavān me rasikottama

Śrī Bhagavān said: O dear friend, Śrī Nārada, you are always intent upon pleasing Me. Therefore, O best among the rasika bhaktas, you have greatly favored me.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Bhagavān said, "O dear friend, Śrī Nārada, you are always so eagerly concerned in trying to please Me; therefore, you are My topmost benefactor."

Or else, "O best of the selfless benefactors, you have done an enormously great favor, rather than committing an offense to Me.

O best of the *rasikas*, you are the best among My devotees who are greedy for the honey of My lotus feet. This is the nature of *rasika bhaktas* who perform devotional service to Me, therefore you should never be ashamed."

TEXT 125

प्राग्यद्यपि प्रेमकृतात् प्रियाणां, विच्छेददावानलवेगतोऽन्तः।
सन्तापजातेन दुरन्तशोकावेशेन, गाढं भवतीव दुःखम्॥ १२५॥

prāg yady api prema-kṛtāt priyāṇāṁ,
viccheda-dāvānala-vegato 'ntaḥ
santāpa-jātena duranta-śokā-veśena,
gāḍhaṁ bhavatīva duḥkham

Though initially, an intense anguish arises in the heart from the blazing fire of separation from the beloved devotees, an endless sadness appears from that, and because of that sadness, the heart seems even more deeply distressed.

DIG-DARŚINĪ-ṬĪKĀ: "Though the symptoms that manifest from devotional service to Bhagavān melt the heart and need not embarrass anyone, nevertheless I have given You great distress by baffling You. How did I benefit You?" Śrī Bhagavān is narrating these two verses beginning with *prāga*, anticipating this question from Śrī Nārada.

Separation from beloved persons itself is like a scorching forest fire, and it causes great anguish inside and outside. In other words, great anguish arises due to the force of a fiery separation from beloved devotees. At first by the entry of a boundless anguish, intense distress manifests in the heart. Yet what is the nature of that distress? *Prema-kṛta*, that is, it manifests from divine love. In this way, if love manifested by the beloved person is deep, then the distress of their separation is also that deep; this fact is noteworthy.

The word *iva* here suggests that this distress is more laudable in the end than the happiness of meeting (*sambhoga-sukha*). Otherwise, there is no relation to the word *duḥkha* or sorrow essentially; so actually one experiences great happiness in the heart due to distress. Therefore, it is not simply distressful but rather culminates in happiness. Externally, along with this distress one perceives humility (*dainya*) and confusion (*vyakulatā*), yet this distress is not real; rather,

it is called *duḥkham iva* (as if distress). Otherwise, this expression and custom is simply a colloquialism (*laukika*).

TEXT 126

तथापि सम्भोगसुखादपि स्तुतः, स कोऽप्यनिर्वाच्यतमो मनोरमः।
प्रमोदराशिः परिणामतो ध्रुवं, तत्र स्फुरेत्तद्रसिकैकवेद्यः॥ १२६॥

tathāpi sambhoga-sukhād api stutaḥ,
sa ko 'py anirvācya-tamo mano-ramaḥ
pramoda-rāśiḥ pariṇāmato dhruvaṁ,
tatra sphuret tad-rasikaika-vedyaḥ

Nevertheless, the effect of that sorrow of separation is far more praiseworthy than the happiness of meeting, because one experiences an indescribable impression of charming bliss.

DIG-DARŚINĪ-ṬĪKĀ: Though there is the sorrow of such separation (*viraha-duḥka*), nevertheless there is certainly an exhilarating moment (*sphūrti*) of bliss in the end, or a matured condition of that distress. How is that? This is because the effect of that distress is more laudable than the bliss of union (*sambhoga-sukha*). Namely, the result of that distress gives more happiness than the happiness of union. If the question comes up as to how that form of bliss is superior to the bliss of union, Srī Bhagavān explains this with the phrase *sa ko 'pi*, in anticipation of the question that such bliss is indescribable to a superlative degree. That is, *brahmānanda* or merging into the Supreme is inexpressible; *bhajanānanda* or the bliss of devotional sevice is even more inexpressible as it is greater than even *brahmānanda*; yet *premānanda*, the bliss of divine love, is indescribable to a superlative degree because it is even greater than *bhajanānanda*.

Nonetheless, the vigor of the forest fire of separation from one's beloved (*priya-jana*), and the sorrow and lamentation generated from that force are indescribable to its superlative degree, because they have reached their ultimate limits. Namely, that greatest happiness arises in the mature stage of the distress of separation. It is most difficult to describe, and although that exalted bliss arises from the distress of separation, it is not that it is unbearable. Rather, it is extremely charming.

Now, if the question arises how is it possible to experience such happiness in the distress of separation (*viraha-duḥkha*)? In reply, he

says that only *rasikas* can experience that great bliss in the distress of separation. In other words, only the *mahājanas* or great souls who are greedy for *prema-rasa* can experience that bliss; no one else can perceive this.

TEXT 127

तच्छोकदुःखोपरमस्य पश्चाच्–,चित्तं यतः पूर्णतया प्रसन्नम्।
सम्प्राप्तसम्भोगमहासुखेन, सम्पन्नवत्तिष्ठति सर्वदैव॥ १२७॥

tac-choka-duḥkhoparamasya paścāc,
cittaṁ yataḥ pūrṇatayā prasannam
samprāpta-sambhoga-mahā-sukhena,
sampanna-vat tiṣṭhati sarvadaiva

The reason is that the mind becomes fully blissful when distress and affliction that arise from separation calm down, so the mind becomes completely content as if it received the happiness of union.

DIG-DARŚINĪ-ṬĪKĀ: If one remarks that in the deepest distress of bewilderment (*moha*) or death (*mṛtyu*) is it indeed possible, when intense grief or excessive sorrow matures, that there is a chance of momentary bliss in such a condition? Especially, according to the pithy logic of "after distress comes happiness, and "after happiness comes distress"—Is there even a chance of an onset of bliss after the cessation of affliction and distress arising from separation? How believable is it that a moment of happiness will come at the end of distress, or in the mature stage of distress?

This is a fact, but one's experience alone is the final proof in this matter, that is, the moment of happiness in the heart in separation from the beloved person and one's experience is the proof in this matter, although the reason for that *sphūrti* is not explainable. Here, he narrates this *tac-choka* verse to show proof acquired from His own experience.

Freed from the sorrow that arises from the grief of separation, the mind that experiences separation (*virahī-mana*) becomes always happy and full of a sentiment opposed to unfulfilment, namely, it becomes completely free of any deficiencies. What is the nature of that happiness? It is intensely blissful like the happiness of union (*sambhoga*) that obtains its desired object. That is, in the absence of union in the heart there is a sense of deficiency or incompleteness,

but it does not remain, rather the heart (*citta*) becomes even more blissful. The suffix *vat* in the phrase *sampanna-vat tiṣṭhati* (it remains as if complete) indicates that factually such a feeling of completeness arises from the distress of separation, not due to the happiness of union (*sambhoga-sukha*), so there is a manifestation of bliss in that condition and therefore it is believable.

The internal meaning here is that such happiness is achievable after union with the beloved. Similarly, the cause of such happiness would be recognizable from the symptoms, such as the delight of the heart generated after lamentation when separation calms down, that is, the appearance of momentary bliss must be definitely acceptable from the symptoms of jubilation within the heart (*citta*). This is because the exuberance of the mind is impossible in the absence of extreme happiness, and there is no other cause for the manifestation of happiness in the state of separation (*viraha-avasthā*). Therefore, it is necessary to accept that the manifestation of happiness came from the distress of separation.

TEXT 128

इच्छेत् पुनस्तादृशमेव भावं, क्लिष्टं कथञ्चित् तदभावतः स्यात्।
येषां न भातीति मतेऽपि तेषां, गाढ़ोपकारी स्मृतिदः प्रियाणाम्॥ १२८॥

icchet punas tādṛśam eva bhāvaṁ,
kliṣṭaṁ kathañcit tad-abhāvataḥ syāt
yeṣāṁ na bhātīti mate 'pi teṣāṁ,
gāḍhopakārī smṛti-daḥ priyāṇām

Therefore, the mind confounded by separation from the beloved again desires that same emotion and becomes extremely unhappy if there is a lack of that separation. Those who opine that the subject matter of separation is not tasteful also accept that it is most beneficial because it creates a remembrance of that beloved person.

DIG-DARŚINĪ-ṬĪKĀ: A doubt arises from the logical axiom of *sukhānantaraṁ duḥkhaṁ, duḥkhāntaraṁ ca sukham*: "Distress follows happiness, and happiness follows distress." As the lamentation and distress that generate from separation subside, there is a momentary experience (*sphūrti*) of intense jubilation, but then there is only distress at the time of lamentation; therefore, the state of

happiness is not sensible in that *sphūrti*. Because *bhajanānanda* (the happiness of *bhajana*) is superior to *brahmānanda* and *premānanda* (the bliss of *prema*) is superior to even *bhajanānanda*, still that *premānanda* appears to be illusory at the time of the lamentation and distress arising in separation. In reply, he says that it is not false because, upon deliberation, such distress is also happiness. He brings to mind the line beginning with *icchet* to reconcile this.

In the verbal expression *icchet*, the subject is the mind or heart (*citta*) of the one in separation (*virahī*). Therefore, the bereaving heart in separation from the beloved desires stability in the mood of great lamentation, distress and weeping. In the absence of such a *bhāva*, it becomes extremely distressful. If seen from the practical point of view, the heart bereaved by separation from the beloved never lacks such spiritual feelings. Therefore, it is not misery but of the nature of happiness. This is our opinion, because no one desires misery. Therefore, the purport is that although these divine emotions seem like distress; nevertheless, they are extremely glorious, having reached the ultimate limit of happiness.

There is a practical example for this: although the heat of fire is opposite the coolness of ice, nevertheless the touch of a block of ice by one's limbs such as the foot seems like a touch of burning, hot cinders. However, in this case the ideal of the touch of burning, hot cinders is false; extreme cold is the fact. Similarly, the conception of distress in separation is false; one should understand that the happiness alone is real. Nevertheless, such happiness is only perceivable in the distress of separation of someone who experiences separation, that is, who is a beloved devotee of Bhagavān, not everywhere. In this way, the previous question is reconciled.

Though Bhagavān is speaking about the distress of separation according to His authority (*adhikāra*) or realization (*anubhūti*); nevertheless, His description of separation and distress is relative to the devotees only, because separation (*viraha*) arises constantly in the devotees only. However, it is understandable that this consideration is applicable only to devotees other than the *gopīs*, because the distress of separation of the *gopīs* never settles down; even when union takes place, the sorrow manifests due to the apprehension of a future separation. The question arises whether the *gopīs* ever desire the pangs of separation from Bhagavān, because they experience more sorrow

than millions of blazing forest fires in their distress of separation. Just as in the Tenth Canto (*Bhāg.* 10.47.49, 50), in the words of the *gopīs* to Śrī Uddhava:

> *saric-chaila-vanoddeśā gāvo veṇu-ravā ime*
> *saṅkarṣaṇa-sahāyena kṛṣṇenācaritāḥ prabho*
> *punaḥ punaḥ smārayanti nanda-gopa-sutaṁ bata*
> *śrī-niketais tat-padakair vismartuṁ naiva śaknumaḥ*

"O Prabhu, all these rivers, mountains, forest regions, cows and the sound of the flute have served Śrī Kṛṣṇa with Śrī Baladeva. Alas, all these rivers, mountains, forests, and so on, repeatedly remind us of Śrī Nanda-nandana through the impressions of His feet that are the abode of the Goddess of Fortune—therefore we can never forget Him."

In this way, the *gopīs*' distress of separation increases only due to the remembrance of Śrī Kṛṣṇa; therefore, they desire to forget Śrī Kṛṣṇa. Although they do not experience distress in the forgetfulness of Śrī Kṛṣṇa, nevertheless they can never forget Śrī Kṛṣṇa.

If again you say, why do they even desire the fiery pain of separation (*viraha-tāpa*)? In reply, He says that the distress of separation always arises in them with great force from experiencing the topmost bliss—this is its perfection. Therefore, the fire of separation (*virahānala*) is like happiness for them with each given explanation. In this way, the superiority of the *gopīs*' glories along with countless, beloved devotees of Śrī Kṛṣṇa is enhanced. We have also said previously, even those who openly say that this distress of separation is never tasteful also consider this subject most beneficial, because it reminds them of their beloved person. Therefore, the same consideration can also be in relation to them.

TEXT 129

कथञ्चन स्मारणमेव तेषा,–मवेहि तज्जीवनदानमेव।
तेषां यतो विस्मरणं कदाचित्, प्राणाधिकानां मरणाच्च निन्द्यम्॥ १२९॥

> *kathañcana smāraṇam eva teṣām,*
> *avehi taj-jīvana-dānam eva*
> *teṣāṁ yato vismaraṇaṁ kadācit,*
> *prāṇādhikānāṁ maraṇāc ca nindyam*

Somehow or other remembering one's beloved is like the gift of life itself for loving devotees (premī bhaktas); the same as if one forgets that person who is dearer than life is even more despicable than death.

DIG-DARŚINĪ-ṬĪKĀ: He explains in this verse beginning with *kathañcana* why the remembrance of the beloved both directly and indirectly is extremely favorable. Remembrance of beloved persons in every possible way is understandably like the gift of life (*jīvana-dāna*), because forgetfulness of that person who is dearer than life is more blameworthy and deplorable than even death. Thus, forgetfulness of that beloved person is more injurious than death. In other words, it is better to die than to forget the beloved, because forgetfulness (*vismaraṇa*) of beloved ones is extremely condemnable.

TEXT 130

न सम्भवेदस्मरणं कदापि, स्वजीवनानां यदपि प्रियाणाम्।
तथापि केनापि विशेषणेन, स्मृतिः प्रहर्षाय यथा सुजीवितम्॥ १३०॥

na sambhaved asmaraṇaṁ kadāpi,
sva-jīvanānāṁ yad api priyāṇām
tathāpi kenāpi viśeṣaṇena,
smṛtiḥ praharṣāya yathā su-jīvitam

Although it is impossible to forget one's beloved who is as dear as one's own life, still somehow or other if any distinct remembrance of them comes, then it is as joyful as the gift of life itself.

DIG-DARŚINĪ-ṬĪKĀ: The doubt arises that since forgetfulness of the beloved is impossible for even a moment, then what benefit can be gained by remembering those who are worthy of constant remembrance? It is true that there is no benefit by simply remembering, but by remembering that divinely enchanting form there is. He is explaining this in the verse beginning with *na sambhavet*.

It is never possible to forget a dear person who is like one's own life, that is, just as it is impossible to forget one's own vital airs (*prāṇa*); similarly, it is not possible to forget one's beloved. Although there is never a lack of remembrance of beloved persons, remembrance always remains present, and their special remembrance alone gives the greatest happiness like a wonderful renewal of life. In this context,

the example is as follows: *saṅjīvita*, that is, the life that is full of regular, variegated festivities is factually a cause for happiness. A life carried on without the joy of great festivals gives no fulfillment of bliss; rather, life becomes a cause for lamentation due to the miseries of poverty. Remembrance that occurs in the superb, matured stage of *prema* grants the bliss of a wonderful life.

TEXT 131

इत्येवमुपकारोऽद्य भवताकारि मे महान्।
तत्तेऽस्मि परमप्रीतो निजाभीष्टान् वरान् शृणु॥ १३१॥

ity evam upakāro 'dya bhavatākāri me mahān
tat te 'smi parama-prīto nijābhīṣṭān varān vṛṇu

O sage among the demigods, you have greatly benefited me, I am very pleased with you; therefore, you may ask for your desired boon.

DIG-DARŚINĪ-ṬĪKĀ: "O Śrī Nārada, You have greatly benefited Me by making Me remember the *gopīs* in the best fashion." In this way, concluding the subject under discussion, Bhagavān remarks, "I am very pleased with you—please ask for your desired boon."

TEXT 132

श्रीपरीक्षिदुवाच—
मुनिर्जय जयोद्घोषैः सवीणागीतमैड़त।
व्रजक्रीड़ोत्थनामाढ्यैः कीर्त्तनैश्च वरप्रदम्॥ १३२॥

śri-parīkṣid uvāca—
munir-jaya jayodghoṣaiḥ sa-viṇā-gītam aiḍata
vraja-krīḍottha-nāmāḍhyaiḥ kīrtanaiś ca vara-pradam

Śrī Parīkṣit Mahārāja said: Hearing this, Śrī Nārada Muni began to shout out, "Jaya, jaya!" and glorify Śrī Kṛṣṇa, the grantor of boons, while playing on his viṇā and performing the kīrtana of His names that manifested from the pastimes of Vraja.

DIG-DARŚINĪ-ṬĪKĀ: Thereafter, Śrī Nārada began to glorify Bhagavān in order to obtain the most unattainable and topmost boons desired by him. How did he pray? While playing on his *viṇā* and calling out *"jaya, jaya"* he repeatedly performed the *kīrtana* of the names of Bhagavān that became manifest from the Vraja-related pastimes. For example:

"O Grand festival of Gokula! O Śrī Yaśodā-nandana! O Śrī Nanda-nandana! O Beloved of the *gopas* and the *gopīs*! O Śrī Gopījana-manohara! O Pūtanā-mocana!" By singing these names, he began to praise the Lord, the bestower of benedictions.

TEXT 133—134

स्वयं प्रयागस्य दशाश्वमेध, तीर्थादिके द्वारवतीपरान्ते।
सम्भाषितानां विषये भ्रमित्वा, पूर्णार्थतां श्रीमदनुग्रहेण॥ १३३॥
विप्रादीनां श्रोतुकामो मुनीन्द्रो, हर्षात् कृष्णस्याननादेव साक्षात्।
एवं मातः प्रार्थयामास हृद्यं, तस्मिन् रम्योदारसिंहे वरं प्राक्॥ १३४॥

svayaṁ prayāgasya daśāśvamedha,
tīrthādike dvāravatī-parānte
sambhāṣitānāṁ viṣaye bhramitvā,
pūrṇārthatāṁ śrīmad-anugraheṇa (133)
viprādīnāṁ śrotu-kāmo munīndro,
harṣāt kṛṣṇasyānanād eva sākṣāt
evaṁ mātaḥ prārthayām āsa hṛdyaṁ,
tasmin ramyodāra-siṁhe varaṁ prāk (134)

O Mātā, the best of sages himself, having traveled from the holy place of Daśāśvamedha in Prayāga to Dvārakā-purī, had spoken with all the devotees such as the vipra. All those devotees have received the fulfillment of their desires by the mercy of Bhagavān. Although Śrī Nārada knows this, still, to hear blissfully from the lips of Śrī Kṛṣṇa directly, he began to pray for the first desired boon from Bhagavān who is the best among benevolent personalities.

DIG-DARŚINĪ-ṬĪKĀ: He is explaining in these two verses, beginning with *svayam* the reason for asking the first boon, that is, "no one should ever be satisfied by the mercy of Bhagavān." All the devotees, such as the *vipra* and others with whom Śrī Nārada spoke with while wandering personally from the *daśāśvamedha-tīrtha* in Prayāga until the city of Dvārakā, have factually obtained the fulfillment of their desires by the most glorious mercy of Śrī Kṛṣṇa. That is, they have achieved all their goals such as *dharma, artha, kāma, mokṣa* and *bhajanānanda*, in other words, they are not lacking in anything. Here, all these devotees, namely, the *brāhmaṇas* at the *daśāśvamedha* holy place, Śrī Nārada saw as qualified *brāhmaṇas* who were engaged in the

service of Bhagavān and the ruler of that country. He had come to feed the *brāhmaṇas*. Here the word *ādi* refers to all devotees, beginning with the South Indian king to Śrī Uddhava in Dvārakā, because all of them are devotees of Śrīmad Bhagavān. In other respects, as well as by the present context, the word *śrīmad*, the sole proprietor of majestic opulence, addresses Bhagavān Śrī Kṛṣṇa.

Although Śrī Nārada is aware of the subject of mercy of Bhagavān received by all the devotees, nevertheless to hear happily from the mouth of Śrī Kṛṣṇa personally, he at first prayed to Śrī Kṛṣṇa for his desired boon. "O Mātā! In this way Śrī Nārada requested *mahā-vadanya* Śrī Bhagavān for that most excellent boon desired by him."

Later this boon manifests, being present in his heart for a long time. Bhagavān is *mahā-vadanya*, the great benefactor; a prayer unto Him never goes in vain. In other words, the result of that prayer is surely obtainable.

TEXT 135

श्रीकृष्णचन्द्र कस्यापि तृप्तिरस्तु कदापि न।
भवतोऽनुग्रहे भक्तौ प्रेम्णि चानन्दभाजने॥ १३५॥

śrī-kṛṣṇa-candra kasyāpi tṛptir astu kadāpi na
bhavato 'nugrahe bhaktau premṇi cānanda-bhājane

O Śrī Kṛṣṇacandra, embodiment of bliss, I am asking this boon from You that no one may ever be satisfied by Your divine mercy, bhakti and prema.

DIG-DARŚINĪ-ṬĪKĀ: I pray for the benediction that no one should ever be satisfied by Your divine mercy (*anugraha*), Your *bhakti* or by *prema* unto You. In other words, although Your boons may reach their ultimate limit, no one should think that "I have obtained complete mercy and devotion of Bhagavān despite obtaining that ultimate mercy."

Although *bhakti* arises by the mercy of Bhagavān and *prema* arises from *bhakti* alone, this is a sequential gradation. These three do not arise at the same time; nevertheless, some mercy is visible in some devotee, and at times some development of *bhakti* in some devotee is recognizable. Mercy (*anugraha*), *bhakti* and *prema* are termed as separate with this very intention. If the question is what is the basis or nature of these three? In reply, he says, all three, mercy, *bhakti* and

prema are attributes of Śrī Bhagavān, who is the embodiment of bliss, because they are the basis of bliss. Therefore, although self-satisfied persons attached to impersonal knowledge may be content by their petty happiness of self-realization (*svarūpānubhutī*), nevertheless devotees who have attained the mercy of Śrī Bhagavān can never be satisfied even to a small degree by that mercy. Rather, the speciality of that experience of Bhagavān's divine mercy, *bhakti* and bliss of *prema* is not established.

TEXT 136

श्रीभगवानुवाच—
विदग्धनिकराचार्य को नामायं वरो मतः।
स्वभावो मत्कृपाभक्तिप्रेम्णां व्यक्तौऽयमेव यत्॥ १३६॥

śrī-bhagavān uvāva—
vidagdha-nikarācārya ko nāmāyaṁ varo mataḥ
svabhāvo mat-kṛpā-bhakti-premṇāṁ vyakto 'yam eva yat

Śrī Bhagavān said: O Śrī Nārada, O crest jewel of cunning fellows! What type of boon have you asked for? Everyone is familiar with the nature of My mercy, bhakti and prema.

DIG-DARŚINĪ-ṬĪKĀ: O *ācārya* of cunning fellows! (out of jest) It is the natural characteristic of *bhakti* that no one ever becomes satisfied in devotional service, so the prayer for the alleged boon is in vain.

On the contrary, though Śrī Nārada is aware of everything and personally experienced in this truth, still he prays for such a boon out of shrewdness in order to fulfill some confidential purpose. Therefore, Śrī Kṛṣṇa appropriately addressed him in this way. This intention conveyed previously, that is, the nature of Bhagavān's mercy and so on is well-known right from the beginning; still Śrī Nārada displayed this cunning in order to hear directly from the lips of Śrī Kṛṣṇa only.

TEXT 137—138

प्रयागतीर्थमारभ्य भ्रामं भ्राममितस्ततः।
अत्रागत्य च ये दृष्टाः श्रुताश्च भवता मुने॥ १३७॥
सर्वे समस्तसर्वार्था जगन्निस्तारकाश्च ते।
मत्कृपाविषयाः किञ्चित् तारतम्यं श्रिताः परम्॥ १३८॥

prayāga-tīrtham ārabhya bhrāmaṁ bhrāmaṁ itas tataḥ
atrāgatya ca ye dṛṣṭāḥ śrutāś ca bhavatā mune (137)
sarve samāpta sarvārthā jagan-nistārakāś ca te
mat-kṛpā-viṣayāḥ kiñcit tāratamyaṁ śritāḥ param (138)

O best of sages, all the devotees you saw and heard from while wandering from Prayāga-tīrtha to here have attained complete perfection. All are recipients of My mercy and are capable of delivering the entire world. Nevertheless, there are degrees of gradation and nuances of perfection amongst them.

DIG-DARŚINĪ-ṬĪKĀ: Now you have yourself directly experienced the nature of My mercy, *bhakti* and *prema*. He is narrating this in two and half ślokas with *prayāga*. All the devotees you have seen starting from the Prayāga *tīrtha*, while wandering to many places within and outside the *brahmaṇḍa*, until coming to this Dvārakā in the end, and the accounts of the *vaikuṇṭha-vāsīs* and *vraja-vāsīs* you have heard, they all have received their desired object completely. Therefore, they are capable of delivering the whole world. The reason is that they all are recipients of My mercy.

Then the question comes that they must all be alike, yet I have seen many gradations of differences. In reply, Śrī Bhagavān said, "This is true, still there is a little gradation among them due to the differences in their innate nature (*svabhava*) of *bhakti*. In other words, they all are recipients of My mercy, but inferior and superior ecstacies are seen among them; this *bhāva* is progressively superior from the beginning to the end.

Therefore, all those devotees who you conversed with since the beginning of your travels from Prayāga *tīrtha* until Dvārakā, the devotees appearing later in the order, are superior in comparison to the devotees appearing earlier. According to this thought, the *gopīs* such as *parama bhagavatī* Śrī Rādhikā and other *gopīs* are superior from the viewpoint of *bhakti-tattva*—this should be the understanding. Although there is gradation like this, still all of them have achieved their desired goals completely as the ultimate wealth of their respective happiness in their individual *rasas*. In this connection, a detailed commentary will be given later in this Part Two called *Śrī Goloka Māhātmya*.

TEXT 139

तथापि तेषामेकोऽपि न तृप्यति कथञ्चन।
तद्गृहाण वरानन्यान्मत्तोऽभीष्टतरान् वरान्॥ १३९॥

tathāpi teṣām eko 'pi na tṛpyati kathañcana
tad gṛhāṇa varān anyān matto 'bhīṣṭa-tarān varān

Still, not a single devotee among them is satiable by any means. Therefore, you should ask some other desired boon from Me.

DIG-DARŚINĪ-ṬĪKĀ: Although there is gradation of this type, yet not one devotee alone is satisfied among them in any way. In other words, having obtained My topmost mercy as My eternal associate, still no one is satisfied in any way. Therefore, all of them have established their lowliness by narrating their respective misfortunes, and they have described the good fortune of devotees that are superior to themselves. Therefore, you may ask from Me some heartfelt boon (*abhīṣṭara vara*).

TEXT 140

श्रीपरीक्षिदुवाच—
नर्तित्वा नारदो हर्षाद्भैक्ष्यवत् सद्वरद्वयम्।
याचमानो जगादेदं तं वदान्यशिरोमणिम्॥ १४०॥

śrī-parīkṣid uvāca—
nartitvā nārado harṣād bhaikṣya-vat sad-vara-dvayam
yācamāno jagādedaṁ taṁ vadānya-śiromaṇim

Śrī Parīkṣit Mahārāja said: Then Śrī Nārada, while blissfully dancing, prayed to the most munificent (topmost among philanthropists) Śrī Kṛṣṇa for two excellent boons as charity.

DIG-DARŚINĪ-ṬĪKĀ: Devarṣi Śrī Nārada heard directly from the mouth of Śrī Kṛṣṇa about the comprehensive and superlative desires of such devotees as the *vipra*. He also heard that by the mercy of Śrī Bhagavān, no one acheives complete satisfaction due to the nature of their devotional service. Hearing this, he began to dance blissfully.

In such a way, as a beggar who spreads his cloth and begs for alms or with great persistence begs for food to preserve his own life; similarly, Śrī Nārada, before praying for two outstanding boons, spoke these words that are mentioned later and in these *ślokas* beginning

with *sva-dānātṛpta*. Therefore, these *ślokas* are justifiable praise for Bhagavān to receive these two boons.

TEXT 141

श्रीनारद उवाच—
स्वदानातृप्त वृत्तोऽहमिदानीं सफलश्रमः।
त्वन्महाकरुणापात्रजनविज्ञानमाप्तवान् ॥ १४१ ॥

śrī-nārada uvāca—
sva-dānātṛpta vṛtto 'ham idāniṁ sa-phala-śramaḥ
tvan-mahā-karuṇā-pātra-jana-vijñānam āptavān

Śrī Nārada said: O Bhagavān, You who are never satisfied despite giving Yourself to others! Today, all my labor has become successful, because now I especially appreciate all the recipients of Your infinite mercy.

DIG-DARŚINĪ-ṬĪKĀ: "O Bhagavān, You who remain discontented despite giving Yourself to others! Today all my desires have become successful. Namely, I obtained the result of the labor of my studies and to such pilgrimage places as Prayāga, because I have clearly understood the recipients of Your great compassion. Particularly, the illustrious *bhagavatī gopīs* are recipients of the essence of Your compassion, or rather, the ultimate recipients of Your mercy. Today I myself personally realized it."

TEXT 142

अयमेव वरः प्राप्तोऽनुग्रहश्चोत्तमो मतः।
याचे तथाप्युदारेन्द्र हार्दं किञ्चिच्चिरन्तनम्॥ १४२ ॥

ayam eva varaḥ prāpto 'nugrahaś cottamo mataḥ
yāce tathāpy udārendra hārdaṁ kiñcic cirantanam

Although this incidence is like a great boon that appears to be Your extraordinary grace upon me, nonetheless, O most munificent one, for a long while I have harbored a desire in my heart to ask something from You.

DIG-DARŚINĪ-ṬĪKĀ: "This is like an open invitation for my boon. I can understand the matchless wisdom of the *gopīs* who are recipients of the essence of Your boundless compassion as Your extraordinary

grace upon me. Although I have obtained a boon like this, still today I am begging You for something. The reason is that You are the crest jewel of magnanimity (*udāra śiromaṇi*); therefore You shall not be content if I do not ask for a boon from You. On the other hand, for a long time there has been a desire to ask for another boon in my heart. Today I am praying for that same boon."

If there is any doubt whether the petition made by Śrī Nārada to Bhagavān may be extremely difficult to obtain, in reply Śrī Nārada says, "You are the best among all munificent personalities; therefore, there is nothing impossible for You to grant."

TEXT 143

पायं पायं व्रजजनगणप्रेमवापीमराल,
श्रीमन्नामामृतमविरतं गोकुलाब्ध्युत्थितं ते।
तत्तद्वेशाचरितनिकरोज्जृम्भितं मिष्टमिष्टं,
सर्वाल्लोंकान् जगति रमयन् मत्तचेष्टो भ्रमाणि॥ १४३॥

pāyaṁ pāyaṁ vraja-jana-gaṇa-prema-vāpī-marāla,
śrīman-nāmāmṛtam aviratam gokulābdhy-utthitaṁ te
tat-tad-veśācarita-nikarojjṛmbhitaṁ miṣṭa-miṣṭaṁ,
sarval lokān jagati ramayan matta-ceṣṭo bhramāṇi

O Rāja-haṁsa, who swims in the lake of divine love of the vraja-vāsīs, may I wander everywhere, making the whole world happy, always blissfully drinking the nectar of Your sweeter than sweet holy names that originate from the Ocean of Gokula that manifest from Your indescribably divine pastimes in the dress of a cowherd boy. (This is my first reqest for a boon.)

DIG-DARŚINĪ-ṬĪKĀ: In this way, Śrī Nārada is petitioning for two boons as he praises Bhagavān. The two verses beginning with *pāyaṁ pāyaṁ* elaborate upon this.

"O Rāja-haṁsa, King of the swanlike devotees, who swims in the lake of divine love of the *vraja-vāsīs*! Just as the royal swan happily lives in a lake, similarly You also live happily in the lake of the love of the residents of Vraja. May I wander everywhere while constantly drinking the nectar of Your all-attractive holy names, arising from the nectarean ocean of Gokula. Thus may I make the whole world happy by spreading the mellow of the *kīrtana* of Your names as I perform

my activities like a foolish person, that is, simultaneously laughing, crying, making uproarious sounds of lamentation and dancing, due to the manifestation of the bliss of *prema*.

Or rather, the import of saying activities like a mad person is that just as a mad person forgets his body and his bodily activities and wanders everywhere in the world, similarly, may I also forget my body and bodily endeavors and always drink the nectar of Your holy names. (This is my first request.)

What is the nature of that maddening nectar of the holy names of Bhagavān? Your names are even sweeter than the sweetest names, just as names such as Śrī Viṣṇu, Śrī Nārāyaṇa, Śrī Narasiṁha, Śrī Rāmacandra, Śrī Mathurānātha, Śrī Yādavendra and others are so sweet. If you say then, "Why are the names that arise from the ocean of Śrī Gokula sweeter than all these names?" He replies that the names that manifest through His indescribable dress, decoration and pastimes in Gokula themselves are extremely sweet.

The following names are related to the attire: *Śikhi-piccha-mauli*, "One whose head is decorated with peacock feathers," *Guñjāvataṁsa*, "One whose ornaments are made from small red guñja berries," *Kadamba-bhūṣana*, "One who wears the ornaments of the Kadamba flowers" and so on. Names that are manifest by His activities are: *Pūtanā-prāṇa-pāna*, "killer of Pūtana"; *Śakaṭa-bhañjana*, "killer of Śakaṭāsura, the cart demon," and so on. Moreover, the following names are on the combination of dress, ornamentation and pastimes, for example, *Śrī Nanda-nandana*, Son of Śrī Nanda Mahārāja, *Śrī Yaśodā-vatsala*, "One who is beloved of Śrī Yaśodā," *Śrī Gopikā-manohara*, "One who steals the minds of the *gopīs*," *Śrī Vraja-janānanda*, "One who gives bliss to the residents of Vraja."

TEXT 144

त्वदीयास्ताः क्रीड़ाः सकृदपि भुवो वापि वचसा,
हृदा श्रुत्याङ्गैर्वा स्पृशति कृतधीः कश्चिदपि यः।
स नित्यं श्रीगोपीकुचकलसकाश्मीरविलस-
त्त्वदीयाङ्घ्रिद्वन्द्वे कलयतुतरां प्रेमभजनम्॥ १४४॥

tvadīyās tāḥ krīdāḥ sakṛd api bhuvo vāpi vacasā,
hṛdā śrutyāṅgair vā spṛśati kṛta-dhiḥ kaścid api yaḥ
sa nityaṁ śrī-gopī-kuca-kalasa-kaśmīra-vilasat-
tvadīyāṅghṛi-dvandve kalayatu-taraṁ prema-bhajanam

May any person who faithfully describes Your Vraja-līlā by his mouth, hears them by ear, grasps them in his heart, or even once touches Your pastimes or pastime places by any bodily limb or secondary limb, then may that person obtain eternal devotional service to Your lotus feet which are decorated by the kuṁkuma from the bosom of the gopīs. (This is my second request for a boon.)

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada is asking for something more, that simply by the touch of the pastime places related to Vraja-bhūmi such as Śrī Vṛndāvana, one spontaneously receives the results of performing the glorification of the pastimes that took place there, because it is the nature of the land of Vraja to remind one of Śrī Kṛṣṇa. Just as in the Tenth Canto there is this evidence, *saric-chaila-vanoddeśa iti*: "These rivers, hills, forest locale and so forth are repeatedly reminding us of Śrī Kṛṣṇa." (*Bhāg.* 10.47.49)

Therefore, if anyone with firm determination or firm faith in the pastimes and glories of those places (*līlā-sthali*), even once touches them by his words, eyes, ears or any other limb, then they will surely obtain eternal devotional service (*prema-bhakti*) to Your lotus feet, decorated by the *kuṁkuma* from the propitious bosoms of Śrī Rādhikā and the other *gopīs*. This is my second boon.

In the original verse, the meaning of the phrase *kaścid api* (anyone at all), spoken by Śrī Nārada, is that there is no necessity of being connected with any class distinction, *āśrama* and so forth, in order to obtain the aforesaid mercy.

The import of "touches by any bodily limb or secondary limb" means the touch of such scriptures as the *Śrīmad-Bhāgavata Mahā-Purāṇa*, which informs one about these pastimes. The import of "touches by words" is to sing the glories associated with the land of Vraja. "Touches by bodily limb" means also to make contact with the dust of Vraja (*vraja-raja*), namely, by one's body touching the dust of Vraja.

TEXT 145

श्रीपरीक्षिदुवाच—
ततः श्रीहस्तकमलं प्रसार्य परमादरात्।
एवमस्त्विति सानन्दं गोपीनाथेन भाषितम्॥ १४५॥

śrī-parīkṣid uvāca—
tataḥ śrī-hasta-kamalaṁ prasārya paramādarāt
evam astv iti sānandaṁ gopīnāthena bhāṣitam

Śrī Parīkṣit Mahārāja said: Thereafter Śrī Gopīnātha stretched out His lotus hand with great respect in a gesture to give benediction and said cheerfully—So be it!

DIG-DARŚINĪ-ṬĪKĀ: Here, he stretched out His lotus hand. Specifically He stretched out the right hand, because benedictions are only from the right side of the lotus hand. Therefore, Śrī Gopīnātha stretched out the right hand in a benedictory gesture to give those boons directly according to the request of Śrī Nārada. The above-mentioned two benedictions are most pleasing; they are befitting the desire of Śrī Kṛṣṇa, rather to obtain Śrī Kṛṣṇa according to the same sentiments as the *gopīs* who worship Śrī Kṛṣṇa through their superabundance of *prema*. Śrī Kṛṣṇa, being addressed as *gopīnātha*, indicates that Śrī Kṛṣṇa finds the loving worship of the *gopīs* to be so pleasing.

TEXT 146

ततो महापरानन्दार्णवे मग्नो मुनिर्भृशम्।
गायन्नृत्यन् बहुविधं कृष्णं चक्रे सुनिर्वृतम्॥ १४६॥

tato mahā-parānandārṇave magno munir bhṛśam
gāyan nṛtyan bahu-vidhaṁ kṛṣṇaṁ cakre su-nirvṛtam

Hearing this, Śrī Nārada Muni immersed himself in an ocean of infinite bliss and began to give enormous pleasure to Śrī Kṛṣṇa by repeatedly dancing and singing.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada, hearing these words of Bhagavān, immersed himself in an ocean of the infinite bliss, and pleased Śrī Krsna, the embodiment of complete, concentrated bliss by dancing and singing in various ways. He demonstrated the glories of his *bhakti* in the form of *kīrtana*.

TEXT 147

बुभुजे भगवद्भ्यां स परमान्नं सपानकम्।
देवकी-रोहिणीदृष्टं रुक्मिण्या परिवेषितम्॥ १४७॥

bubhuje bhagavadbhyāṁ sa paramānnaṁ sa pānakam
devakī-rohiṇī-dṛṣṭaṁ rukmiṇyā pariveṣitam

Thereafter, Śrī Nārada relished many kinds of drinks and sweet rice, along with Śrī Kṛṣṇa and Śrī Balarāma. While honoring, Śrī

Rukmiṇī began to serve all the preparations after showing them to Śrī Devakī mātā and Śrī Rohiṇī.

DIG-DARŚINĪ-ṬĪKĀ: Thereafter, Śrī Narada relished many types of drinks and excellent foodstuffs, namely, sweet rice and other preparations with Śrī Kṛṣṇa and Śrī Balarāma. He narrates this specifically in the one and half *ślokas* beginning with *devakī*.

Śrī Rukmiṇī-devī, the best among the *mahiṣīs*, began serving those foodstuffs after showing them to Śrī Devakī *mātā* and Śrī Rohiṇī, and began putting them one after another in their eating plates in small amounts.

TEXT 148

उद्धवेन स्मार्यमाणं वीजितं सत्यभामया।
अन्याभिर्महिषीभिश्च रञ्जितं तत्तदीहया॥ १४८॥

uddhavena smāryamāṇaṁ vījitaṁ satyabhāmayā
anyabhir mahiṣībhiś ca rañjitaṁ tat-tad-ihayā

Śrī Uddhava began to recall every item at that time. Śrī Satyabhāmā-devī was fanning. Śrī Jāmbavatī and an assortment of queens began pleasing Them by performing timely services.

DIG-DARŚINĪ-ṬĪKĀ: "You did not eat this; this is precious to you; take this, take this…" In this way, Śrī Uddhava began to remind Him of all the foodstuffs. The beloved of Śrī Kṛṣṇa, Śrī Satyabhāmā-devī, began to fan the excessive heat coming off the foodstuffs. Śrī Jāmbavatī and other queens began to increase their taste for the food by such endeavors as offering cooling water from a waterpot spout, some by praising the food, some by fanning the entire body, and some by making the whole place fragrant with an *aguru* scent.

TEXT 149

आचान्तो लेपितो गन्धैर्मालाभिर्मण्डितो मुनिः।
अलङ्कारैर्बहुविधैरर्चितश्च मुरारिणा॥ १४९॥

ācānto lepito gandhair mālābhir maṇḍito muniḥ
alaṅkārair babu-vidhair arcitaś ca murāriṇā

In this way, Śrī Kṛṣṇa Himself applied the sandalwood paste on the limbs of Śrī Nārada, performing ācamana for purification after

the meal, and worshipping him by decorating him with various types of ornaments such as a garland.

DIG-DARŚINĪ-ṬĪKĀ: The translation is clear.

TEXT 150—151

अथ प्रयागे गत्वा तान् मदपेक्षाविलम्बितान्।
मुनीन् कृतार्थयानीति समनुज्ञाप्य माधवम्॥ १५० ॥
स्वयं यद्भक्तिमाहात्म्यमनुभूतमितस्ततः।
सानन्दं वीणया गायन् स ययौ भक्तिलम्पटः॥ १५१ ॥

atha prayāge gatvā tān mad-apekṣā-vilambitān
munīn kṛtārthayānīti samanujñāpya mādhavam (150)
svayaṁ yad-bhakti-māhātmyam anubhūtam itas tataḥ
sānandaṁ vīṇayā gāyan sa yayau bhakti-lampaṭaḥ (151)

Thereafter Śrī Nārada, eager to serve and please the sages who were waiting for him in Prayāga, got permission from Śrī Mādhava and went away, blissfully singing the glories of the bhakti he had experienced while wandering to different places.

DIG-DARŚINĪ-ṬĪKĀ: Thereafter, the best of sages, Śrī Nārada went to Prayāga, after taking permission from Śrī Mādhava, namely, that moonlike Śrī Bhagavān who rose out of the oceanof the dynasty of Madhu. This is the logical connection of the two verses beginning with *atha prayāge.*

Why did Devarṣi, the sage among gods, leave for Prayāga? Śrī Nārada departed after first getting permission from Śrī Mādhava, and then to satisfy all the sages who sat there after their morning bath in Prayāga in the month of Māgha at the confluence of the three holy rivers (*triveṇī saṅgama*) by disclosing all the confidential secrets of *bhakti.* It was not possible to reveal those confidential secrets of *bhakti* in the association of the sages without the order of Bhagavān.

Here, the connotation of having said *mādhava* is that those sages who had taken shelter of the Prayāga *tīrtha,* which is presided over by Bhagavān Śrī Mādhava, were also under the shelter of Mādhava—this is the intimation. Śrī Nārada is *rasika* in *bhagavad-bhakti;* therefore, he happily went away from there while playing his *vīṇā* and singing the hidden secrets of *bhakti* that he had personally experienced while visiting all the places, beginning from Prayāga up to Dvārakā.

TEXT 152

तेऽपि तन्मुखतः सर्वं श्रुत्वा तत्तन्महाद्भुतम्।
सारसंग्राहिणोऽशेषमन्यत् सर्वं जहुर्दृढम्॥ १५२॥

te 'pi tan-mukhataḥ sarvaṁ śrutvā tat tan mahādbhutam
sāra-saṅgrāhiṇo 'śeṣam anyat sadyo jahur dṛḍham

All those sages, who only extract the essence, completely gave up at once their fruitive practices and speculation after hearing the glories of devotional service from the lips of Śrī Nārada.

DIG-DARŚINĪ-ṬĪKĀ: Those sages, after hearing from the mouth of Śrī Nārada all the secrets of *bhakti* as experienced by him, abandoned all their practices of speculative knowledge and fruitive work. The reason for this was that they were engaged in the endeavor to accept the essential truth completely, namely, the excellent portions.

TEXT 153

केवलं परमं दैन्यमवलम्ब्यास्य शिक्षया।
श्रीमन्मदनगोपालचरणाब्जमुपासत ॥ १५३॥

kevalaṁ paramaṁ dainyam avalambyāsya śikṣayā
śrīman-madana-gopāla-caraṇābjam upāsata

According to the advice of Śrī Nārada, the sages began to worship the lotus feet of Śrī Madana-Gopāla with divine, complete humility.

DIG-DARŚINĪ-ṬĪKĀ: Is the abandonment of one's object the sign of seeking the essence? Anticipating this question, he speaks the lines beginning with *kevala.* No, they completely abandon *karma, jñāna and* other forms of *sādhana* to begin only the worship of the lotus feet of Śrīman Madana-Gopāla-deva with complete, divine humility. What was the nature of that humility? Considering themselves unsuccessful, they thought, "We have not accomplished our object; we do not possess even the slightest devotional sentiment for the lotus feet of Bhagavān." This kind of feeling of anxiety is humility (*dainya*). The mercy of Bhagavān is attainable only through this type of humility. Therefore, they all engaged in the *bhajana* of Bhagavān, which is rooted in humility.

TEXT 154—155

मातर्गोपकिशोरं तं त्वञ्च रासरसाम्बुधिम्।
तत्-प्रेममोहिताभिः श्रीगोपीभिरभितो वृतम्॥ १५४॥
अमूषां दास्यमिच्छन्ती तादृशप्रेमभङ्गिभिः।
नित्यं भजस्व तन्नाम-संकीर्त्तनपरायणा॥ १५५॥

mātar gopa-kiśoraṁ taṁ tvaṁ ca rāsa-rasāmbudhim
tat-prema-mohitābhiḥ śrī-gopībhir abhito vṛtam (154)
amūṣāṁ dāsyam icchantī tādṛśa-prema-bhaṅgibhiḥ
nityaṁ bhajasva tan-nāma-saṅkīrtana-parāyaṇā (155)

O mother, you should also do bhajana daily of Gopa-kiśora, that youthful cowherd boy who is enchanted by the prema of the gopīs, who is the ocean of nectar of rāsa-līlā, and who the gopīs all surround. You should also engage in nama-saṅkīrtana with loving devotion while desiring the service of the gopīs.

DIG-DARŚINĪ-ṬĪKĀ: In this way, having finished his narration, Śrī Parīkṣit sums up the purport of the entire narration to his mother by the lines beginning with *mātar*: "O mother, you should also do *bhajana* with the desire of obtaining the servitorship of the *gopīs*. Namely, daily perform *bhajana* of Gopa-kiśora, the young cowherd boy, Śrī Kṛṣṇa who is embellished with glories by the flow of *prema*. How is that Gopa-kiśora? He is an ocean of nectarean pastimes such as *rāsa-līlā*; namely, He is an ocean of nectarean *rāga* (divine attachment) in the pastimes of *rasa*. In addition, He is a steady shelter of the nectar of *rasa* or topmost bliss, thus enchanted by the *gopīs'* love towards Gopa-kiśora. Therefore, perform *bhajana* of that Gopa-kumāra who the *gopīs* surround in the circle of the *rāsa* dance."

If you say that I am the wife of His nephew, it would be against the customs of society to worship Him with the sentiment of the *gopīs*; therefore, he says do *bhajana* desiring to become the maidservant of the *gopīs*. What are the main characteristics of that *bhajana*? Anticipating this question, he says that you should engage in the *nāma-saṅkīrtana* of Gopa-kiśora, that is, do the *saṅkīrtana* of the names that belong to Gopa-kumāra, or do the *saṅkīrtana* of the name of Śrī Kṛṣṇa who is famous among those divine names. Here *saṅkīrtana* means to sing the glories of the names in a loud and sweet voice (with a sweet sentiment). In this way, *nāma-kīrtana* is the

feature of this *bhajana* with *prema* and is the characteristic of that *prema-sampatti* too, or the wealth of *prema*.

TEXT 156

गोपीनां महिमा कश्चित्तासामेकोऽपि शक्यते।
न मया स्वमुखे कर्त्तुं मेरुर्मक्षिकया यथा॥ १५६॥

gopīnāṁ mahimā kaścit tāsām eko 'pi śakyate
na mayā sva-mukhe karttuṁ merur makṣikayā yathā

Just as bees cannot lift Mount Sumeru with their heads, similarly I cannot vocalize the glories of even one gopī among all those gopīs.

DIG-DARŚINĪ-ṬĪKĀ: If Śrī Uttara-devī says, "In order for me to perform *bhajana* to understand the glories of the *gopīs* with the desire of becoming a maidservant, then you (Parīkṣit Mahārāja) should elaborate on the glories of the *gopīs*."

Anticipating this doubt, Śrī Parīkṣit says that he is unable to describe even a tiny bit of the glories of a single *gopī* among all those *gopīs*. There is an analogy in this regard: Just as bees cannot lift up the most formidable of mountains, Sumeru, with their heads, similarly, I am incapable of describing their glories, being unfit to do so.

TEXT 157—158

अहो कृष्णरसाविष्टः सदा नामानि कीर्त्तयेत्।
कृष्णस्य तत्प्रियाणाञ्च भैष्म्यादीनां गुरुर्मम॥ १५७॥
गोपीनां विततादद्भुतस्फुटतर–प्रेमानलार्चिश्छटा–
दग्धानां किल नामकीर्त्तनकृतात्तासां विशेषात् स्मृतेः।
तत्तीक्ष्णज्वलनोच्छिखाग्रकणिकास्पर्शेन सद्यो महा–
वैकल्यं स भजन् कदापि न मुखे नामानि कर्त्तुं प्रभुः॥ १५८॥

aho kṛṣṇa-rasāviṣṭaḥ sadā nāmāmi kīrtayet
kṛṣṇasya tat-priyāṇāṁ ca bhaiṣmy-ādīnāṁ gurur mama (157)
gopīnāṁ vitatādbhuta-sphuṭatara-premānalārciś-chaṭā-
dagdhānāṁ kila nāma-kīrtana-kṛtāt tāsāṁ viśeṣāt smṛteḥ
tat-tīkṣna-jvalanocchikhāgra-kaṇikā-sparśena sadyo mahā-
vaikalyaṁ sa bhajan kadāpi na mukhe nāmāni kartuṁ prabhuḥ (158)

Alas, although my Gurudeva is deeply absorbed in the mellows of constantly chanting and singing Śrī Kṛṣṇa's names, of beloved Śrī

Rukmiṇī and so forth, nonetheless, he is unable to utter the names of the Vraja gopīs.

The reason is that the gopīs are always smoldering in the blazing fire of an unreserved and remarkable form of prema that has reached its utmost limit. Thus in the process of glorifying the gopīs, a special remembrance awakens, and Gurudeva becomes agitated by a mere touch of a spark of the poignant blazing hearts of the gopīs, so much so that he cannot even chant the gopīs' names.

DIG-DARŚINĪ-ṬĪKĀ: What to speak of singing the glories of the *gopīs*, my Gurudeva, Śrī Śukadeva Gosvāmī, is unable to utter their names. If even reminded of them, a timid helplessness in *prema* (*prema-vivaśatā*) arises in him from simply singing their names, and as a result, a fear of creating an obstacle in his *śrī-bhagavad-kīrtana* (*bhāgavata-kathā*), which is his very life. Therefore he confides in these two *ślokas* beginning with *aho*. "My Gurudeva, Śrī Bādarāyaṇi (Śrī Śukadeva), always sings the names of Śrī Kṛṣṇa, beloved Śrī Rukmiṇī and others." The reason is that he always remains absorbed in deep attachment (*anurāga*) towards Śrī Kṛṣṇa. Rather, he remains absorbed in the mellow of topmost bliss of Śrī Kṛṣṇa (*paramānanda-rasa*).

"My master can never allow the names of such *gopīs* as Śrī Rādhā and Śrī Candrāvalī issue forth from his lips aloud. The reason is that the splendid glories of the *gopīs* culminate in the utmost limits with the blazing flames of extraordinary, vast and deeply apparent *prema*. This helplessness arises by performing full glorification (*saṅkīrtana*) of the names of such *gopīs*. This state of helplessness comes about by their remembrance, and simply by the touch of the tip of the flame of that poignant fire which arises by their special memory. Therefore, my Gurudeva would become disturbed at that moment (as soon as he would perform *nāma-kīrtana* of their names). Thus he would never allow their names to issue forth from his mouth.

In the Tenth Canto their names are expressed in a covert way, not openly. For example (*Bhāg.* 10.29.5, 15, 26):

> *duhantyo 'bhiyayuḥ kāścid dohaṁ hitvā samutsukāḥ*
> *payo 'dhiśritya saṁyāvam anudvāsyāparā yayuḥ*

"One *gopī* was milking the cow, and without finishing the milking, she left. Another *gopī* was boiling the milk, and when the milk had almost

boiled, she left without taking off the milk. Another was preparing *daliyā* (a type of bulgar wheat porridge) on the oven, and when almost finished, she went away without removing it from the oven."

> *kasyāścit pūtanāyantyāḥ kṛṣṇāyanty apibat stanam*
> *tokayitvā rudaty anyā padāhan śakaṭāyatīm*

"A *gopī* who imitated Kṛṣṇa, began to act as if she sucked the bosom of the *gopī* who imitated Pūtanā. Another *gopī* began imitating the *śakaṭa-bhaṅjana*, the breaking of the cart, that is, imitating Śakaṭāsura by standing on her hands and feet on the ground, while facing downwards and raising the trunk of her body upwards, and another *gopī* lay on the gound like Bala-Kṛṣṇa and while crying, kicked the other *gopī* by her feet."

> *tais taiḥ padais tat-padavīm anvicchantyo 'grato 'balāḥ*
> *vadhvāḥ padaiḥ su-pṛktāni vilokyārtāḥ samabruvan*

"Though all these feeble cowherd girls (*abala gopīs*) became helpless due to their separation and search, still they followed the footprints along the path during their search for Śrī Kṛṣṇa. And upon seeing those signs (of Śrī Kṛṣṇa's nineteen symbols such as a flag, shark, lotus, thunderbolt and elephant goad for driving elephants) they began to speak together in great distress on seeing the footprints of Śrī Kṛṣṇa mixed with the footprints of His pure beloved *vallabhā*. Having taken *darśana* of the footprints of Śrī Kṛṣṇa, they could not see the footprints of that most fortunate *gopī* (Śrī Rādhā), because Śrī Kṛṣṇa had brought her by carrying her in His lap. Now, in the beginning, they had *darśana* of the nectar of her lotus feet. They followed those footprints, decorated by the marks of the flag. The footprints disappeared in the midst of their search due to the grass on the earth. Then, after searching at another place, they found the footprints of the divine couple…"

Then it is recorded in *Bhāgavatam* 10.30.35, 36 and 38:

> *yāṁ gopīm anayat kṛṣṇo vihāyānyāḥ striyo vane*
> *sā ca mene tadātmāna, variṣṭhaṁ sarva-yoṣitām:*

"In this way all the *gopīs*, having pointed out all those footprints to one another, began to wander in a maddened condition. Śrī Kṛṣṇa abandoned all other *gopīs* in the forest and calmly brought one

particular *gopī* to a solitary place. When that beautiful *gopī* thought herself to be superior to all the other *ramaṇīs*, her mind nevertheless became full of fortunate pride like the other *gopīs*. In other words, she thought that beloved Śrī Kṛṣṇa, whose glories are limitless, has abandoned all the *gopīs* who had come to the forest for loving pastimes, and He is performing loving pastimes with me alone in this solitary place…"

tataś cāntardadhe kṛṣṇaḥ sā vadhūr anvatapyata

"Thinking like this, on going some distance with Śrī Kṛṣṇa in the forest, she very proudly told Śrī Keśava, "I am unable to walk now. Please, lift me on Your shoulders and carry me as before. You can take me to a grove where no one can enter or to a *kusuma kānana*, a saffron flowery forest, and decorate me with flowers or whatever you like."

Śrī Kṛṣṇa, hearing these words of His beloved, replied, "Then climb upon my shoulders." Then when the beautiful *ramaṇī* tried to climb upon His shoulder, Śrī Kṛṣṇa disappeared. That beautiful *ramaṇī* became agitated to get the *darśana* of Kṛṣṇa and began to lament repeatedly."

Telling of their meeting he then says (*Bhāg.* 10.32.4, 5):

kācit karāmbujaṁ śaurer jagṛhe 'ñjalinā mudā
kācid dadhāra tad-bāhum aṁse candana-bhūṣitam

"Upon meeting, some *gopī* went to the left side of Śrī Kṛṣṇa, and put her hand, anointed by sandalwood paste, upon His shoulder…."

kācid aṅjalināgṛhṇāt tanvī tāmbūla-carvitam
ekā tad-aṅghri-kamalaṁ santaptā stanayor adhāt

"Some *vraja-sundarī* spread her prayerful palms to accept the chewed *tāmbula* from Śrī Kṛṣṇa's lotus mouth. Someone, agitated by her *kāma* (divine passion), placed the right foot of Śrī Kṛṣṇa over her heart."

In addition it says (*Bhāg.* 10.33.9, 14):

kācit samaṁ mukundena svara-jātīr amiśritāḥ
unninye pūjitā tena prīyatā sādhu sādhv iti
tad eva dhruvam unninye tasyai mānaṁ ca bahv adāt

"Some *gopī* sang in a pure musical meter with Mukunda, and though she sang the *svarālāpa* melody along with Śrī Mukunda,

still her melody remained distinct from Śrī Kṛṣṇa's. Śrī Kṛṣṇa became pleased and honored her by exclaiming, "*Sādhu, sādhu*!"

kāścit tat-kṛta-hṛt-tāpa śvāsa-mlāna-mukha-śriyaḥ
sraṁsad-dukūla-valaya keśa-granthyaś ca kāścana

"Some *gopīs* felt so pained at heart their faces turned pale from heavy sighing. Others became so anguished that their dresses, bracelets and braids loosened."

Still further on in *Śrīmad-Bhāgavatam* (10.47.11):

kācin madhukaraṁ dṛṣṭvā dhyāyantī kṛṣṇa-saṅgamam
priya-prasthāpitaṁ dūtaṁ kalpayitvedam abravīt

"Some *gopī* (upon seeing a bumblebee and supposing it to be a messenger sent by her beloved to break her *māna*) spoke as follows, "O *madhukara* (bumblebee), friend of a cheater! Do not touch my feet! I see that your whiskers are smeared with the *kuṅkuma* that rubbed off of Kṛṣṇa's garland when crushed by the bosom of a rival spouse!"

In this way, Śrī Śukadeva in so many *ślokas* merely used such words as *kāścit, kasyāścit* and so on to refer to the *gopīs* and ended his narration with their glories; yet he could not utter their names openly.

If the question then comes, "Could he not utter the names of the *gopīs* out of awe and reverence?" He replies, "It is not proper to make such an assumption since our Śrī Gurudeva, being fully absorbed in the divine mellows of Śrī Kṛṣṇa, was unable to utter their names." Therefore, by using the term *kṛṣṇa rasāviṣṭa*—absorbed in the divine mellows of Śrī Kṛṣṇa—he removed the doubt about awe and reverence. In other words, he could never utter their names because he was fully absorbed in the divine mellows of Kṛṣṇa.

TEXT 159

तासां नाथं बल्लवीनां समेतं, ताभिः प्रेम्णा संश्रयन्ती यथोक्तम्।
मातः सत्यं तत्प्रसादान्महत्त्वं, तासां ज्ञातुं शक्ष्यसि त्वञ्च किञ्चित्॥ १५९॥

tāsāṁ nāthaṁ ballavīnāṁ sametaṁ,
tābhiḥ premṇā saṁśrayantī yathoktam
mātaḥ satyaṁ tat-prasādān mahattvaṁ,
tāsāṁ jñātuṁ śakṣyasi tvañca kiñcit

O mother, if you do bhajana of Śrī Gopīnātha with the affection and prema encountered in such pastimes as the rāsa-līlā of the gopīs, then by His mercy you will genuinely be able to understand some of the glories of the gopīs too.

DIG-DARŚINĪ-ṬĪKĀ: If you question that "without knowledge" indicates the glories of the *gopīs*, then how can that loving *bhajana* with the desire of being a maidservant become attainable? For this reason alone, he is speaking the verse beginning with *tāsāṁ* (of the *gopīs*).

"O *mātā*, do *bhajana* with affection and love (*prema*) of that self-same Śrī Gopīnātha who met with the *gopīs* in such activities as the *rāsa-līlā*, specifically, that *bhajana* without transgressing the process of devotional service (*upāsana*) narrated by Me before." Here, the meaning of performing *bhajana* properly is that only when you serve completely without transgressing the rules mentioned in the scriptures, namely, the rules spoken by Me, then only by the mercy of that selfsame Śrī Vallabhi-nātha and the *gopīs* shall you be able to slightly understand their indescribable glories. The connotation is that I am unable to describe the glories of those *gopīs* by My own mouth, and even if I describe them slightly, you would not be able to retain them completely. Therefore, you will understand some of their glories yourself when you perform *bhajana* according to the process, only then shall you be able to perform *bhajana* truly. In this way, the *bhagavad-bhajana* or devotional service of Bhagavān and the knowledge of the glories of the *gopīs* are seen to be the effect (*kārya*) and the cause (*kāraṇa*) respectively. Although, it is said everywhere that the knowledge of the glories of Bhagavān and the *bhaktas* alone leads to *prema-bhakti*, it is only after knowing the glories of the *gopīs*, who are the best among devotees, that the special glories of all other devotees of Bhagavān can be understood with full spontaneity.

TEXT 160

एतन्महाख्यानवरं महाहरेः, कारुण्यसारालयनिश्चयार्थकम्।
यः श्रद्धया संश्रयते कथञ्चन, प्राप्नोति तत्प्रेम तथैव सोऽप्यरम्॥ १६०॥

etan mahākhyāna-varaṁ mahā-hareḥ,
kāruṇya-sārālaya-niścayārthakam
yaḥ śraddhayā saṁśrayate kathañcana,
prāpnoti tat-prema tathaiva so 'py aram

Whoever faithfully hears, chants or somehow or other nicely accepts shelter of this supremely divine narration (in which the recipients of the essence of Śrī Kṛṣṇa's mercy is ascertained) shall also quickly obtain that same (gopī) prema towards Śrī Kṛṣṇa.

DIG-DARŚINĪ-ṬĪKĀ: O by taking refuge of the *śāstras* in this way, this *bhagavat-prema*, the wealth of *bhajana*, is achievable upon realizing the unique glories of the *gopīs*. What is the benefit of further expounding upon this subject? This scripture continually speaks of the glories of the *gopīs*, that is, this great narration aims at ascertaining the recipient of Śrī Kṛṣṇa's mercy by the process of *śravana*, *kīrtana* and so forth to achieve that *prema*. Here, the present verse beginning with *etan* explains this. The *gopīs* are the abode or essence of the mercy of the magnificent Hari, Śrī Kṛṣṇacandra.

This marvelous narration (*Śrī Bṛhad Bhāgavatāmṛtam*) describes the process of loving *bhajana* of such *gopīs* with Śrī Gopinātha, and this narration ascertains the ultimate goal (*prayojana*). Those who with firm faith and confidence accept the complete shelter of this narration, and those who fully serve this narration by *śravana*, *kīrtana* and so on, shall very quickly obtain that same *gopī-prema* towards magnificent Hari, Śrī Kṛṣṇa. (What more can be said regarding this subject?) May that *kṛṣṇa-bhakti*, which can melt this stonelike heart and dance upon my head, be pleased with me.

Thus ends Chapter Seven entitled
"Pūrṇa — The Pinnacle of Excellent Devotees"
with the Dig-darśinī-ṭīkā (bhāvānuvāda)
of Śrī Bṛhad Bhāgavatāmṛtam.

End of Part One

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tat tatra gatvā bhavatāśu 5.132
tat-tad-bāḍava-vahny-arcis 6.30
tat tad vistārya 1.62
tatra gantuṁ bhavān 2.99
tatra māsa-dvayaṁ sthitvā 6.59
tatra ye saci-cid-ānanda-dehāḥ 3.45
tatra śrī-nārado 5.1
tatratya-yamunā svalpa-jalā 6.121
tatratyās yu janāḥ 6.38
tatrātmanaś cira-sthityā 2.79
tatrānya-bodhakābhāvāt 7.2
tatrāpaśyad dhanūmantaṁ 4.55
tatrāpi vidadhe śokaṁ 5.78
tatrāpi śrī-viśeṣeṇa 3.64
tatrāpy aśeṣa-bhaktānām 3.79
tatremaṁ sāgrajaṁ 7.9
tatraiva bhagavat-pārśve 7.6
tac chrutvā bhagavad-vākyam 6.78
tat satyam asi kṛṣṇasya 2.53
tathā dṛṣṭyā mayā 6.91
tathā mahāścarya-vicitratā 6.108
tathā vadantīṁ su-snigdhāṁ 7.37
tathā vraja-janeṣv asman 7.91
tathāpi teṣām eko 'pi 7.139
tathāpi rāvaṇādibhyo 2.71
tathāpi sambhoga-sukhād api 7.126
tathāpy ahatvā tān 2.17
tad-arthaṁ bhagavat-pūjāṁ 2.63
tad-antaḥ-pura-vartmekṣā 5.96
tad astu dūre daurbhāgyān 5.81
tad asmaj-jīvanaṁ 6.83
tadā bhaveyaṁ tatrāśu 4.108
tad-ājñayā ca yajñeṣu 2.43
tadānīm api nāmīṣāṁ 6.41
tadānīm eva saṁprāptaṁ 7.68
tad gatvā sutale 3.85
tad-darśanenaiva gato 'ti 6.26
tad-durvaco niśamyādau 7.76
tad yāhi tasya parama-priya 5.89
tad-vaco 'sahamānāha devī 6.49
tad-vākya-tattvaṁ vijñāya 6.28
tad-viccheda-mahā-duḥkhā 6.93

tad-vidik-pāla-rūpeṇa 2.94
tan-māyayaiva satataṁ 2.60
tan me cintayato 5.64
tapasvy ārādhakas 2.61
tapojapa-jñāna-parā 5.22
tam apūrva-daśa-bhājaṁ 7.3
tamisra-puñjādi yad eva 7.98
tasmād asya vasāmy 4.105
tasmād bhāgavata-śreṣṭha 4.89
tasmād upaviśa brahman 3.74
tasmin prasāda-jātāni 6.17
tasminn ahani kenāpi 6.6
tasya kenāpi gandhena 5.114
tasya śaktir mahā-māyā 2.58
tasya saubhāgyam asmābhiḥ 3.80
tasya svābhāvikāsyābja 2.78
tasyā eva vayaṁ 2.59
tasyāgre vividhair nāma-gāthā 1.56
tasyehitam abhipretya 6.97
tasyaitad-bhakta-varyasya 7.79
tātparyasya vicāreṇa 5.68
tādṛk-kāruṇya-pātrāṇāṁ 3.53
tādṛk-santoṣārṇave 'haṁ 7.109
tādṛg-daśāgataṁ 7.14
tāni tāni tatas tasya 5.80
tābhyāṁ sneha-bhareṇāsya 7.80
tāvat kasyāpi yāgasya 5.2
tāvad vivikte bhagavat 4.2
tāsāṁ nāthaṁ ballavīnāṁ 7.159
tāsām abhāve pūrvaṁ me 7.100
tāsv etasya hi dharma 7.84
tiṣṭhatāpi svayaṁ 2.89
tiṣṭhan viyaty eva 4.60
tūṣṇīm-bhūtās ca te 6.9
te tasyāṁ mat-kṛte 5.63
te te tasya guṇa-vrātāḥ 1.58
te 'pi tan-mukhataḥ 7.152
tena sāntvayitavyāhaṁ 5.79
teṣāṁ jyeṣṭhasya 4.112
teṣām āpad-gaṇā eva 4.81
tyakta-sarvabhimānā ye 3.44
tri-lokīśvaratā yasya 1.71
trai-lokya-grāsa-kṛd 2.21
trai-lokya-vyāpakaṁ 4.114
tvaṁ śrī-kṛṣṇa-kṛpā-pātraṁ 1.61
tvat-tatato mad 3.75
tvat-prāptaye 'tha 6.92
tvadīyās tāḥ kṛīdāḥ 7.144
tvayānutapyate kṛṣṇa 6.73
tvāṁ vihāyānyato 7.43

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utthāya tasya 5.127
utthāya yatnād ānīya 6.10
utsādya mām 2.22
uddiśya yān 5.43
uddhavena sahāgatya 5.13
uddhavo 'tyanta-sambhrānto 6.19
unmīlya netra-kamale 7.27
upaviṣṭā mudāviṣṭā 1.25
uvāca sādaraṁ raja 1.19

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vadhvaḥ sahaja-tatratya 6.58
vasanti bhagavan 1.69
vānarāṇām abuddhīnāṁ 4.98
vānareṇa mayā teṣāṁ 4.119
vāvadūk-śirodhārya 5.46
vāso 'syāniyato 2.27
vighnānabhibhavo 4.18
vicārācārya budhyasva 2.65
vicitra-kalpa-druma 2.2
vicitra-paramaiśvarya 2.45
vicitra-bhagavan-nāma- 3.34
vicitra-līlā-bhaṅgī ca 4.96

vicitra-vākyair bahudhā 5.34
vicitra-sevā-dānaṁ hi 4.23
vicitrair divya-divyaiś ca 4.57
vicitrotkṛṣṭa-vastūni 1.28
vitrastena brahmaṇā 4.8
vidagdha-nikarācārya 7.136
vidvad-vareṇa tenokto 1.43
viprakīrṇa-jaṭā-bhāra 2.83
viprādīnāṁ śrotu-kāmo 7.134
vibhīṣaṇārtha-sampādī 4.46
viyaty antarhito bhūtvā 7.16
virāṭa-tanayaikānte 1.17
viśvastasya dṛdhaṁ 5.70
viṣṇor niveditais tais tu 1.49
vṛkṣādibhis tv antarite 6.104
vṛttā dharitri bhavatī 5.102
vṛddhā ca mattā saha 7.48
vṛndāraṇye vraja-bhuvi 6.111
vṛndāvane yadā jāto 7.72
vṛṣti-yuddhādinendrasya 2.73
veda-pravartanāyāsau 2.64
vairi-santarjako laṅkā 4.44
vaiṣṇavāṁś ca sadā 1.33
vyāhāra paripāṭyānya 6.72
vraja-sthitānāntv ahar eva 6.105

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yaḥ pīta-vāso 'ṅghri 4.11
yaḥ sva-prabhu-prītim apekṣya ... 4.10
yac ca tena yaśo rājyaṁ 5.32
yac chukenopadiṣṭaṁ 1.18
yac chrī-vṛndāvanaṁ madhye 7.7
yajñānāṁ mahatāṁ tatra 2.38
yat tatra ca tvayākāri 6.120
yatrāti-mattāmbu-vihaṅga 6.107
yat sadā sarvadā 5.69
yathā-śrutārtha-śravaṇāc 5.67
yathā-kāmam ahaṁ nāthaṁ 4.39
yathāhaṁ prārthya 5.129
yathā hi kṛṣṇo 2.95
yadā ca māṁ 4.106
yadi ca prītaye teṣāṁ 7.94
yadi syāṁ sevako 4.71
yadu-rāja bhavantaṁ sa 5.109
yadṛcchayā labdham api 4.52
yad vipad-ganato 5.71
yan mad-viṣayakaṁ tasya 4.21
yamasya ca 2.74
yayā sva-pitrā 4.5
yaś ca śrī-kṛṣṇa-pādābja 2.81
yaś citra-citrāgraha 4.9
yaś citra-citrāgraha 5.120
yasmin nityaṁ vaset 2.51
yasmin mahā-mudāśrāntaṁ 3.50
yasya prasādaṁ dharaṇī 5.10
yasya prasādaḥ 5.14
yasya lokaś ca 2.49
yasya śrī-bhagavat-prāptāv 4.34
yasya santata-vāsena 4.78
yasyāḥ kaṭākṣa-pātena 3.65
yasyaikasmin dine 2.31
yasyopari na varteta 2.50
yā bhartṛ-putrādi 7.82
yā vihāyādareṇāpi 3.66
yādavān eva sad-bandhūn 5.56
yāvan nāhaṁ samāyāmi 2.25
yudhiṣṭhirāyāpi 5.36
yūyaṁ nṛ-loke bata 5.7
yeṣāṁ darśana-sambhāṣā 5.103
yeṣāṁ hi bhogyam amṛtaṁ 1.68
yeṣām ekena puṣpeṇa 1.74
yaiḥ sarvaṁ tṛṇa-vat 3.43
yo baliṣṭha-tamo 4.41
yo brahma-rudrādi 5.8

Quoted Verses in the Dig-darśinī-ṭīkā

Abbreviations used for sources:

(Bg) *Śrīmad-Bhagavad-gītā*
(Hbs) *Hari-bhakti-sudhodaya*
(Hv) *Śrī Hari-vaṁśa*
(MB *Mahābhārata*)
(NP) *Śrī Nārada Pañcarātra*
(PP) *Padma Purāṇa*
(SP) *Skanda Purāṇa*
(SB) *Śrīmad-Bhāgavatam*
(VaP) *Varāha Purāṇa*
(VaiS) *Vaiṣṇava Skaṇḍa*
(VP) *Viṣṇu Purāṇa*

A

VERSES	SOURCE	ṬĪKĀ NO.
ajā gāvo mahiṣyaś ca	(SB 10.19.2)	(6.111)
atati yad bhavān ahni kānanaṁ	(SB 10.31.15)	(6.104-105)
atha bhāgavatā yūyaṁ	(SB 4.24.30)	(3.59)
anyatra yat kṛtaṁ pāpaṁ	(VP 165.57)	(1.4)
anyeṣu puṇya-tīrtheṣu	(PP)	(1.4)
api te kṛta-kṛtyasya	(Hbs 14.40)	(4.9)
api me pūrṇa-kāmasya	(Hbs 14.28)	(4.9)
apīpalad dharma-rajaḥ	(SB 1.12.4)	(4.112)
arghyam ācamanaṁ caiva	(Hv 2.55.43)	(5.130)
alabdHvā cātmanaḥ	(PP, u.p. 31.102)	(3.26)
ahaṁ brahmā ca	(SB 4.7.50)	(2.35-36)
ahaṁ bhakta-parādhīno	(SB 9.4.63)	(3.77, 4.85)
ahaṁ bhavo yajña	(SB 2.6.43)	(5.9)
aho alaṁ ślāghyatamaṁ	(SB 1.10.26)	(5.49, 7.99)
aho kṛtārthaḥ sutarāṁ	(Hbs 13.7)	(4.5)
aho bakī yaṁ	(SB 3.2.23)	(5.29)
aho brāhmaṇa-dāyāda	(SB 8.19.18)	(3.82)
aho 'ti dhanyo 'si	(Hbs 1.51)	(4.112)
aiśvaryasya samagrasya	(VP 6.5.74)	(5.12)
ātmanā tri-vṛtā	(SB 7.3.27)	(2.33-34)
ātma-māyāṁ samāviśya	(SB 4.7.51)	(2.35-36)
ādyo 'vatāraḥ puruṣaḥ parasya	(SB 2.6.42)	(2.33-34)
ānartaṁ nama te	(Hv)	(4.90-91)
āpluto 'yaṁ giriḥ	(Hv)	(2.18.37, 6.121)
āyāsye bhavato gehaṁ	(SB 10.41.17)	(6.118)
ārṣṭiṣeṇena saha	(SB 5.19.2)	(4.50)
āśliṣya sama-śitoṣnaṁ	(SB 10.20.45)	(4.116)

āsām aho caraṇa ..... (SB 10.47.61) ..... (6.27)
āsīnaḥ saṁviśaṁs ..... (SB 10.2.24) ..... (5.29)

B

VERSES	SOURCE	ṬĪKĀ NO.
balir viṣṇu-balākrānto	(Hv 2.116.45)	(4.32)
bahavo mat-padaṁ	(SB 11.12.5)	(5.42)
bālaṁ ca tasyā	(SB 10.6.18)	(5.29)
bubhuje ca yathā-kālaṁ	(SB 9.11.36)	(4.40)
bhaktyāham ekayā grāhyaḥ	(SB 11.14.21)	(2.65)
bhaktāya citrā	(SB 10.81.37)	(4.27)
bhaje bhajanyāraṇa	(SB 5.17.18)	(3.1-3)
bhavatīnāṁ viyogo	(SB 10.47.29)	(6.90)
bhavanti paruṣā loke	(SB 7.10.21)	(3.79)
bhavitā pārthivāvāsaḥ	(Hv)	(4.90-99)
bhūtair yadā pañcabhir	(SB 11.4.3)	(2.33-34)

C

VERSES	SOURCE	ṬĪKĀ NO.
catvāro 'sya bhujāḥ	(SB 10.63.49)	(3.21-23)

D

VERSES	SOURCE	ṬĪKĀ NO.
dadāmi tava rājendra	(Hv)	(4.90-91)
darśana-dhyāna-saṁsparśair	(PP)	(4.85)
dahyamānasya dehasya	(SB 10.6.34)	(5.29)
dāna-vīraṁ dharma-vīraṁ	(*Bharata Muni*)	(4.42)
dāsaḥ sakhā vāhanam	(*ālabandāra śrī yāmunācārya*)	(4.66)
devatve deva-deheyaṁ	(VP 1.9.145)	(3.67)
dehendriyāsu-hīnānāṁ	(SB 7.1.34)	(3.45)
dhyāyan kṛte yajan	(VP 6.2.17)	(1.9)
dig-gajair dandaśukendrair	(SB 7.5.43)	(4.5)
dviṣad-annaṁ na bhoktavyaṁ	(unknown source)	(5.43)
duhantyo 'bhiyayuḥ	(SB 10.29.5)	(7.158)

E

VERSES	SOURCE	ṬĪKĀ NO.
ekaṁ pādamathaik	(*Yoga Śāstra*)	(3.7-9)
etan nānāvatārāṇāṁ	(SB 1.3.5)	(5.12, 2.33-34)
etāḥ paraṁ tanu-bhṛto	(SB 10.47.58)	(6.27)
etāvatālam agha-nirharaṇāya	(SB 6.3.24)	(1.9)
ete cāṁsa kalāḥ	(SB 1.3.28)	(5.8)

ete hi yādavāḥ ..... (PP *kārtika-māhātmyaṁ*) ..... (5.106)
evaṁ yathā jagat ..... (VP 1.9.142) ..... (3.67)
evaṁ sura-gaṇais ..... (SB 4.1.58) ..... (4.29)
evaṁ sva-karma-patitaṁ ..... (SB 7.9.41) ..... (4.10)
evam aśraddhitaṁ śiṣyam ..... (SB 8.20.14) ..... (6.82)
eṣāṁ ghoṣa-nivāsinām ..... (SB 10.14.65) ..... (7.93)

G VERSES SOURCE ṬĪKĀ NO.
gandharva-vidyādhara ..... (SB 2.6.44) ..... (5.9)
gopyo gāyanti ..... (*Mathurā māhātmyaṁ*) ..... (7.104)
govinda- bhuja-guptāyāṁ ..... (SB 11.2.1) ..... (4.79)
go-samṛddhaṁ śriyā ..... (Hv) ..... (4.90-91)

H VERSES SOURCE ṬĪKĀ NO.
hataḥ ko nu ..... (SB 10.88.39) ..... (2.87-88)
hantāyam adrir abalā ..... (SB 10.21.18) ..... (1.7)
hima-vāyv-agni-salilaiḥ ..... (SB 7.5.44) ..... (4.5)

I VERSES SOURCE ṬĪKĀ NO.
ity uktaḥ sa hasan ..... (SB 8.19.28) ..... (3.82)
idaṁ bhaṅktvā ..... (Hv 2.70.37) ..... (2.22)
ime jana-padāḥ ..... (SB 1.8.40) ..... (5.24)

J VERSES SOURCE ṬĪKĀ NO.
jagṛhe pauruṣaṁ rūpaṁ ..... (SB 1.3.1) ..... (2.33-34)
jātayor nau mahādeve ..... (SB 10.8.49) ..... (7.78)
jāto rucer ajanayat ..... (SB 2.7.2) ..... (5.9)

K VERSES SOURCE ṬĪKĀ NO.
kasyānubhāvo 'sya ..... (SB 10.16.36) ..... (5.29)
kasyāścit pūtanāyantyāḥ ..... (SB 10.30.15) ..... (3.158)
*kācit karā*MB*ujaṁ* ..... (SB 10.32.4) ..... (7.158)
kācit samaṁ ..... (SB 10.33.9) ..... (7.158)
kācin madhukaraṁ ..... (SB 10.47.11) ..... (7.158)
kātyāyani mahāmāye ..... (SB 10.22.4) ..... (7.104)
kālān naṣṭaṁ bhakti- ..... (*śrī-sārvabhauma bhaṭṭācārya*) ..... (1.3)
kāścit tat-kṛta-hṛt-tāpa ..... (SB 10.39.14) ..... (7.158)
kaśy-adi-puryo yadi ..... (SP, Vai.Kh. 5.17.44) ..... (1.4)

kiṁ te kāmāḥ ..... (SB 1.12.6) ..... (4.117-118)
kimpuruṣe varṣe bhagavantam ..... (SB 5.19.1) ..... (4.50)
kirāta-hūṇāndhra-pulinda ..... (SB 2.4.18) ..... (7.74-75)
kiśorau śyāmala-śvetau ..... (SB 10.38.29) ..... (6.73-75)
kurari vilapasi ..... (SB 10.90.15) ..... (7.96)
kurvatas te prasanno ..... (VP 1.20.17) ..... (4.9)
kṛṣṇa kṛṣṇa mahā-yogin ..... (SB 10.49.11) ..... (5.34)
ko 'nv atra te ..... (SB 7.9.42) ..... (4.10)
konvarthaḥ sukhayaty ..... (SB 11.10.20) ..... (2.18)

L

VERSES	SOURCE	ṬĪKĀ NO.
lilihe tasya gātrāṇi	(BNP)	(4.8)
līlayānye pare	(Hbs 15.14)	(4.6)
lokaṁ vaikuṇṭha-nāmānaṁ	(NP)	(3.44)

M

VERSES	SOURCE	ṬĪKĀ NO.
mathurāyāṅ kṛtaṁ pāpaṁ	(VaP 165, 58)	(1.4)
madhura-madhuram etan maṅgalaṁ	(SP, PrKh)	(1.9)
mandāra-kunda kurabotpala	(SB 3.15.19)	(3.47-48)
manvantaraṁ manur devā	(SB 12.7.15)	(2.31-32)
mayi nirbaddha-hṛdayāḥ	(SB 9.4.66)	(3.77)
mayi bhaktis tavāstay eva	(VP)	(4.9)
mayi bhṛtya upāsīne	(SB 10.45.14)	(5.110)
mātā tīrtha pita	(PP)	(4.117-118)
muhūrtenāpi saṁhartuṁ	(PP)	(4.85)
maivaṁ vibho 'surāṇāṁ	(SB 7.10.30)	(2.67-71)

N

VERSES	SOURCE	ṬĪKĀ NO.
na tathā me	(SB 11.14.15)	(3.84, 3.77, 6.15)
na pāraye' haṁ niravadya	(SB 10.32.22)	(1.2)
na yatra śravaṇādīni	(SB 10.6.3)	(5.29)
na yasya sākṣād	(SB 7.10.50)	(5.14)
namasye puruṣaṁ tvādyam	(SB 1.8.18)	(5.35)
nātha! yoni-sahasreṣu	(VP 1.20.18)	(3.81)
nānyat tava padāmbhojāti	(SB 10.49.12)	(5.34)
nārāyaṇa-parāḥ sarve	(SB 6.17.28)	(3.55-58)
nāsmatto yuvayos tāta	(SB 10.45.3)	(6.73-75)
nāhaṁ tu sakhyo	(SB 10.32.20)	(5.29)

nāhaṁ vasāmi vaikuṇṭhe ..... (PP, uttara kh. 92.22) ..... (3.60)
nāham ātmānam āśāse ..... (SB 9.4.64) ..... (3.84)
nigama-kalpa-taror galitaṁ ..... (SB 1.1.3) ..... (1.20-23)
nityaṁ ca pūrṇa-kāmasya ..... (Hbs 14.31) ..... (4.9)
nityaṁ draṣṭāsi māṁ ..... (SB 8.23.10) ..... (3.85)
nitya-siddhaiḥ samākīrṇaḥ ..... (NP) ..... (3.44)
nirapekṣaṁ muniṁ śāntaṁ ..... (SB 11.14.16) ..... (1.3)
nemaṁ viriñco labhate ..... (SB 8.23.6) ..... (4.13)
noddhavo 'ṇv api ..... (SB 3.4.31) ..... (6.16-18)

P

VERSES	SOURCE	ṬĪKĀ NO.
patnī vikuṇṭhā	(SB 8.5.4)	(2.22)
padma-kośaṁ tadāviśya	(SB 3.10.8)	(2.33-34)
parādhīno'smi viprendra	(SP, PrKh, 4.19.2)	(4.1)
parītyābhyarcya	(SB 4.12.29)	(3.61)
paśyanty ado rūpam adabhra	(SB 1.3.4)	(2.33-34)
pārāvatānyabhṛta	(SB 3.15.18)	(3.47-48)
pitṛ-ādayo 'pi		(5.62)
puṇyā bata vraja	(SB 10.44.16)	(1.5, 7.99)
punaḥ punaḥ smārayanti	(SB 10.47.50)	(7.128)
puṁsāṁ kilaikānta	(SB 6.11.22)	(4.27)
puraiva puṁsāvadhṛto	(SB 10.1.22)	(5.11)
pūtanā loka-bāla-ghnī	(SB 10.6.35)	(5.29)
prayāse 'pahate tasmin	(SB 7.5.42)	(4.5)
pravartate yatra rajas	(SB 2.9.10)	(3.44)
prahrāda bhadra bhadraṁ	(SB 7.9.52)	(4.9)
prātar vrajād vrajata	(SB 10.44.16)	(7.39-40, 7.99)
prādhānyato yān ṛṣa	(SB 2.6.46)	(5.9)

R

VERSES	SOURCE	ṬĪKĀ NO.
rājann ājagaraṁ carma	(SB 10.12.36)	(5.29)

S

VERSES	SOURCE	ṬĪKĀ NO.
sa ādi-devo	(SB 2.9.5)	(7.79)
sa tatra praviśann eva	(MB)	(2.41-42)
sa dadarśa makheṣv ājyair	(MB)	(2.41-42)
(*sa bhavān suhṛdāṁ*	(SB 10.48.32)	(5.33)
sa vā ayaṁ brahma	(SB 7.10.49)	(5.14)

sa vai kilāyaṁ ..... (SB 1.10.21) ..... (5.41)
sa vai dhiyā yoga ..... (SB 4.9.2) ..... (7.96)
satyaṁ jñānam anantaṁ ..... (SB 10.28.15) ..... (3.44)
satyaṁ mad-darśanād ..... (Hbs 14.39) ..... (4.9)
satyaṁ vidhātuṁ nija ..... (SB 7.8.17) ..... (4.24-25)
sadā mukto 'pi baddho ..... (Hbs 14.29) ..... (4.9)
*sa-bhayaṁ sa*MB*hramaṁ* ..... (Hbs 14.27) ..... (4.9)
sampadaḥ kratavo lokā ..... (SB 1.12.5) ..... (4.117-118)
saric-chaila-vanoddeśā ..... (SB 10.47.49) ..... (7.128, 7.144)
sarva-dharmān parityajya ..... (Bg 18.66) ..... (3.55-58)
savanaśas tad upadhārya ..... (SB 10.35.15) ..... (7.111-112)
sā ca mene ..... (SB 10.30.36) ..... (7.18)
sāṅgaṁ sa-mudraṁ sa-nyāsaṁ ..... (PP *svarga kh.* 31.115) ..... (1.12)
sārathya-pāraṣada-sevana ..... (SB 1.16.16) ..... (4.76)
senayor ubhayor madhye ..... (Bg 1.21) ..... (5.7)
sva-dharma-niṣṭhaḥ śata ..... (SB 4.24.29) ..... (3.1-3, 2.49)
sva-pāda-mūle patitaṁ ..... (SB 7.9.5) ..... (4.8)
svāgataṁ vatsa haryaśva ..... (Hv) ..... (4.90-91)
śayyāsanāṭanālāpa ..... (SB 10.90.46) ..... (5.106)
śāraṅgi-śravaṇe parīkṣid ..... (*Brs* 2.263) ..... (4.51)
śikharair ghūrṇamānaiś ca ..... (Hv 2.18.33) ..... (6.121)
śivasya śrī-viṣṇor ya ..... (PP, Br.kh. 25 .14) ..... (3.1-3, 2.86)
śrutvā guṇān bhuvana ..... (SB 10.52.37) ..... (7.101)
śrutvāty-adbhuta-vairāgya ..... (Hbs 15.13) ..... (4.6)

T

VERSES	SOURCE	ṬĪKĀ NO.
*tata ūrd*Hv*aṁ brahmacaryaṁ*	(SB 9.11.18)	(4.40)
tataḥ kṣitāv eva	(Hbs 14.13)	(4.7)
tat tasya kaiṅkaryam	(SB 3.2.22)	(5.110)
tatra pravayaso	(SB 10.45.19)	(5.94)
tathā paramahaṁsānāṁ	(SB 1.8.20)	(1.1)
tad deva-deva bhavataś	(SB 10.72.5)	(5.49)
tad-darśana-sparśanānupatha	(SB 10.82.30)	(5.103-105)
tad bhūri-bhāgyam iha	(SB 10.14.34)	(6.110)
tad vilokya viyad-vyāpi	(SB 3.10.7)	(2.33-34)
tam ananta-gunavasam	(BP)	(3.44)
tasmāt prārthaya viprendra	(SP, Pr.kh. 4.19.3)	(4.13)
tasmān nandātmajo 'yaṁ	(SB 10.8.19)	(5.12)

tasmai sva-lokaṁ ..... (SB 2.9.9) ..... (3.44)
tasyaḥ śata-guṇā ..... (VaP) ..... (1.6)
tasyādya te dadṛśimāṅghrim ..... (SB 10.84.26) ..... (5.23)
tā dīpa-dīptair maṇibhir ..... (SB 10.46.45) ..... (6.92)
tāvat karmāṇi ..... (SB 11.20.9) ..... (3.55-58)
tiṣṭha tvaṁ nṛpa-śardūla ..... (Hv 2.47.16) ..... (5.129)
tisraḥ koṭyaḥ ..... (SB 10.90.41) ..... (5.96)
turye dharma-kalā-sarge ..... (SB 1.3.9) ..... (4.29)
tais taiḥ padais tat-padavīm ..... (SB 10.30.26) ..... (7.158)
tyakta-bandhu-dhana-sneho ..... (Hbs 14.30) ..... (4.9)
tvaktvā sva-dharmaṁ ..... (SB 1.5.17) ..... (3.55-58)
trayāṇām eka-bhāvānāṁ ..... (SB 4.7.54) ..... (2.35-36)
tri-vargadā kāmināṁ ..... (SP, VaiP 5.17.52) ..... (1.4)
tvat-sanāthā vayaṁ ..... (Hv 2.47.22) ..... (5.129)
tvaṁ tu bhāgavateṣu ..... (SB 11.16.29) ..... (6.14)
tvayā vihīnāḥ sarve ..... (Hv 2.47.21) ..... (5.129)

U

VERSES	SOURCE	ṬĪKĀ NO.
utpattiṁ pralayaṁ caiva	(VP 6.5.78)	(5.37)
udgāyatīnām aravinda	(SB 10.46.46)	(6.92)
uvāsa katicin	(SB 10.47.54)	(6.100-101)
ūcur mukundaika-dhiyo	(SB 10.90.14)	(7.96)

V

VERSES	SOURCE	ṬĪKĀ NO.
vatsa prahrāda bhadraṁ	(SB 8.23.9)	(3.85)
vatsān muñcan	(SB 10.8.29)	(6.44)
vande nanda-vraja-strīṇāṁ	(SB 10.47.63)	(6.27)
vāpī-kūpa-taḍāgaiś ca	(NP)	(3.44)
vāsudeva-kalānantaḥ	(SB 10.1.24)	(5.11)
vasudeva-gṛhe sākṣād	(SB 10.1.23)	(5.11)
viṁśati-yojanānāṁ tu	(*VaP* 158.1)	(4.90-91)
vijayāya yadu-śreṣṭha	(Hv 2.47.23)	(5.129)
vipadaḥ santu tāḥ	(SB 1.8.25)	(5.85)
viyoginīnām api		(7.83)
vividha-gopa-caraṇeṣu	(SB 10.35.14)	(7.111-112)
viṣān mahāgneḥ puruṣāda	(SB 1.8.24)	(5.83)
viṣṇor māyā bhagavatī	(SB 10.1.25)	(5.11)
vṛndāvanaṁ govardhanaṁ	(SB 10.11.36)	(1.5)

vedānāṁ sāma-vedo ' smi ..... (BG 10.22) ..... (1.12)
vaikuṇṭhaḥ kalpito ..... (SB 8.5.5) ..... (2.22)
vaireṇa yaṁ nṛpatayaḥ ..... (SB 11.5.48) ..... (5.29)
vrata-dāna-tapobhiś ca ..... (PP, uttara kh. 25. 8) ..... (1.24-25)

Y

VERSES SOURCE ṬĪKĀ NO.
yajña-vidyā mahāvidyā ..... (VP 1.9.120) ..... (3.65)
yataḥ sattvaṁ tato ..... (VP 1.9.29) ..... (3.65)
yat-kāya eṣa bhuvana ..... (SB 11.4.4) ..... (2.33-34)
yat kiñca loke ..... (SB 2.6.44) ..... (5.9)
yathā hṛṣīkeśa khalena ..... (SB 1.8.23) ..... (5.83)
yadu-vaṁśa-prasūtānāṁ ..... (SB 10.90.40) ..... (3.82)
yad bhāvyaṁ tad bhavatu te ..... (SP, PrKh 4.19.16) ..... (4.13)
yad yad vaṭo vāñchasi ..... (SB 8.18.32) ..... (3.82)
yad-viśrutiḥ śruti ..... (SB 10.82.29) ..... (5.103-105)
yan mayā svabhiṣiktas ..... (Hv 2.55.43) ..... (5.130)
*yarhy a*MB*ujākṣāpasasāra* ..... (SB 1.11.9) ..... (2.28-29, 7.99)
yas tān dveṣṭi sa ..... (MB, udyoga p. 89.28) ..... (5.43)
*yasyā*MB*hasi śayānasya* ..... (SB 1.3.2) ..... (2.33-34)
yasyāvayava-saṁsthānaiḥ ..... (SB 1.3.3) ..... (2.33-34)
yasyāham anugṛhṇāmi ..... (SB 10.88.8) ..... (4.27)
yūyaṁ nṛ-loke bata ..... (SB 7.10.48) ..... (4.78, 5.14)
*ye ca prala*MB*a-khara* ..... (SB 2.7.34) ..... (5.21)
ye tyakta-loka-dharmārthā ..... (*nārāyaṇa vyūha stotra*) ..... (3.55-58)
ye vā mṛdhe samiti ..... (SB 2.7.35) ..... (15.21)

Glossary

A

ADHOLOKA (SB 5.24.7); *atala, vitala, sutala, talātala, mahātala, rasātala* and *pātāla*—the *asuras* (demons) and *nāgas* (underworld snakes) residence

ANTARBHUKTA one who has given up his independent form and has mixed with someone else

AKṚTAJÑA one who does not recognize a favor done; ungrateful

AGAMYA the place where none can reach; the object that cannot be understood; difficult

AGRAJA one who is born earlier; superior

AGRABHĀGA the first or superior portion

AJÑA devoid of knowledge; ignorant

ATIKRAMAṆA transgression; go beyond the limit (boundary)

ATIRIKTA different; besides

ATIŚAYA too much; excess

ANABHIJÑA ignorant

ANAŚANA vrata to give up eating with a special ambition (desire)

ANĀVṚTA one that is not covered; open

ANIVARCANĪYA one who cannot be described

ANUGAMANA to follow someone

ANUGRAHA mercy; favor

ANUGṚAHĪTA one who has received the mercy

ANUSANDHĀNA inquiry; search; to look for

ANTAḤPURA the room inside the palace where the women reside

ANVAYA relationship; association; following in the footsteps

ANVEṢAṆA to search; desiring ardently; quest

APAKARṢA one who reduces; one who pulls down; diminution

APARICCHINNA continuous; unlimited

APAROKṢA direct; visible to the senses

APRATYAKṢA one who is not seen; indirect

ABHIJÑĀ one who knows; expert

ABHIDHEYA the means of obtaining the goal

ABHINIVEŚA firm determination; concentration (attention)

ABHIBHŪTA without discrimination, overwhelmed, distressed

ABHISĀRA to rendezvous to meet the beloved

ABHĪṢTA beloved; ambition (desire)

ARUṆA VARṆA reddish color; the color of the rising sun

ARGHYA the gift indicating respect offered to some demigod or respected person

ALAKĀ locks of hair; ornamented hair (tuft)

ALABHYA difficult to obtain; invaluable (priceless)

ALĀPA discussion; description; seven notes of musical scale of music; to sing as agreeable to the *śāstras*

AVAGĀHANA bath; immersion; the activity of obtaining complete knowledge

AVICCHINNA that which is not broken or divided

AVAHITTHĀ to hide one's sentiments

AVYABHICĀRIṆĪ favorable, permanently existing; having pure, bright and good conduct

AVYAYA eternal; unchangeable

AVYĀHATA without beating; unbreakable

ASAMYAK in an incomplete manner

ĀKULA anxious; distraught

ĀKṢEPA a mark of ignomity; bitter words

ĀGRAHA to stress; to catch firmly

ĀCAMANA purification by touching the lips with water three times; saying the appropriate *mantra*, after placing it in the palm of the right hand

ĀJĀNULAMBITA having arms that reach down to the knees

ĀTURA eager, very much anxious

ĀNUṢAṄGIKA in secondary manner; one that goes along

ĀPĀMARA saintly or virtuous person

ĀBHĪRA-AHĪRA the residents of the outlying districts, community (caste)

ĀRTI misery; agony; discomfort (distress)

ĀVIṢṬA full of absorption of the faculties in one wish or idea; intentness; devotedness

ĀŚAYA shelter, intention (purpose), heart, mind

AIKYA oneness

AIHIKA worldy

B

BAḌAVĀNALA the fire set inside the ocean

BAHUVIDHA many types of

BĀDHITA impediment; full of hindrance; grateful

BṚHAD humungus; large

BHAGAVATTĀ endowed with the qualities or symptoms such as *aiśvarya* and so on due to being Bhagavān

BAÑJANA to break

BHĀJANA deserving person; qualified and fit recipient for service

BHŪRI great; much; abundant

BHRŪNARTANA to dance the eyebrows

C

CAKRAVĀKA the cakravāka bird

CYUTA fallen from any place or state

D

ḌAHUKA the blue-necked, cātaka bird

DAURĀTMYA the evil disposition

DĀVĀNALA a spontaneous forest fire that starts by the rubbing of bamboos

DIGAMBARA naked Śiva for whom the directions alone are his clothes

DIG-DARŚANA NYĀYA the logic of searching out the aim or purport of something by pointing towards one particular direction

DŪRJAYATVA one who is difficult to conquer

DURDAIVA misfortune (adversity)

DURBHODHA esoteric; one who is not understood quickly

DURBHEDYĀḤ very firm (strong)

DURVITARKYA beyond logic

DUŚCHEDYA one that is difficult to cleave (pierce) or cut

DUṢPRĀPYA one who is obtained with difficulty

DRAṢṬAVYA worth considering; pleasing to see (worth seeing)

DVIJA one who has obtained their second birth; twice-born; the *brāhmaṇa*, *kṣatriya* and *vaiśya* who is endowed with the *saṁskāra* (reformatory process) and who has undergone the purificatory process of the sacred thread ceremony

DHĀTRĪ (f.) a mother who maintains and supports; a nurse; midwife; the earth

DHATURA (or DATURA) thorn apple; the occidental species is called Jimson weed or *datura stramonium* and bears white flowers, often tinged with blue, on compact bushes; all the *dhatura* species contain stramonium and other potent alkaloids; all parts of the plant are toxic—leaf, root, flower and seed, and must never be digested; traditionally used externally, a leaf folded and placed behind the ear allays motion-sickness; a fresh leaf poultice applied externally allays rheumatic or glandular swelling.

DHEYA fit to meditate; goal

E

EKA-DEŚĪYA from one point of view (one perspective)

EKĪBHŪTA becoming one by mixing (blending)

G

GADYA a composition that is bound by a meter

GUÑJĀVATAṀSA the ring or ornament of guñjā flowers

GULMA shrubbery; bushes

GOṢṬHĪ assembly; group

H

HELĀ censure; contempt (neglect, disregard)

HṚADA a deep lake

I

IHALOKA the terrestrial word (earth)

J

JAṄGAMA one who walks; movable

JAḌATĀ unconsciousness; foolishness

JALPANĀ to say repeatedly; to babble

JUGUPSĀ blasphemy; abhorrence

JÑĀTI the person born in the lineage of one's father

JÑĀPAKA expressive (indicative); explanatory (indicator, symptomatic)

K

KAṬĀKṢA sidelong glance

KADAṀBA-BHŪṢAṆA decorated with the flower of kadamba

KAPOLA cheek

KARA-KAMALA the hand that is soft and beautiful like a lotus

KARṆOTPALA the ornament of the ears named *karṇa-phūla*

KALARAVA a gentle, sweet sound

KALINDA the sun; the mountain from which Yamunā emanates

KALEVARA body, shape

KAVARĪ braid

KĀTARA agitated by distress; eager humility

KUCA-MAṆḌALA full bosom; the heart of the emotions

KUṢMĀṆḌA pumpkin

KṚTAJÑA grateful, acknowledging past service or benefits

KELI-KṚĪḌĀ pastimes of conjugal enjoyment

KAIMUTIKA NYĀYA when this matter needs to be explained by the example that for one who has grand talks, for him, it is trivial to perform a small task, then this term is used.

KAIVALYA-NIRVĀṆA the undefiled state of the soul, liberation (mokṣa)

KAUTUKA curiousity; eagerness

KṢATA injured

KṢUBDHA agitated; excited

KṢOBHITA angry

L

LAYA mental inactivity (sleep)

LĀVAṆYA beauty, lovliness; extremely expert in practices

N

NARMA-KRĪḌĀ humorous pastimes full of joking and amusement (pleasing activities)

NĀDA sound, note

NIḤSṚTA emitted

NIKṢEPA to throw or give up

NIGRAHA block (barricade); obstruction; to punish

NITAMBA the raised (swollen) portion below the women's waist

NITYA-KARMA activity that is done every day

NIYANTĀ regent (ruler); director (manager)

NIRAPEKṢA one who does not keep any hope (or expectation)

NIRĀKARAṆA to take far away; prevention

NIRUPĀDHIKA without designation; without obstacle

NIRNIMEṢA without winking (unblinking)

NIRVIKALPA without option (alternative); without reflection

NIVṚTTI to get relief (release); to stop (cease, end); end (finishing)

NIHATA one who is killed; one who is destroyed

NAIMITTIKA KARMA activity generated due to some special, occasional reason

P

PAKṢĀNTARA other side of an argument

PADYA poetry; composition set to a metre

PARAMEṢṬHĪ Brahmā

PARAMOTKṚṢṬA the most excellent

PARAVARTĪ next; future one

PARĀYAṆA deeply attached; absorbed (engaged)

PARICARYĀ service

PARICĀLITA one that has been moved

PARICCHADA cloth; covering for the body

PARIṆATA changed or transformed into a new form; changed, finished (completed)

PARIPAKVA one that has ripened nicely; completely ready

PARIPĀṬĪ custom; manner (method); convention

PARIVṚTA surrounded

PARIVEṢAṆA to serve meal

PARIVEṢṬITA one that is covered or surrounded in all four directions

PARISPHUṬA extremely clear

PAROKṢA one who is not before the eyes; not perceptible

PARYAVASITA finished; ascertained

PĀṆIGRAHAṆA marriage

PĀDA-SAṀVĀHANA service to the feet (to press the feet)

PĀDYA the water to wash feet

PĀNĪYA fit to drink

PĀRATRIKA related to the other or future world

PĀRĀVATA a pigeon

PURAŚCARAṆA the chanting taken up as per proper method (positive injunction) to obtain perfection in the *mantra*

PULINA the bank of a river

PŪRVA-VARTĪ previous one

PAUGAṆDA the stage from the age of five to ten

PRAKOṢṬHA the room near the gate of the palace or home, courtyard

PRAKṢĀLANA to wash; to clean

PRACURA profuse

PRACCHANNA confidential, hidden

PRAJALPA gossip (idle talk); to speak about unrelated things

PRAṆATA one who has bowed down; miserable (wretched)

PRAṆAYA love; affection

PRATIPĀDITA established (proven)

PRATIBHĀTA effulgent; known

PRATYAKṢA one who is seen by the eyes; clear (distinct)

PRATYUTTARA reply back to an answer

PRATYUPAKĀRA favor done in return for any particular goodwill

PRABHĀ effulgence; luster

PRAYOJANA activity; need; aim (purpose)

PRALĀPA meaningless talks

PRAVARTITA someone that has begun

PRAVAHA constant flow (current)

PRAVṚTTI attachment (intentness); predisposition (aptitude)

PRĀDURBHŪTA manifest; risen

PRĀYAḤ mostly; almost

PREYASĪ beloved (feminine)

M

MARMA heart

MAHĀ-VADĀNYA supremely magnanimous; charitable

MAHIṢĪ queen; the principal wife of a king

MĀTĀ-MAHĪ mother's mother (maternal grandmother)

MĀTṚ-GATI same destination as the mother

MUKHARITA caused to sound; ringing out (resounding)

MUMUKṢU desirous of liberation

MṚTAPRĀYA well-nigh dead (almost dead)

MEDHĀ ability to retain (to remember), intelligence

R

RAÑJANA to please the mind

RĀŚI collection (assemblage)

S

SANDARŚANA to stare continuously; behold

SAMBHĀṢAṆA conversation

SAṀBHOGA one variety of amorous mellow; meeting

SAṀBHRĀNTA one who is frightened; excited

SAMĀHITA one that is accumulated; peaceful; placed in order; complete

SAMUDDHṚTA well-raised or drawn up; uplifted; one who is delivered or redeemed

SAṀPANNA one that is completed or accomplished; fortune

SAṀVĀHANA to carry; to massage the limbs

SARVAJÑA one who knows everything, past, present and future

SARVATOBHĀVENA in every way; completely

SARVOTKARṢA excellent in every way

SAVILĀSA-KATĀKṢA playful, sidelong glance

SĀṄKETIKA present as an indication (a hint)

SĀTTVIKA-VIKĀRA one type of ecstasy in which the following eight types of bodily transformations manifest like shock (becoming stunned), perspiration, horripilation, broken articulation (stammering), trembling, fading of the bodily luster, tears and loss of consciousness

SĀMAÑJASYA reconciliation; accordance; not to have disparity of opinion

SĀRŪPYA to have the same form; one type of liberation

SUDHĀ nectar of immortality; mellow

SURATA union; pastime of amorous enjoyment

SURAMYA extremely attractive; extremely beautiful

SUVĀSITA fragrant

SUṢṬHU attractive manner

SUHṚDA(t), sauhṛda friendly; kindred (relatives)

SAUṢṬHAVA efficiency; cleverness

SKHALANA fall down; mistake

ŚIKHI-PICCHA-MAULI (Śrī Kṛṣṇa) who wears a crown of peacock feathers

ŚIROMAṆI topmost

ŚUDDHA-SĀTTVIKA related to pure goodness beyond the three modes

ŚLEṢĀRTHA an ornament of speech which creates wonders in literature due to many meanings of one word

STHĀVARA immovable (immobile); permanent (permanently existing)

SMITA gentle smile

SVACCHANDA according to one's desire or choice

SVAYAṀBHŪ Lord Brahmā

SVĀRASIKA natural, spontaneous, mellow or attachment (*rāga*)

T

TĀTKĀLIKA relating to that time

TĀRATAMYA the order according to the smaller and greater

TĀRUṆYA the youthful stage during the young age

TITIRA the bird known as tītara

TIRYAK sideways, crooked

TIRYAG-YONI the species of animals and birds

ṬERA call (cry); the sound that addresses from far away

U

UTKARṢA excellence

UTTARĪYA VASTRA an upper outer garment

UTTHĀPANA to raise up

UTPALA blue lotus

UTPREKṢĀ conjecture; imagination; indifference

UDDĪPANA to excite; to wake (to rouse)

UDYATA ready; raised (held up)

UPANĪTA one that is brought nearby; one that is obtained

UPALAKṢYA aim, due to the cause

UPAVEŚANA to sit together; meeting; session

UPĀDĀNA KĀRAṆA the ingredient by which some object is made

UPEKṢĀ disrespect; disdain (abuse, censure)

V

VADANA face

VANDĪ one who offers praise (or prayers)

VALAYA bangles (bracelets)

VĀCĀLATĀ expertise in conversation

VĀCYA fit to be spoken

VĀPĪ pond

VIKALA afflicted

VIKṢEPA restlessness of the mind

VICAKṢAṆA clever; expert; scholar

VITĀNA expansion; collection; sacrifice

VIDAGDHA clever, expert

VIDAGDHĀ heroine who is attracted to the husband of another woman

VIDĪRṆA broken; destroyed

VIPULA abundant; widespread

VIRAHĀNALA the fire of separation

VILĀSA-ŚREṆĪ multitude of loving pastimes

VIṢĀDA moroseness; despondence

VIHAṄGA bird

VIHITA done; performed

VIHVALA agitated (disturbed); not peaceful

VṚTTI the state of consciousness; mind and so on

VETRA bamboo stick

VAIŚIṢṬYA speciality; difference

VYAJANA/VĪJANA to fan

VYATIREKA difference; separation; dissimilarity

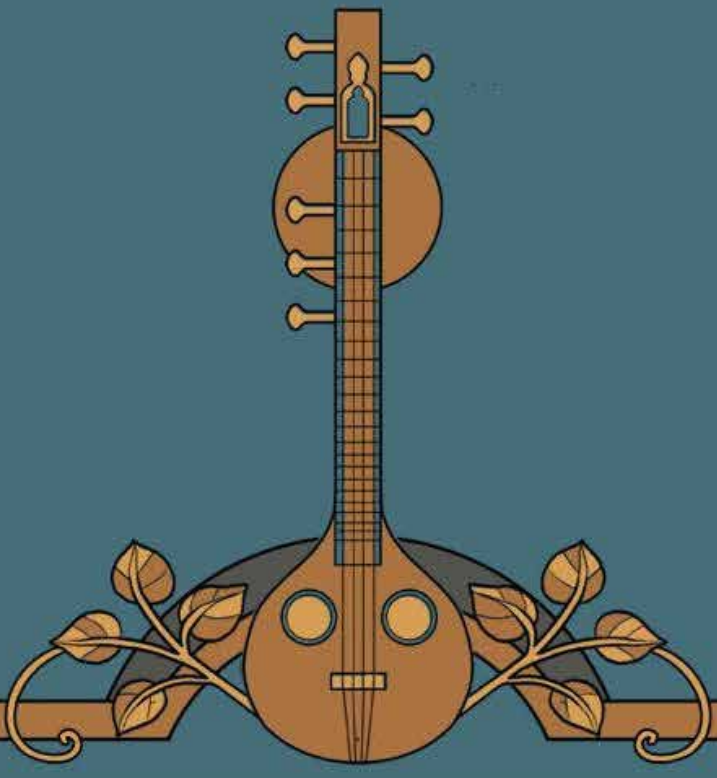
VYĀPĪ concealing; that spreads everywhere

Y

YATHĀŚRUTA heard or spoken as per the Vedic scriptures

YUGATAPAT all at once; simultaneously

YŪTHA group of the people of the same nature or sentiments (moods)

Whoever faithfully hears, chants or somehow or other nicely accepts shelter of this supremely divine narration (in which the recipients of the essence of Śrī Kṛṣṇa's mercy is ascertained) shall also quickly obtain that same (gopī) prema towards Śrī Kṛṣṇa.

Brhad Bhag 1.7.160